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PREFACE.

WE have been accustomed, at the close of our annual labours, to advert to a few of the principal topics which have engaged our attention during the year. For such a purpose the last twelve months would furnish many fruitful and instructive themes. *Abroad*, the political struggles which have occurred in various parts of the world, and particularly the momentous events in Naples, Spain, Portugal, Greece, Turkey, and South America; the progress of liberty, and, we grieve to add, the still greater progress of licentiousness, with the corresponding growth of a spirit of arbitrary interference with the rights of independent states; the death of that singularly gifted and singularly fated Individual who had so rapidly subjected almost the whole of Europe to his sway, and whose end has left an imperishable lesson to posterity:—*at home*, the alarming animosities respecting the late Queen, with which the year was ushered in; the sudden and striking Death of their Object; the splendid and imposing ceremonial of the Coronation; the recent occurrences in Ireland; the many important questions which have been agitated, affecting, not only the commerce, manufactures, and agriculture of the United Kingdom, but the moral and religious welfare of all classes of its inhabitants; and lastly, what to every Christian mind must be a subject of intense interest, the general progress of piety, and the proceedings of those numerous institutions whose success involves the extension of the Redeemer's kingdom throughout the world.

Such are some of the subjects on which the memoranda of the past year would naturally lead us to expatiate; but, in closing our TWENTIETH volume, we feel inclined to take into view a yet larger portion of human history, and to cast back a glance on a fifth part of a century, now "numbered with the years beyond the flood," during which the Christian Observer has contributed in its proportion towards the welfare or the injury of mankind.

Under a deep impression of our responsibility, we look back, not without trembling, to the accumulated pages of our volumes, considering into how many thousands of families they must have found their way, and what effect, during so many years, they may have produced on numbers who are now acting their part in the important scenes of life, or are gone to their eternal account, to answer for what they have read, as we shall have to do for what we have written. Before that awful tribunal our only

sentiment must be that of the deepest humiliation; and even before our readers, we are not unwilling to acknowledge the numerous blemishes and defects which may have marked our labours. At the same time we cannot but cherish a humble consciousness, that, with whatever imperfections we may be chargeable, it has been our earnest and unremitted endeavour, in our public career, "to maintain a conscience void of offence towards God and towards man," and not to pen even a single "line which dying we might wish to blot." Nor are we less firmly persuaded of the general propriety of the moderate line we have taken in regard to the discordant opinions both in religion and politics, which prevail among us. It would have cost us less care and thought, and would have greatly conduced to enlarge the number of our active supporters, had we pursued a different course, and become, for example, the vehement partizans, either of Arminianism, or of Calvinism; of High Church, or of Low Church; of Ministers, or of Opposition: but it was not our original plan, neither could we have reconciled it to our principles, thus to compromise our independence; and after the experience of so many years, we are fixed in the belief, notwithstanding the reproaches we have occasionally had to endure from very opposite quarters, that if any benefit has accrued to society from our feeble labours, it has been owing, in no small degree, to our preference of what we deemed the truth to any party considerations, and to the moderation by which it has been our aim, in advocating even our own views, that our pages should be characterized. And that some benefit *has* thus accrued, we trust we may without vanity assume, when we look back on the list of valuable friends and correspondents, now gone to their eternal rest, who have from time to time made the Christian Observer a vehicle for the diffusion of their sentiments; or when we advert to the names of many living ones to whom we are deeply indebted for their past contributions, and whose continued assistance, as well as that of our correspondents in general, we respectfully and earnestly solicit in our future volumes.

Chequered as have been the events of the last twenty years, we cannot review the period without the warmest gratitude to God. In our earlier volumes, we had little comparatively to record of a pleasing or hopeful kind: Europe seemed to be rapidly sinking under one vast overpowering despotism; while infidelity and irreligion were despoiling mankind of their eternal hopes. In the mean time, but little was attempted for their improvement. How striking the reverse at the present moment, the auspicious dawn, as we trust, of a brighter day, which is about to open upon us! Let our readers compare the confined and feeble efforts of the Christian world, as they appear in our earlier Numbers, when it was difficult to collect sufficient religious intelligence of an

interesting nature to fill up a few brief pages, with the overwhelming materials of this description which now accumulate around us, and require our utmost efforts to abridge and condense, so as to furnish even a passing sketch, a succinct digest, of the progress of morals, education, religion, and general improvement in various parts of the world.—In the course of our labours, we have had to record, among numerous other topics of interest to the philanthropist and the Christian, the struggles and the triumph which signalized the Abolition of the African Slave-trade; the opening of the East to Christian instruction; the emancipation of Europe from a military usurpation;—the wide diffusion of just principles of liberty;—the increased attention devoted to moral and political economy, with a view to better the condition of mankind;—the modern reviviscence and extension of several societies which had previously existed for the promotion of religious and benevolent objects throughout the world, and the origin and wonderful progress of those more recent Bible and Missionary Institutions, which have now taken fast root in every quarter of the globe, all simultaneously operating to hasten on the time when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ;—the astonishing progress of education under the system of mutual instruction, the vast powers of which were unknown to Europe till long within the period of which we are speaking, and the societies formed to diffuse its benefits throughout the world, and the important results of their exertions:—and, besides all this, Societies for the circulation of religious publications among the poor; Societies for the Conversion of the Jews; Societies for promoting Virtue and suppressing Vice; Societies Literary and Philosophical; Mendicity Societies, Savings' Banks, and Friendly Societies; Prison Societies; Church Building Societies; Colonization Societies for the outcasts of Africa; Societies for assisting indigent Clergymen; Societies for improving the condition of the Poor; to say nothing of numerous institutions of a more limited kind, which have for their object the relief of various calamities incident to our fallen humanity.

Nor is it the least pleasing feature of the events which we have witnessed and recorded, that our own Church has experienced a great improvement; that her Clergy are enlisting themselves in increasing numbers under the scriptural banners of her martyrs and reformers; and that of her laity also, multitudes, influenced by Christian motives, aspire to assist in the general extension of religious knowledge. It is with peculiar satisfaction that we advert to this topic; because if there has been any one object to which our attention has been more anxiously directed than another, it has been the diffusion among the ministers and members of the National Church of sound scriptural principles and personal piety, combined with

candour, moderation, intelligence, and good taste, and animated by ardent zeal and unwearied philanthropy. Would that the improvement were universal! that our Churches were sufficiently numerous for the population! that the Clergy who minister in them were, without exception, orthodox, laborious, and devout! and that the people who attend them were uniformly educated in sound principles, and leading holy and exemplary lives! But on the afflicting contrast to such a state of things, which is exhibited in the actual circumstances of society, even in this highly favoured country, we will not now enlarge. We would rather use the painful retrospect as an occasion of earnest prayer, that each succeeding year may witness the progressive removal of every evil we deplore, and the rapid extension of the benign and peaceful spirit of the Gospel of Christ, not only in our own Church, but throughout the world.

Before we take our annual leave of our readers, it may be necessary to state, that we have received various suggestions from friends and correspondents on completing our fourth lustrum, relative to the future plan of our work; all of which we have weighed with attention, but upon mature consideration are of opinion (for reasons which it would be tedious and unnecessary to detail) that it would not be advisable to make any of the alterations which have been proposed to us.

It has further been repeatedly suggested, and we have long entertained the idea ourselves, that a General Index to the Christian Observer has become very desirable, and that the termination of the twentieth volume is a proper resting place for the purpose. We have therefore taken measures for the accomplishment of this object, and hope in a very few months to have the Index ready for publication. To those who have taken in, or completed, their sets of the Christian Observer from the commencement of the work, it will, we trust, be found highly useful; and scarcely less so to those who have only a few volumes in their possession: for as the references in it are intended to be to *the year*, and not merely to *the number* of the volume, it will be of service for reference to any detached part as well as to the whole of the series. It is intended to comprise it in a thin, moderately priced volume, and to number it Vol. XXI., in order that in future the numeral of our volumes may correspond with that of the year; and thus obviate an inconvenience which has arisen from our work having begun one year after the commencement of the present century, which has caused the date of the volume to be always a year before the number of it. In future, the year of the century, and the number of the volume will correspond; beginning with Vol. XXII. for 1822, to Vol. XCIX. for 1899, should the work survive to so distant a period.

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THE

CHRISTIAN OBSERVER.

No. 229.] *JANUARY*, 1821. [No. 1. Vol. XX.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

ON SPECIAL PREPARATION FOR THE HOLY COMMUNION.

THERE are two opposite mistakes into which persons are apt to fall in their preparation for any solemn duty of religion, but especially in their attendance upon the holy communion. The more common one is that of the formalist, who thinks himself duly prepared by means of certain occasional observances, while his affections are far from God, and there exists no scriptural penitence or faith in his soul. The opposite error is that of some religious persons who, perceiving the defectiveness of a mere formal preparation, are too much inclined to neglect those special duties which are necessary for a profitable attendance on any religious ordinance. The error of the formalist has been often and justly exposed: it may be useful on the present occasion to touch upon the opposite mistake, in order that we may guard against suffering the dread of Pharisaism to betray us into a rash or negligent spirit; remembering, in all our attendance upon sacred duties, the inspired caution, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

It will not be necessary to shew that, in order to render us fit recipients, *some kind of preparation* is required; for this is allowed by all who think seriously on the subject. But what, let us inquire, is the nature of a *right* preparation? In order to answer this, let us look back to the first time of our approaching the holy communion. How anxious were we then to ascertain two most important points! namely, whether we had scriptural reason to believe, upon a general review of our character, that we were among the number of true believers; and also whether our frame of mind at that particular period was such as suited this great solemnity. Here then was an examination *generally as to our state before God*, and *specially into our religious frame at that particular season*; and these two points should always be more or less prominent in our minds in our sacramental preparations. The two opposite mistakes just mentioned, arise from separating these inquiries. The formalist endeavours to work up his feelings to a certain pitch of transient devoutness for the occasion; while he neglects to examine into his general character, and has no due sense of the necessity of a complete renovation of soul; a radical transformation in the spirit of his mind; a turning from darkness to light and from the power of satan unto God. He comes, therefore, "trusting in his own righteousness:" he is content if he has duly gone through some heartless round of duties which he has been accustomed to prescribe for himself at such seasons; while to all practical purposes he is habitually living "without God, and without hope in the world:" he has no deeply penitential contrition for

sin; no humble and exclusive faith in the sacrifice of the Redeemer, and no permanent desire to walk in his blessed steps. In short, he attempts to compensate for the want of *habitual preparation*, by a pharisaic and superstitious dependence upon some special sacramental exercises; much as if a person, who was living daily in gross disloyalty to his king, should hope to be well received in the royal presence, by going through a few external ceremonies, while his general character and conduct remained unchanged. An earthly monarch might indeed be deceived by this occasional mask; but not so He "who searcheth the heart."

On the other hand, some religious persons, as before observed, too much neglect special preparation, in their reliance upon their general state before God. Having, as they humbly trust, scriptural reason to conclude that, notwithstanding their many sins, negligences, and ignorances, they are still sincere in their holy profession—are really penitent on account of their transgressions—have a genuine faith in their Saviour—and are making it their supreme endeavour, though amidst innumerable impediments, to live to the praise and glory of Him who loved them and gave himself for them,—they do not think it necessary, perhaps they even consider it self-righteous and pharisaic, to employ much more than their ordinary course of self-examination previously to any peculiar act of religious solemnity, such as the reception of the holy communion. This manner of mind, though not so common as that of the formalist, is yet so prejudicial, wherever it prevails, to profitable attendance on the sacrament, that we ought carefully to guard against it. For this purpose, it will be the object of this paper, first, to convince those who may need convincing, that habitual preparation does not supersede the utility of special preparation; and then to inquire what is the best kind of special preparation where habitual preparation already exists.

In endeavouring, in the first place, to shew that habitual preparation does not supersede the utility of special preparation, I would address my argument not to those who live in the neglect of the sacrament; nor to such as approach it in a formal and self-righteous spirit; but to those who are among the number of faithful worshippers, and are in the habit of obeying the dying command of their Redeemer, from right principles, and with a view to the comforting and refreshing of their souls. Such persons may be justly said to be habitually in a state of preparation; and being endued with the essential prerequisites, may venture to approach "those holy mysteries," whenever an opportunity occurs; even though prevented by lawful causes from devoting so much time and attention as they could wish to special preparation. Thus, for instance, if summoned to join in this act of devout communion with a dying friend; or invited unexpectedly on entering the sacred temple, by finding the sacramental elements prepared for the solemnity; the true Christian will generally feel it his privilege to comply with his Saviour's injunction. He will not refuse the gracious invitation of his Divine Master, from a superstitious notion that a certain prescribed form of special preparation is absolutely requisite, under all circumstances, to a right reception; or from a self-righteous idea that he could in any way have rendered himself really worthy of celebrating those sacred rites. He is persuaded that his claim can be nothing of a meritorious kind; that if he is not habitually in a fit state to receive the holy communion he is not in a fit state either to live or die; and that the qualification which God demands is not a confidence of our worthiness, but a penitent sense of our transgressions, a self-renouncing faith in the Redeemer,

and an earnest desire and resolution, by his grace, and the assistance of his Holy Spirit, to dedicate the remainder of our lives to his praise and glory. This habitual preparation he feels to be the primary object of his inquiry; and in order to answer that inquiry aright, every true Christian must be living constantly, and not at peculiar seasons only, in habits of self-examination and earnest prayer. He must thus acquire a general acquaintance with his own character, and learn to ascertain his state in the sight of God; and if his heart testify, and God, who is greater than his heart, testify, that he is grounded on a right foundation, he has a scriptural title to partake at all times of the privileges which belong to the disciple of Jesus Christ.

Such is his *general qualification*; but this does not supersede special acts on special occasions. Before solemn ordinances, there should be a solemn self-devotion. It is true that we have no fitness for *any* religious service, till God is pleased to cleanse our hearts by his Holy Spirit, and to make us "new creatures in Christ Jesus;" and equally true, that our real fitness, as before observed, has respect rather to our habitual state, than to our momentary frame; but still there are many and great advantages to be derived from endeavouring to prepare our minds in a peculiar manner when we are about to engage in any important act of religious duty. In public worship, in our private devotions, in our family prayers, in our deeds of mercy and charity, we should usually find far greater benefit to our souls, if we came to them with more consideration; and especially if we could regularly devote a space of time, however short, to prepare our minds for entering on them with devout affections, and undisturbed attention. Many eminent Christians have so strongly felt the truth of this remark, that they would not venture to implore the blessing of God upon the ordinary refreshments for the sustenance of the body, without first earnestly endeavouring to compose their minds in order that their prayer might be offered up in faith, and without distraction. How much more then does solemn preparation become that most affecting of all Christian ordinances, in which, in an especial manner, we approach the Divine Presence and receive the sacred pledges of the dying love of our Redeemer!

In endeavouring to shew that, even to the established Christian, special preparation is of great importance, it is not irrelevant to remark the danger of "eating and drinking unworthily." This sin, it is true, applies, in its full extent, only to the careless and unbelieving; but there may be an approach to it even in the true Christian, when he comes to the sacred table in an indifferent and thoughtless frame. It is only when we truly "discern the Lord's body," viewing him as "evidently set forth crucified among us," and with "a penitent heart and lively faith," receive that holy sacrament, that our preparation is of a *right kind*; and when that is the case, far from receiving unworthily, "we eat and drink to our souls' health," "we dwell in Christ, and Christ in us, we are one with Christ, and Christ with us."

But not only may be urged, as a motive for special preparation, the fear of partaking unworthily, but also the positive benefits which will arise to the mind from this devout process. *Every* opportunity for self-examination is worthy of being embraced; of course in an especial manner a season of such peculiar solemnity, in which every circumstance seems to invite us to a more than common self-investigation. Each recurrence of sacramental occasions may be profitably viewed as an opportunity expressly afforded us in the course of the Divine Providence for examining

anew into the truth of our religious profession, and ascertaining our state before God. We ought indeed to be doing this habitually; but where eternity is at stake, we can never be too certain; and if, in the course of our preparation for a particular solemnity, we are enabled to gain a deeper insight into our general character, and new hopes respecting our spiritual condition, we shall not complain that the task was superfluous. It is useful, therefore, to consider each of these occasions as a sort of epoch in our Christian life—a time to look upon the past and the future; and, in dependence upon the Divine assistance, to renew our vows of love and fidelity to our crucified Redeemer.

Besides, we may possess habitual preparation, and yet be by no means in a frame of mind consistent with our exalted privileges. The business and cares of the world may have too much hurried our spirits; some Christian grace may have languished in our souls; pride, covetousness, indifference, secularity, and deadness to eternal things may have made too great inroads upon us; some particular sin may have brought guilt into our conscience; or we may have been "backsliders in heart," though not in life;—in short, in numberless ways we may perceive matter enough for the exercise of penitence, even while our hopes for eternity are well-founded, and our faith in the mercy of our heavenly Father remains unshaken.

Again, special preparation is of great importance to prevent the sacrament degenerating into a mere formal observance, losing its solemnity in our eyes, becoming familiar. The established Christian would often gladly recal the traces left upon his mind at particular seasons in the early stages of his sacred progress. He laments that he does not always feel so vividly as he once did in the ordinances of religion, and fears that his heart may have become more insensible to devout impressions.—"Where," he exclaims, "is that overwhelming contrition; where that ardour of holy enjoyment; where that fervent love, that unshaken faith, those earnest resolutions, which once I experienced?" Now, doubtless much of this supposed declension may arise only from the absence of novelty, or from advancing years, or other unavoidable causes; but some portion of it may, it is feared, be often traced to the want of that solemn preparation of mind which we once perhaps thought necessary; but in which we may have relaxed as the recurrence of sacred rites became more familiar to our minds. If then we would again realize those exalted feelings of devout pleasure which we enjoyed when religious sensations were new to us, let us endeavour to preserve an humble, teachable, penitential frame of soul; let our self-examination be as strict and solemn as at the first; and let us carefully endeavour to guard against the deadening effect of familiarity with sacred things, by increasing rather than diminishing in the duties of reverential preparation.

And to mention but one benefit more arising from this devout habit, it will greatly tend, under the blessing of God, to our spiritual comfort at the time of participation. We must not indeed confound our changeable frames and sensations with our general qualification: for we are often most welcome when, in the depth of self-abasement, we think ourselves least so; but still we should remember that God is usually pleased to proportion his consolations to the diligence and humility with which he has led us to implore them, and to the preparation of heart which has preceded them. The use of means, it is true, has no necessary effect in itself; nor do our previous tears, and prayers, or fastings, and self-examination, create any *claim* to the manifestations of Divine mercy,

But still there is an established order in the conduct of God towards us: he first softens the heart into which he intends to pour his heavenly consolations; he gives us to hunger and thirst after righteousness, in order that we may be filled. Thus our humble efforts and prayers to dispose our minds for any holy solemnity are not unheeded by Him who knows our secret thoughts, and who alone can effectually prepare us, either in point of general qualification or immediate frame. He observes whether, on the one hand, we *neglect* the appointed means of preparation; and, on the other, whether we *abuse* them to self-righteous purposes. The more we attend to them, and the less we place our dependence upon them, the more likely are we, in the usual course of his providence, to receive a blessing. It was the duty of Elijah to build the altar, to put the wood in order, and to lay the sacrifice upon the pile; but the fire was to come from heaven that was to inflame it, and make it ascend a grateful offering to Jehovah.

But not only is our comfort in communicating affected by our attention to preparatory duties on the general ground of the connexion which God has been pleased to establish between means and end, between the frame of the recipient and the outpouring of his consolations; but also on *other* grounds, such as the peculiar dispositions and affections of soul which are required for a profitable reception, and which will usually be found invigorated by the kind of preparation which this solemnity requires. Repentance, faith, love, gratitude, peace, joy, hope, and every other celestial grace ought to be in lively exercise, in order to a truly profitable reception of the communion. And what is so likely, by the blessing of God the Holy Spirit, to quicken these heavenly virtues, as a solemn season devoted to meditation, prayer, and self-examination? Besides, if we would enjoy great things, we should look forward to them with earnest solicitude; we should be cherishing high expectations and enlarging our desires; which cannot be the case, when we approach the table of the Lord with a careless and unprepared spirit.

Supposing my readers fully convinced of the importance of the duty which I have endeavoured to enforce, I proceed to inquire into the nature of the special preparation which should be employed where habitual preparation already exists.

On this subject it is most important to remark, that it should be an evangelical and not a legal preparation. There is, in fact, no true preparation unconnected with a holy walk with God, a devout exercise of the affections, and a cultivation of the graces of the Christian character. The preparation of the formalist is but a specious mockery, since it excludes from it the very elements of true religion—a filial devotedness to God, and a cordial desire to fulfil his commands.

An obvious and most important part of a truly evangelical peparation for the sacrament is *self-examination*. "Let a man examine himself, and so let him eat of that bread, and drink of that cup." With a view to conduct this the more profitably and impartially, it is the custom of many persons, and, to a certain extent, a very useful custom, to adopt some formulary of queries, by which to recal their thoughts, words, and actions, to memory, and thus to ascertain the state of their minds. Among other assistances of this kind, the concise but widely comprehensive form supplied for this purpose in the Church Catechism may be often adopted with great advantage. We are there taught to examine, first, whether we "repent us truly of our former sins;" then, as true repentance is always accompanied by earnest desires and endeavours

to forsake sin, we are led to inquire, whether we "steadfastly purpose to lead a new life;" then, with regard to the ground of our hope for pardon and acceptance, whether we have "a lively faith in God's mercy through Christ;" then, as a test of our religious affections, whether we entertain "a thankful remembrance of his death;" and, lastly, as a proof of the validity and efficacy of our faith, according to the instruction of St. John that he who loveth God must love his brother also, we are taught to examine whether our religion inclines us to be "in charity with all men." Questions such as these, ramified into the minute details of individual duty and experience, will furnish ample particulars for ascertaining both our habitual character and our temporary frame.

But as a regular series of questions is too apt to degenerate in time into a mere form, it may be well to vary the process of self-examination in other ways, especially by perusing a suitable portion of Scripture, and grounding on it such practical inquiries as suggest themselves to the mind. The Gospel or Epistle appointed by the church for the day will often be found admirably adapted for this purpose. Works of practical divinity are also eminently serviceable to suggest suitable heads for self-examination. But, perhaps, no method is more generally beneficial than to inquire minutely into our conduct as husbands, brothers, fathers, friends, masters, servants, or members of such or such a calling in society; for in every relation of life a vigilant and tender conscience will find ample materials for self-scrutiny, ample incentives to self-renunciation, ample inducements to vigilance, humility, and prayer. The search must go, in fact, to one plain broad question, whether we in any way indulge any known sin, or whether we in any way habitually neglect any known duty.

It is necessary for the Christian, throughout these investigations, to keep in mind the distinction before mentioned between a legal and an evangelical self-examination. For this purpose it may be often advisable, especially in the more advanced stages of the religious life, to enter rather into the nature and guilt of sin generally, than into individual details of sins and duties. No particular words or actions of a flagrant kind may have occurred: but the true Christian will not be satisfied with this; for he feels that he has a corrupt heart, that his affections are not duly under control, that he has many remaining sins and infirmities, and that he does not love and serve God as he ought and desires to do. He will dwell upon the loathsomeness of sin in the Divine sight; its contrariety to the mind and example of his Saviour; its tendency to grieve the Holy Spirit, to damp his own joys, and to disgrace his holy profession. And hence will result that deep habitual penitence which has reference rather to his general tastes, habits, and principles, than to a few casual words or actions which may or may not correctly mark the real tenor of his character.

Another highly beneficial part of sacramental preparation is *devout meditation;* especially to the established Christian, who, having reason to hope that he possesses true habitual preparation, must be especially anxious to bend his mind, under the blessing of God's Holy Spirit, to the attainment of a frame fitted to the sacred season. Previous meditation seems eminently calculated to effect this object: it was while David was musing that the fire kindled, till at length he spake with his tongue. The divine ordinance of which we are speaking affords abundant topics and incitements for the exercise of this faculty. As a *sacrament*, it calls upon us to bind ourselves by new vows of fealty to the Great Captain of our Salvation. As *the*

eucharist, it invites us to meditate upon the infinite magnitude of those blessings for which we profess to "give thanks." As *the Lord's supper*, it exhibits before us Him, whose body we spiritually eat, and whose blood we spiritually drink, in this commemorative institution: and as a *communion*, it prompts us to reflect upon the nature and blessings of that sacred intercourse which we hold with each other, and with the Father and the Son, through the influences of the Holy Spirit. Meditations on such subjects as these have a powerful tendency to stimulate the graces of the Christian character into lively exercise, and thus to afford that preparation of mind without which the most solemn occasion might have passed over without producing any observable effect.

These sacramental meditations should be so conducted as to warm the heart and elevate the affections. We should endeavour to come with real love and delight to the ordinances of God's house, as did the devout Psalmist, when he said, "My soul longeth, yea, even fainteth for the courts of the Lord."

A holy reverence also should be excited when we reflect that we are thus admitted, as it were, into the Divine Presence, and enjoy upon earth the nearest approach to heaven. We should remember, with thankful astonishment, the greatness of our privilege in being thus invited by the King of kings to become his guests, and to partake, mystically, of celestial banquets. We should further meditate upon the greatness and the efficacy of this sacrament, as a continual exhibition of Christ crucified, and a public renewal of our baptismal engagements to live and die in his blessed service. In fact, all the great topics of the Gospel may appropriately enter into our preparatory meditations; especially such as the following:—The love of the Father, in giving his Son for our redemption—a subject too much overlooked by many persons while contemplating the love of the Son in undertaking the task;—the grace of the Holy Spirit;—the union of believers;—the future harmony of the church;—the joys of heaven;—and, most especially, all that relates to "the cross of Christ" and "the glory that should follow:" all that can excite our love towards him, our confidence in him, and our desire to be with him in the kingdom which he has gone before to prepare for our reception.

I had intended, in conclusion, to expatiate on a third and most effectual instrument of sacramental preparation—namely, prayer; but the length to which the previous remarks have extended warns me to condense my remarks to a passing notice, as it would be impossible, in the remaining space, to do justice to this important part of the subject. I shall therefore leave this topic to the private reflections of the reader, with the single observation, that as we have no strength whatever of our own to prepare ourselves for any sacred ordinance, *one* of our sacramental petitions ought ever to be, that God would prepare us by shedding abroad in our hearts the love of Christ, and the gracious influences of his Holy Spirit, and be present with us in our introductory meditations, self-examination, and prayers, as well as at the time of participation.

S. W.

FAMILY SERMONS.—No. CXLV.

GOOD FRUITS THE TEST OF GENUINE REPENTANCE.

Luke xiii. 6—9.—*He spake also this parable unto them. A certain man had a fig tree planted in a vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of the vineyard, Behold these three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it*

the ground? And he answered and said unto him, Lord, let it alone this year also, till I shall dig about it and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down.

IN the opening of this chapter we learn that some persons present with our Lord, told him of an awful occurrence which had recently taken place. Certain Galileans, who had come to worship at Jerusalem, had been slain during the feast by Pilate, and their blood was thus mingled with their sacrifices. It would appear from the manner in which our Lord received the intelligence, that an impression had been produced on the minds of the people, as if this calamity had been inflicted by God on account of some peculiar and enormous wickedness of which the sufferers had been guilty. To remove this error, and to ground upon the melancholy event an important lesson, our Lord asks whether they supposed that these Galileans had been sinners above all the Galileans; or that eighteen other persons, who had been killed by the falling of the tower of Siloam, were sinners above all who dwelt at Jerusalem. And his reply to the question is, "I tell you nay; but except ye repent, ye shall all likewise perish," —thus teaching us the indispensable necessity of repentance, of a thorough change of heart and life, of the renewal of our souls in the image of God, if we would escape the destruction which must at length fall on the world of the ungodly.

The object of the parable which follows, and which has been taken as the text, is not so much to enforce the necessity of repentance, as to shew the long-suffering of God; the danger of presuming upon it; and, above all, the necessity of proving that our repentance is genuine, by its fruits. It bears on this last point most directly and impressively. It may, indeed, have a primary reference to the state of the Jews, as it was so affectingly described more than seven hundred years before, by the prophet Isaiah in his fifth chapter; a description which applied with at least equal force to the same people in our Saviour's time. How long had God borne with this rebellious race; how long had he waited to see whether either his judgments or his mercies would produce any effect upon them; how often did he renew his attempts to soften their stony hearts, and to bring them to yield fruit to his glory! But the culture, so perseveringly bestowed, proved vain; and the command was at length given to root them out of their land: "Cut it down, why cumbereth it the ground?"

But the parable must also be regarded as having a reference to the case of individuals; and in this view it is chiefly important for us to consider it. It exhibits to us the manner of God's dealings with his professed worshippers. If they bear fruit to his glory, well. If not, if they continue impenitent and unfruitful, they shall be cut down as cumberers of the ground; they shall perish for ever.

The persons to whom the parable applies are evidently members of Christ's visible church, persons who make a profession of religion, and enjoy the means of grace. They are fig-trees planted in his vineyard; and the lesson which is intended to be conveyed to all such persons is, that their profession, to be of any use to them, must be accompanied by those fruits of love and holiness which God requires. And this is a doctrine which is established, not by this parable merely, but by the whole tenor of Scripture. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "Wherefore be ye doers of the word, and not hearers only, deceiving your own souls."

But let us consider, more particularly, what are the fruits which we ought to produce, in order to shew that our repentance is genuine, and our profession sincere.

1. One class of those fruits results from the very nature of the Gospel. The Gospel reveals to us a great salvation: it announces that Jesus Christ, the Son of God, hath come to save a lost world; that he hath shed his blood, a ransom for their sins; and that, through the efficacy of his death and righteousness, all who come unto him, believing in his name, and repenting of their sins, shall find mercy and acceptance, not for the merit of any thing they have done, or can do, but for the alone merit of their Saviour. What, then, are the dispositions of mind which become us in this view of the nature of the Gospel? A deep sense of our own sinfulness and misery by nature; an earnest desire to flee from the wrath to come, and to lay hold on the offered salvation; and an entire and exclusive trust, for pardon and every blessing, on the atoning sacrifice and death, and the prevailing intercession, of our Divine Redeemer. These are the necessary and indispensable evidences of our being really what we profess to be —the people of God.

2. With these dispositions are inseparably linked, an ardent love to our blessed Saviour, and an entire devotedness of heart and life to him who lived, and suffered, and died for us. If our trust be indeed placed in him alone for salvation; if we see that we are ruined and undone without him; if we believe the love wherewith he hath loved us, then will he be dear to us. We shall love him in return; we shall shew then our love by our ardent desire and unwearied efforts to please *him*; we shall devote ourselves unreservedly to his service; we shall reverence his authority; we shall be obedient to his will; we shall labour to be conformed to his image, to imbibe his spirit, and to tread in his steps.

3. These are fruits which are common to all true Christians, and without which their profession is vain and worthless. But there is another class of obligations arising out of our particular situations in life, to which it is incumbent on us to attend. We must therefore consider what are the peculiar duties and temptations arising out of our various relations, whether as rich or poor, high or low, rulers or subjects, masters or servants, parents or children, friends or neighbours, merchants or labourers, ministers or people, in order that we may be enabled to fulfil the one and to avoid the other. Vain are all our pretensions to godliness, if these relative obligations be overlooked or carelessly performed. And according as we are enabled to fulfil them in the fear and love of God, and from an affectionate regard to the welfare of our fellow-men, may we judge of the genuineness of our repentance and the soundness of our faith.

The parable clearly shews that God's eye is ever upon us; and that he weighs our thoughts, purposes, designs, and actions. Let us realize to ourselves this searching scrutiny; and let us consider how many of us have long been hearing the faithful admonitions of the word of God, and how little fruit it has produced in us. From our earliest days we have had a place in his church; we have professed the faith of Christ; we have enjoyed opportunities of sound instruction; we have been advised, admonished, warned, threatened, entreated. Another year has passed over our heads, bringing with it many new warnings and solemn appeals to our conscience; many mercies to win us to God, many judgments to shew us the awfulness of his displeasure. Can we say, on looking inwards, that God, who sees the heart, sees that we have profited

by these means of grace, and that we have not been wholly barren and unfruitful trees in his vineyard? Does he see that our hearts, by nature alienated from him, have been changed; that they are now in a right state, full of his love and devoted to his service? Is it at least our great effort and desire that they should be so? If not, are we not exposed to the tremendous displeasure of the Almighty? May not the very year which we have commenced be the allotted limit of God's forbearance and our probation? May not the sentence have already gone forth against us—"Cut it down, why cumbereth it the ground?"

This sentence is very expressive. The fig-tree was not only useless, but noxious. It occupied ground which might have been profitably employed. Thus it is with the unfruitful professor of religion. He is not only worthless in himself, but hurtful to others. He conveys a false view of the nature and effects of religion, and disinclines men to embrace it. The worldly look at him and say, What has religion done for him? Has it made him more self-denied, more forbearing, more upright, more pure, more indifferent to the things of time and sense than other men? And they conclude that a religion which, with such a profession, combines such a practice, can only produce the effect of adding hypocrisy to their other sins. Woe upon woe is denounced in Scripture upon the man who thus casts a stumbling-block in the way of others, and causes them to think and speak evil of that holy Name by which he has presumed to call himself.

But we learn, as we proceed, that this barren fig-tree was not at once cut down, but was spared for a further trial. The dresser of the vineyard said in reply, "Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well." It would have been impossible to have set before us in a more affecting manner the forbearing mercy and interceding love of Christ our Saviour. The forbearance of the Almighty, even in ordinary life, is apt to strike the worldly observer. He sees those who are notoriously profligate, who outrage by their conduct all laws both Divine and human, still spared, if peradventure they may be brought to repentance; and he is forced to acknowledge the long-suffering and the clemency of God. But we wish to confine our view at present to persons of a different character; to those who at least externally profess a regard to God and his authority, and who yet bear no fruit to his glory. Even such as these, aggravated as is their unfruitfulness by the peculiar circumstances in which they are placed by their professed reception of the truths which the others reject, are also borne with. Their period of probation also is prolonged, through the gracious intercession of their Saviour. It is He, of whom, perhaps, they have little thought, who has been obtaining for them this protracted space for repentance, this further extension of the forbearing mercy and sparing goodness of God. And can we help remarking, how every circumstance in Scripture is calculated to raise that Saviour in our esteem and affection; and how aggravated must be our ruin at last, if all this profusion of love and grace should prove unavailing?

And what does the vine-dresser himself say will be the effect of such continued unfruitfulness? "Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit well, and if not,"—if, after all this forbearance, the fig-tree should still prove unproductive,—"then, after that, thou shalt cut it down." Thus does our Saviour deal with those unfruitful members of his visible church, for

whom he procures, by his intercession, a longer day of trial. He surrounds them with the means of grace, with fresh calls and warnings; he removes from them objects of temptation; he visits them with worldly trials and afflictions, in order to wean their hearts from sin and the world; he sends to them anew his word and his ministers; by the dispensations of his providence he calls their attention to the things belonging to their peace; he brings disease and death into their family, and removes from them those whom they cherished as their own souls: their fair and flattering worldly prospects are blighted, and they exchange abundance for poverty and want; they themselves are perhaps brought to the very brink of the grave, while a gloomy eternity forces itself on their view, and alarms them with the anticipation of an angry Judge, the worm that dieth not, the fire that cannot be quenched. Alas, how often do even these means of raising us from a death of sin to a life of righteousness fail of their intended purpose, and only serve to harden the sinner in his wickedness! God grant that this may not be the case with any of us! Happy indeed shall we be if the sparing mercy of God towards us, with whatever afflictions it may be accompanied, should lead us to Himself, the only Fountain of blessedness; if it should lead us at length to cast ourselves with all our sins at the foot of our Saviour's cross, that we may obtain mercy to pardon them, and grace to renew us in his image, and to make us fruitful in every good word and work. Then will it indeed be well with us. God himself will be our friend. His peace will possess our hearts. We shall be enabled to rejoice in the assurance of his favour, and in the hope of his glory. And when death at length visits us, we shall meet it without dismay, trusting in our Saviour's promises, and looking and longing for his coming to receive us to himself, that where he is, there we may be also.

From all that has been said, we may perceive of what infinite moment it is to us, as professing Christians, that we exhibit in our character and conduct the fruits of love and holy obedience. Nothing is more insisted on in Scripture than this, that without such fruits the profession of Christianity will avail us nothing. We may know all that is to be known of its doctrines; we may stand high among our fellows; we may be skilful in discussing nice points of theology; we may esteem ourselves, and be esteemed by others, to be pillars in the church; we may take a forward part in Bible Societies and Mission Societies; but if we want the marks of true repentance which have been insisted upon, unless our life and conversation shew that we have lain prostrate, as it were, at the foot of the Redeemer's cross; that we have sought pardon and peace from him; that we are turned from darkness to light, and translated from the kingdom of Satan to that of our blessed Saviour; and that, justified by his grace, we are also sanctified by his Spirit; all our gifts and attainments, our professions and our exertions, are nothing worth. They will avail us nothing in that day when those only shall be placed at the right hand of their Judge, whose faith has worked by love; whose practice has corresponded with their profession. What says the text? If, after all, we continue unfruitful, we also shall be cut down as mere cumberers of the ground, as fit fuel for the fire. And what makes this sentence the more awful is, that those upon whom it shall be at length pronounced shall perish with the entire acquiescence of the compassionate Saviour. He will no more interfere in their behalf: He leaves them at length to the ruin they have obstinately provoked. It is indeed one of the most appalling circumstances which will attend the

great day of the wrath of God, that the infinite love and mercy which wrought out redemption for us will then not only acquiesce in, but pronounce, the condemnation of all who continue to despise the riches of the Divine goodness and forbearance, and to harden themselves in impenitency and unbelief.

Let us then be persuaded to avoid this dreadful end. Favoured as we have been with religious privileges beyond the lot of so many of our brethren, let us see to it that they do not aggravate our final ruin, by our barren and unproductive use of them. Let us submit ourselves to the inspection of God's all-seeing eye, that he may discover to us where we really stand. And if our conscience should tell us, that while we have had a name to live we have been spiritually dead before him, let us now at length turn to him, repenting of our sins, and imploring his grace. He will not upbraid us with our past ingratitude, if we now submit ourselves to him. He will not spurn from his footstool even the vilest sinner who prostrates himself there in humility and contrition. He will receive us graciously, and rejoice over us to do us good. It is of his mercy that we have not been long since consumed, and that we are spared to see the commencement of another year. Let an affecting sense of that mercy draw us to Him, that we may receive of Him the grace and the wisdom that we need to guide us through the wilderness of this world, and to bring us to his presence, where is fulness of joy, and to his right hand, where are pleasures for evermore. Then will the year which has opened upon us be in truth a year of genuine happiness. It may indeed, and doubtless will, bring with it many cares and sorrows, many changes and disappointments; but all these will but work together for our good; the events which are the most contrary to our wishes will be found in the end to have tended to our profit; if we live, we shall live unto the Lord; if we die, we shall die unto the Lord; so that living or dying, we shall be the Lord's. That such may be our blessed portion in both worlds may God of his infinite mercy grant, for the sake of Jesus Christ, our Divine Saviour, and all-prevailing Intercessor. Amen.

To the Editor of the Christian Observer.

IN reading your Family Sermon for November, I was pleased with the simple description given of faith, in its elementary principle, as "the influential belief in testimony;" which you correctly amplify, by stating it to be according to St. Paul's own definition, (Heb. xi. 1), "so strong and vivid a perception of the truth and infinite moment of what God has revealed as renders our belief *the substance of things hoped for, the evidence of things not seen.*" This faith is doubtless to be considered as having an especial reference to Jesus Christ, and particularly to the doctrine of his atonement; but not to this point exclusively, but to *all* that God has revealed, especially his promises and his threatenings, his prohibitions and commands.

To this definition of scriptural faith, as the influential belief in testimony, it is customary with divines to add, that it is not such a belief as we exercise in admitting any proposition of human science. Certainly in many important respects it is *not*; but as far as a belief in a proposition of science affects our conduct, more is lost than gained in disclaiming the parallel. I could wish that the faith of the great body of professed Christians in the Gospel were but *more* similar to their faith in the propositions of science. For example: Mercator has heard on good authority that the trade-winds blow, in certain latitudes, in a certain direction at certain seasons of the year: he has never ve-

rified the fact by personal experience, but his "belief in testimony" is so "*influential*" that he would not on any account think of fitting out his vessel at such a season as to have to encounter the inconveniencies which he knows must arise from prosecuting a voyage in a direction adverse to these *alleged* periodical breezes.—Prudentia had never witnessed the power of the Galvanic battery, or the gas blowpipe, to consume the diamond: indeed, the fact seemed to her at first quite as difficult of belief as any mystery of Scripture can possibly do to the infidel; but having heard it affirmed on undeniable authority, her faith in testimony was so strong and "influential," that no persuasions could induce her to submit a ring of brilliants, which she greatly valued as the legacy of her dying mother, to the experiment.—Rusticus had never studied the laws relative to conveyancing; but his belief in the testimony of his professional adviser was so influential, that he voluntarily sacrificed several present advantages which he might otherwise have derived from his copyhold, because he was instructed that such a liberty would vitiate the whole of his tenure.—Sciolus had never demonstrated beyond the first proposition in Euclid, but so "influential" was his conviction, grounded on the strongest concurrent testimony, of the truth of the celebrated forty-seventh proposition, that he refused to risk a sixpence on the chance of its being false, though with an alternative of winning a thousand pounds if it could be proved so.

Such is faith in matters of human testimony; and will not your readers concur with me in earnestly wishing that all who profess and call themselves Christians had a *similar* faith in the declarations of God? Oh that men thus *influentially* believed the truth of their own fallen condition, the infinite demerit of their sins, the judgments of God against them, their need of a Saviour, the efficacy of faith in his atonement, and the obligations which belong to the Christian character!

I am not, however, putting the two cases on a level: for they differ, as before remarked, "in many important respects;" and, *among others*, in these, that faith, in a religious sense, must have GOD for its Author; that it is supported and confirmed by the operation of the Holy Spirit on the mind; that it is nourished not by a merely ratiocinative process, but by the appointed "means of grace;" and that it produces moral and spiritual effects, exciting the affections, acting upon the hopes and fears, and producing love, joy, gratitude, and holiness in the heart and conduct.

X.

To the Editor of the Christian Observer.

IN a volume of Letters from the pen of Lady Rachel Russell, recently given to the world from the original manuscripts preserved in the Devonshire Collection, occur the following remarks on a future state and the blessed effects of true religion. Those of your readers who have been interested in the celebrated published letters of this eminent woman, will peruse with pleasure these reflections written in her old age; and will be led to contrast her delightful hopes for time and eternity, with the chill prospects of that infidel system which has been revived in our own day, with new absurdities; and which, quitting the schools of a proud philosophy where it once sought shelter, is extending its ravages among the poor and illiterate who are totally incompetent to disentangle its delusions.

LADY RUSSELL TO HER SON THE DUKE OF BEDFORD.

"Stratton, July, 1706.

"When I take my pen to write this, I am, by the goodness and mercy of God, in a moderate and

easy state of health—a blessing I have thankfully felt through the course of a long life, which, with a much greater help—the contemplation of a more durable state—has maintained and upheld me through varieties of providences and conditions of life. But all the delights and sorrows of this mixed state must end; and I feel the decays that attend old age creep so fast on me*, that, although I may yet get over some more years, I ought to make it my frequent meditation that the day is near when this earthly tabernacle shall be dissolved, and my immortal spirit be received into that place of purity, where no unclean thing can enter; there to sing eternal praises to the great Creator of all things. With the Psalmist, I believe that 'at His right hand there are pleasures for evermore;' and what is good and of eternal duration, must be joyful above what we can conceive; as what is evil, and of like duration, must be despairingly miserable.

"And now, my dear child, I pray, I beseech you, I conjure you, my loved son, consider what there is of felicity in this world that can compensate the hazard of losing an everlasting easy being; and then deliberately weigh, whether or not the delights and gratifications of a vicious or idle course of life are such that a wise or thoughful man would choose or submit to. Again, fancy its enjoyments at the height imagination can propose or suggest (which yet rarely or never happens, or, if it does, as a vapour soon vanishes); but let us grant it could, and last to fourscore years, is this more than the quickest thought to eternity? Oh, my child! fix on that word, eternity! Old Hobbs, with all his fancied strength of reason, could never endure to rest or stay upon that thought, but ran from it to some miserable amusement. I remember to have read of some man, who reading in the Bible something that checked him, he threw it on the ground; the book fell open, and his eye fixed on the word eternity, which so struck upon his mind, that he, from a bad liver, became a most holy man. Certainly, nothing besides the belief of reward and punishment can make a man truly happy in his life, at his death, and after death. Keep innocency, and take heed to the thing that is right, for that shall bring a man peace at the last—peace in the evening of each day, peace in the day of death, and peace after death. For my own part, I apprehend I should not much care (if free from pain) what my portion in this world was, —if a life to continue, perhaps one year, or twenty, or eighty; but then, to be dust, not to know or be known any more,—this is a thought has something of horror in it to me, and always had; and would make me careless if life were to be long or short: but to live, to die, to live again, has a joy in it; and how inexpressible is that joy, if we secure an humble hope to live ever happily; and this we may do, if we take care to live agreeably to our rational faculties; which also best secures health, strength, and peace of mind, the greatest blessings on earth. Believe the word of God, the holy Scriptures, the promises and threats contained in them: and what most obstructs our doing so, I am persuaded, is fear of punishment. Look up to the firmament, and down to the deep, how can any doubt a Divine Power? And if there is, what can be impossible to Infinite Power? Then, why an infidel in the world? And if not such, who then would hazard a future state, for the pleasure of sin a few days? No wise man, and, indeed, no man that lives and would desire to see good days; for the laws of God are grateful. In his Gospel, the terrors of majesty are laid aside, and he speaks in the still and soft voice

* Lady Russell was now more than seventy years of age.

of his Son incarnate, the fountain and spring whence flow gladness. A gloomy and dejected countenance better becomes a galley-slave than a Christian, where joy, love, and hope should dwell. The idolatrous heathen performed their worship with trouble and terror; but a Christian and a good liver, with a merry heart and lightsome spirit: for, examine and consider well, where is the hardship of a virtuous life? (when we have moderated our irregular habits and passions, and subdued them to the obedience of reason and religion.) We are free to all the innocent gratifications and delights of life; and we *may* lawfully, nay, further, I say, we *ought* to rejoice in this beautiful world, and all the conveniences and provisions, even for pleasure, we find in it; and which, in much goodness, are afforded us to sweeten and allay the labours and troubles incident to this mortal state, nay, I believe, inseparable, by disappointments, cross accidents, bad health, unkind returns for good deeds, mistakes even among friends, and, what is most touching, death of friends. But in the worst of these calamities, the thought of a happy eternity does not alone support, but also revive the spirit of a man; and he goeth forth to his labour with inward comfort, till the evening of his day, (that is, his life on earth,) and, with the Psalmist, cries out, 'I will consider the heavens, even the work of thy fingers, the moon and the stars which thou hast ordained. What is man, that thou art mindful of him? or the son of man, that thou shouldest so regard him?' Psalm viii. 'Thou madest him lower than the angels, to crown him with glory.' Here is matter of praise and gladness.—'The fool,' as the Psalmist expresses it, 'hath said in his heart, there is no God.' Or, let us consider the man, who is content to own an invisible power, yet tries to believe, that when man has done living on this earth he lives no more: but I would ask, if any of these unhappy creatures are fully persuaded; or that there does not remain in those men, at times, (as in sickness, or sober thoughtfulness,) some suspicion or doubt that it may be other than they try to think. And although they may, to shun such a thought, or be rid of such a contemplation, run away from it to some unprofitable diversion, or perhaps suffer themselves to be rallied out of such a thought, so destructive to the way they walk in; yet, assuredly that man does not feel the peace and tranquillity *he* does, who believes a future state, and is a good man. For, although this good man, when his mind may be clouded with some calamity very grievous to him, or the disorder of vapours to a melancholy temper—I say, if he is tempted to some suspicion, that it is possible it may be other than he believes—pray observe, such a surmise or thought, nay, the belief, cannot drive him to any horror: he fears no evil, because he is a good man, and with his life all sorrow ends too; therefore, it is not to be denied that *he* is the wisest man who lives by the scripture rule, and endeavours to keep God's laws. First, his mind is in peace and tranquillity; he walks sure who keeps innocence, and takes heed to the thing that is right: 2dly, he is secure God is his friend, that Infinite Being; and He has said, 'Come unto me, ye that are heavy laden, my yoke is easy:' but guilt is, certainly, a heavy load; it sinks and damps the spirits. 'A wounded spirit who can bear?' And the evil subtle spirit waits, I am persuaded, to drive the sinner to despair; but godliness makes a cheerful heart.

"Now, O man! let not past errors discourage:—who lives and sins not? God will judge the obstinate, profane, unrelenting sinner, but is full of compassion to the work of his own hand, if they will cease from doing evil and learn to do

well, pray for grace to repent, and endeavour with that measure which will be given, if sincerely asked for; for at what time soever a sinner repents—but observe, this is no licence to sin, because at any time we may repent, for that day we may not live to see; and so, like the fool in the parable, our lamps be untrimmed when we are called upon. Remember, that to forsake vice is the beginning of virtue: and virtue certainly is most conducive to content of mind and a cheerful spirit. He (the virtuous man) rejoiceth with a friend in the good things he enjoys; fears not the reproaches of any; no evil spirit can approach to hurt him here, or accuse him in the great day of the Lord, when every soul shall be judged according as they have done good or evil. Oh, blessed state! fit for life, fit for death! In this good state I wish and pray for all mankind; but most particularly, and with all the ardour I am capable of, to those I have brought into the world, and those dear to them. Thus are my fervent and frequent prayers directed,—that you may die the death of the righteous, and to this end, that Almighty God would endue you all with spiritual wisdom, to discern what is pleasing in his sight."

The language of this letter is not in some parts altogether scriptural; as, for instance, where Lady Russell speaks of "taking care to live according to our rational faculties," &c. I trust, however, that the sound is in reality worse than the meaning; and that whatever ambiguity may rest—and ambiguity certainly does rest—upon some of her statements, she was herself trusting humbly and *exclusively* to the sacrifice of her Redeemer; and did not mean to convey any idea contrary to the fundamental principle of justification by faith alone, and the inability of the best human actions to *merit* any thing from Divine justice. I would refer your readers for some remarks on this subject to the last paper of your correspondent, C. N., in his Memoir of Bishop Wilson, (see Christ. Observ. for Dec. 1820, p. 789—790). We have great reason to bless God, that in the present day the wide diffusion of sound scriptural information has done much to correct the language of theological writers; so much so, indeed, that verbal correctness is not unfrequently found where, perhaps, in reality, there is not equal accuracy of sentiment. In the last two centuries, the contrary was sometimes the case; so that certain writers, who give strong evidence of having been really evangelical in their views and pious in their conduct, are not always so correct as might be wished in their expressions. It is of great importance to point out this defect wherever it occurs, in order, among other reasons, that the example of such writers may not be pleaded by persons really heterodox or defective in their religious opinions. The unskilfull reader is frequently perplexed in perusing the pages of some celebrated, and, I trust, pious authors, who have unguardedly adopted current remarks and expressions which, in strictness, convey ideas very adverse to the purity of Christian doctrine. I do not mean to infer, that the creed is not much oftener in fault than the phraseology; but it is important to guard the young and incautious reader against adopting defective views of the Gospel, from the unguarded, and sometimes even heterodox, language of highly admired theological writers, who, perhaps, had they been asked strictly to define their doctrines, would have given statements very different in their complexion from those conveyed in some of their casual expressions.

G. T.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I AM the squire of a country parish, in the north of ——— shire, where, till within the last twenty years—that is, during the incumbency of the present rector and his predecessor—we never had any methodistical doings, but were as honest hearty souls as ever mounted a hunter or cracked a bottle. But during the last twenty years there has been a sad change. I do not mean that there is more poaching, or stealing wood and poultry, or robbing barns and orchards; for in these respects we are better off than before, which I attribute entirely to these things having gone out of fashion, just like hard drinking. But what I lament is the great increase of *hypocrisy* in the parish. When I was a boy we had service at church only once a fortnight; and not always *that*, especially when the curate, for we had no resident rector, had the rheumatism; but as soon as Mr. F. the late incumbent came to reside, he performed service every Sunday morning, which, however, I did not *much* object to; though it was sometimes very inconvenient, for, as I made a point of attending whenever there was a sermon, it prevented my taking physic, or settling some affairs at one of my manors, a few miles off, which I had been accustomed punctually to manage on the alternate Sundays once a month. Mr. F. died twelve years ago, and left in his will a considerable legacy for a *second* service every Sunday, as the smallness of the preferment had hitherto rendered it necessary for the clergyman to serve another parish in the afternoon. To attend a second service I had always considered great hypocrisy, and therefore I have never once darkened the doors of an afternoon since the endowment; but as the new rector Mr. H. entered with warmth into the design of his predecessor, and the bishop and patron gave their consent, I could do nothing effectual to prevent it. Mr. H. acted very puritanically in the whole of this business: I am certain he only wished to curry favour with the poor, and to spite me; though I never could see what he could get by doing so. His conduct, however, throughout, was so hypocritically amiable and obliging, that he never gave me a fair opportunity to tell him all my mind. I hate such double dealing: a good hearty quarrel clears the air like a thunder storm, and all is sunshine afterwards.

Well, sir, hypocrisy, I believe, is as contagious as the plague; for in a few years half the parish began to be infected; and what with schools, and sermons, and Bibles, and prayer-books, the Sunday, instead of being a day of rest, became as busy as a market-day. Some of the principal farmers, in imitation of the parson, have had the hypocrisy to take to cold-meat dinners on that day, that all their servants may go to church; and as for Mr. H. himself, when or how he gets his own dinner on these occasions, I cannot conjecture: he seems to me to live like a woodcock. But in order that you may understand more fully the nature of the evils of which I complain, I shall give you the following account of one of my tenants who has for many years been *one of the staunchest hypocrites in the parish.*

Tim Dobbins was just my own age; and being my foster-brother, he used to be often, when a child, in the servants' hall at the manor-house, where he learned many excellent and diverting tricks. As we grew up, we became constant

companions; for my father said, that though Tim was but a poor man's child, he had a good deal of spirit, and promised to be an adventurous sportsman, and might in time, after his death, make me a valuable game-keeper. In this I was a little disappointed; for though Tim was a good fellow, an exceeding good fellow, yet he took so to drinking, and, what was worse, to poaching in the preserves which he was employed to guard, that I was obliged, at length, to dismiss him. I shall not trouble you with the rest of his adventures; how often he got into prison or sat in the stocks, with similar particulars, &c. What vexed me most was, that in throwing a red-hot poker one day at his wife, he set fire to the new cottage which I had built for him, and, being intoxicated at the time, suffered the flames to spread to one of my barns. I should not, however, have turned him out of his paddock for these offences, if he had not become a hypocrite; for I can forgive many faults, where there is a good heart.

His hypocrisy was very cleverly managed. He did not, like some reprobates I have heard of, boast of sudden conversion; indeed, in order the better to keep up the stratagem, he did not *boast* at all; but, to the hour of his death, professed to be a miserable sinner, while all the while, I have no doubt, he thought himself quite a saint. About twenty years ago, when Mr. F. came to the parish, Tim's cottage was next to the parsonage, so that his wife and children came in for many a good thing from the rector's kitchen and dairy. Both Mr. F. and afterwards Mr. H. used to visit them and give them little books; and, I must confess, they were very kind and attentive to their wants; all which I attribute to the new-fashioned hypocrisy before-mentioned. Tim, however, would not be won on, either by words or deeds. Mr F. tried to break him of the knack of swearing, but did not succeed; for Tim, not being bred a gentleman, did not know that it is uncivil to swear before a clergyman. In three or four years, however, the rector, I perceived, began to gain a little upon him; for I once heard Tim say myself, that Mr. F. was a saint, if ever there was one on earth, and that in the end it might be better luck for us all if we were more like him.

When Tim's cottage was burnt down, the rector lent him one of his own, which happened to be empty; for there was snow on the ground, and Lucy Dobbins was near her confinement: and I had vowed Tim should not have so much as a stable of mine; for, in addition to burning my cottage and barn, which I did not care a rush for, he had betted upon Lord ———'s piebald galloway, and openly backbited the character of the finest hound in my kennel. As soon as Tim entered the cottage, he swore, with an oath, that the parson was a noble fellow; and by way of quit-rent, vowed that he would never swear again while he remained in that cottage, and would even go to church some Sunday, as soon as he had won the new hat and red plush waistcoat to go in, at the cudgel-match. He did *not*, however, keep either of these promises.

Some time after Tim was in prison for debt; and was so ill with a neglected cold, which he had caught one night in poaching my fish-ponds, that his life was despaired of. Mr. M. attended him frequently, and gave him food and medicines; for the parish apothecary did not care to trouble himself about him.—From this period I date the commencement of Tim's misfortune. The rector prevailed on the creditor to release him, and had him moved into his old cottage, which I had by this time rebuilt for him, being much pleased with him for keeping up the honour of our county by shooting twenty pigeons in succession—nine of them right

through the head, at six yards' greater distance than the best rifleman in the adjoining county, which is half as big again as ours. He was nearly twelve months before he recovered; all which time the rector and his wife continued their designs upon him. Tim's ruin was now complete. I did not see him in prison, or during his illness; for such scenes, you know, only make a man melancholy, especially as I might have chanced to encounter the parson, and have come in for a slice of his Sunday's sermon. Poor Tim, when I first saw him after his recovery, was leaning over the gate on the sunny side of his cottage, as I rode past to go to our annual cock-fight, which, I assure you, Mr. Editor, is one of the finest things in all our county. "Ah! Tim," said I, "I see you will soon be with us again." "I hope not, sir," he replied. "Hope not! and why? do you intend to hang all your life over a gate with your head thatched with a night-cap?" "My thoughts, sir," said he, "are greatly changed, and I trust, in future, to lead a very different life to what I have yet done." He added a few words more, which I did not quite understand; but they sufficed to convince me that Tim was becoming a downright hypocrite: and so I told all the company at the cock-pit, who greatly applauded my sagacity, and lamented that he should have fallen, of late, into low spirits and methodistical company.

Tim continued to manage his hypocrisy in a very plausible and ingenious manner. He did not make a great blaze in the village, as I expected he would have done; but went on quietly about his employments; and, to keep up the plot the better, left off drinking, and swearing, and gaming, and poaching, and stealing, and most of his old habits. I suppose he was tired of them. Nay, the sly fellow went so far that, from being the most troublesome and quarrelsome man in the hundred, he, in time, obtained every body's good word as a civil companion, an obliging neighbour, a faithful friend, and the best paymaster in the village. Still further to keep up the farce, he contrived to save money to pay off his old debts, and subscribed a penny a-week to a Bible and Prayer-book Society; expecting, I suppose, that they would decline receiving the money. Nay, he went so far as to deceive his own family, so that even his wife and children believed him in earnest; and whereas they formerly trembled at his presence, they now became tenderly attached to him, and gave him the best of characters to the end of his life. I do not find fault with any of these good doings in themselves; indeed, I very much admire them; only in Tim they shewed great hypocrisy, because he did not even pretend that his temper and passions were changed in themselves—only that religion made him endeavour to subdue them—a plain proof of double-mindedness. I need scarcely add, that he took to going to church twice every Sunday; besides which he read the Bible and Prayer-book to his wife and children at home, as often as he had an opportunity. Thus year after year he went on passing himself for a saint; and this without any sufficient motive that ever I could discover to make it worth his while to do so. It must have been the mere love of hypocrisy. I make no doubt he would have had us believe it was for conscience sake; and many people thought it was so, especially as he never made any difficulty of giving up his interest to suit his purposes. Once I warned him out of his cottage, to prevent the walls being infected with Methodism, and, to my great surprise, he left rather than give over his hypocritical doings. In short, he kept up his character to the last; and the parson has for many years spoken of him as one of the best livers in the parish, and recommended all his neighbours to imitate his example.

His death has crowned the whole; for he died as he lived, without any acknowledgment of his hypocrisy. He professed to be quite calm, and ready to go; another plain proof of insincerity, for who would die that could help it? I do not hear of his having used any extravagant expressions of joy; I suppose he was too cunning for this; but Mr. M. said, in his funeral sermon, that he was very repentant, and placed his trust in Jesus Christ our Lord; and he told us a great many of his sayings and doings, which were very good and pious in themselves, only too methodistical.

Now, sir, what I want to know is, what can I do to stop the effects of this example? Tim's pretended repentance and good works and religious discourse, continued for so many years, have made many other persons take up the same kind of hypocritical religion; and they are all treading in his steps, to the great joy of the rector, who is getting an old man and cannot see through these things. Tim's death-bed has strengthened the general impression; and if we go on as we are now beginning, I fear we must add a new gallery to the church, which would be a great expense to the parish. Pray inform me how to act. Could I not indict the rector for driving his majesty's subjects mad? My own wife and daughters, I fear, are bitten; and, to provoke me the more, are become so doubly kind and amiable, that, do what I will, I cannot find a pretext to quarrel with them. They read your work, Mr. Editor, which is the way I come to know of it; and I am in hopes that, if you admit my communication, they will be so shocked at the above exposure of hypocrisy, as to forsake their new-fangled notions, and go back to balls and cards, and other like Christian amusements, which is the hearty wish of, sir,

Your obedient servant,

AN ANTI-METHODIST.

To the Editor of the Christian Observer.

I TRANSMIT to you the following case for insertion in your miscellany, as it is widely circulated among the clergy; hoping that the decision may tend to prevent future litigation, and set at rest the scruples of those who still retain any doubt on the subject. I am informed that the present and the late bishop of the largest diocese in England both consider a clergyman right in refusing to marry unbaptized persons. It is therefore the more needful that the matter should be clearly understood.

M. J.

To Dr. J., Doctors' Commons.

"Banns of marriage between J——— H———, and M——— W———, were published in the parish church of K———, on three several Sundays. The Vicar being called upon to solemnize the marriage, refused the request, upon its having been stated to him, that one of the parties, namely J. H., had never received the rite of baptism from any person whatsoever.

"Your opinion is requested, whether marriage may be solemnized, and whether the minister may be compelled to marry, without the rite of baptism being previously administered; and, if not, whether it will be necessary to republish the banns after baptism."

J. T. H.

To Rev. J. T. H.

"Whatever may have been required by the ancient Rubrick, it is now perfectly clear, that it is not incumbent upon the new-married couple to receive the sacrament, though it is recommended as convenient to be done; and therefore the reasoning which was applicable to the law, as it then stood, is not to be applied to it in its existing state. The marriage act, it is true, requires 'that the true Christian and surname should be used in the publication of banns;' and perhaps, strictly speaking, there is no

true Christian name but that which is received in baptism. It has, however, been held, that for the purposes of that act, a Christian, as well as a surname, may be acquired by repute; and that a person, whose name was Abraham Langley, was well married by and after the publication of banns in the name of George Smith. Vide the King *v.* the Inhabitants of Billinghurst, (3 Maule and Selwyn, p. 250.)

"I am therefore, clearly of opinion, that the marriage in question not only may but ought to be solemnized; and that the minister refusing to perform the ceremony may be compelled to do so: and I therefore recommend that no further opposition be made by him.

(signed) "H—— J——."

"Doctors' Commons, 5th Dec. 1820."

To the Editor of the Christian Observer.

THE judicious strictures of your correspondent LUTHER, on the clerically patronized ball for the benefit of St. Mark's Sunday-school, Cheetham Hill, near Manchester, have made no impression upon the fashionably charitable of this great town. So determined are they that "the pomps and vanities of this wicked world" shall minister good to the children of the schools in connexion with the Established Church, that the declining funds of the Ladies' Jubilee Charity School for educating, maintaining, and placing out to service orphan and other female children, are to be recruited by *an amateur play*. The pieces selected as suitable to be represented by the gentlemen amateurs, before those ladies who patronize the institution,—and, I conclude, before the children themselves who are by it to be "trained up in the way they should go,"—are "*the Stranger*" and "*the Turnpike-gate!*" Whether the officers of the institution (some of whom are clergymen), or the Ladies' Committee, who jointly requested the performance, will give their aid on the occasion as actors, prompters, dressers, scene-shifters, or property-men, is comparatively of very little consequence. They certainly cannot exclude bad company from those parts of the theatre into which they cannot introduce good; and they must, necessarily minister to the evil passions of the former, and offend, and probably deprave, the minds of many of the latter class, by the representation of scenes founded in the most gross and flagrant immoralities. But the whole proceeding is so strangely anomalous, that I forbear entering into a specification of individual evils.

PRYNNE.

[WE have received repeated complaints from our friends and correspondents, of the mistakes, misrepresentations, and hostile statements of a cotemporary publication, entitled "the Christian Remembrancer," which has chosen to make our miscellany the favourite object of its animadversions; and we have been blamed for not exposing to the public the very intemperate and reprehensible spirit in which, during the two years it has existed, it has at times been conducted. We have hitherto forborne any reply to its various attacks; not, however, as its conductors may have fondly supposed, from any inability to meet and refute their charges, but from a sincere desire to avoid contention. We can assert, with the utmost truth, that we wished to cultivate friendly, rather than hostile, relations with publications which professed to be conducted by disciples of the same Master and members of the same church. We did not indeed expect to agree in our opinions with the work in question; but we nevertheless hoped that it might be the instrument of considerable benefit by admitting useful

discussion, by stirring up the zeal of numbers in the Establishment; and by diffusing information respecting the duties and obligations of both clergy and laity, especially as regarded the various institutions connected with the church for ameliorating the moral and religious condition of the whole family of mankind. Least of all were we anxious to present to the world the very unedifying spectacle of professed churchmen wasting their time and energies in quarrelling among themselves, instead of uniting their efforts to strengthen the walls and beautify the palaces of their common Zion, and to repel the attacks which infidelity, impiety, and profligacy might make upon it. At the same time, we must confess, that, from an early period of the existence of the work in question, we perceived in its conductors so much of that determined party-spirit of which we have lately had so much reason to complain, and which we believe to be the worst enemy which our church has at this moment to encounter, that we despaired of effecting any good by engaging in discussion with writers whom we could neither hope to convince by fact, to persuade by arguments, or to moderate by concession. The only notice, therefore, which for two years we have taken of the work, was in the following allusion to it in the Preface to our volume for 1818, written after the Prospectus and first Number of the Christian Remembrancer had been issued *.

"It has ever been our earnest wish and endeavour to steer amidst our literary contemporaries, without wantonly giving, or captiously taking, offence. This wish and endeavour will, we trust, continue to characterize our exertions; and we have only to request, in return, that those who may think it their duty to animadvert upon our pages, and to criticise our sentiments, will honestly and conscientiously represent our real meaning—a measure of justice which we are especially entitled to expect from all who profess to be interested in the cause of our holy religion, and the prosperity of our truly catholic church." (See Preface to Christ. Observ. for 1818, p. viii.)

Our long silence, amidst many attacks, we trust justifies this declaration of our peaceful intentions. How far "the Christian Remembrancer" has acted up to the spirit of our request we leave others to determine. We at length felt it our duty, in the Appendix to our volume for the year which has just expired, to reply to some very strong, but absolutely unfounded, charges against us in reference to our Review of Mr. Todd's "Declarations of the Reformers," though even then without naming the work to which our reply was directed. But the remonstrances of our friends, with the continuance of the same hostile tone towards us, in the last Number of the work in question, (No. for Jan. 1821), have induced us to trouble our readers with these observations, and to lay before them, at the same time, the following letter—the first we ever received on the subject of "the Christian Remembrancer," and which will give some insight into the principles on which that work was projected, and on which it continues to be conducted. We should state that we did not know at the time, nor do we know at the present moment, the name of the author or writer of the letter, which came to us anonymously. His laudatory strain would, under other circumstances than the present, have prevented our publish-

* It may be necessary, in order to reconcile the dates, to apprize the reader that the Christian Remembrancer is always dated a month forwarder than our work. The difference is immaterial; but the mode which we have adopted is more convenient for referring to any event in subsequent years, when it will be found in the month in which it occurred.

ing his communication; but we think it better to furnish the necessary explanations by means of a paper, the date of which is so long antecedent to the recent attacks which have been made upon our work.]

To the Editor of the Christian Observer.

I beg leave to call the attention of your readers to a singular paragraph in the introduction to the first Number of the *Christian Remembrancer*; a new publication, conducted by members of the Established Church, which commenced its operations on the first day of the present year. In the remarks which I may think fit to make upon it, I trust I am not influenced by any spirit of hostility to this publication, but solely by a sense of what is due as an act of common justice to the Christian Observer.

The paragraph I select is the following. Speaking of the religious periodical works of the present day, the writer tells us,—"There are Methodist Magazines, and Congregational Magazines, and Evangelical Magazines, and New Evangelical Magazines, and *a host of Observers*, Reflectors, and Guardians, which pour forth their spring-tides once a month, and convey such information as they think fit to select, together with such comments upon the information as it suits their purpose to subjoin, into every corner of the kingdom. And among them all, among all this motley assemblage of religious magazines, *there is not one which the Church of England could select as its advocate, or acknowledge as its friend.*"

This, sir, is the only notice taken of your work in the introduction to the Christian Remembrancer. Not only you are not to be chosen as *the advocate of the Church of England*, but you are not even to be acknowledged as *its friend*. Your claim to this latter humble office, which you have steadily professed, and (in the opinion of many persons) conscientiously discharged, for the last seventeen years, is now resolutely denied. You are *bundled* without mercy, among the fanatics, whether truly or falsely so denominated. In short (for truth will out at last), you are *one of that host* which is leagued in formidable array against our venerable and excellent Establishment. It is to no purpose that your Blue Cover periodically informs us that you are a member of the Church of England. It seems you hang out false colours to betray your country to the enemy.

The Christian Observer has now, for a long period, professed itself a work sincerely attached to the national church. It has called itself a faithful, though temperate, defender of the doctrine and discipline of that church. It has been, if I mistake not, patronized and recommended by some of our most excellent and distinguished prelates;—by such men as a PORTEUS and a BARRINGTON. It has also, I believe, been distinguished more by the *respectability* than by the *number* of its admirers; so that, at all events, it has not been a work calculated for the *multitude*, either *religious* or *political*. It was the first publication that noticed, as much *in sorrow as in anger*, the occasional enthusiasm of some religious magazines. In some of its early Numbers, it gave a compendious view of those proofs, derived from the writings of the primitive fathers, upon which the authority of episcopal government is founded. And, whatever may be its errors or defects (for it has them, in common with every human undertaking), it has been conducted, *at all times*, in a strain of edifying piety, and *often* with a superior share of ability and discernment.

Now, under such circumstances, it appears to me, sir, that your work was entitled to some respectful notice from any subsequent publication professing to be conducted according to the principles

of the Church of England. Even if the authors of such a publication deemed you defective in the discharge of your duty as a friend to the church, they ought to have given you credit for uprightness of intention, and spoken of you with that civility and decorum which is due to a respectable competitor. A candid and liberal adversary is forward to acknowledge the real merit of his opponent, and, in so doing, he augments his own glory, if he be victorious, and, should he be defeated, does himself no injury in the esteem of wise and reflecting persons. But what has "the Christian Remembrancer" done? It has taken no notice of you, except by an indirect and most unkind insinuation, leading those not well acquainted with your work to give it a place among the ranks of schism and enthusiasm. I am sorry that the new publication should have commenced its career in a manner so disgraceful to itself *in this respect*. How far such conduct is consistent with the *liberal spirit* which it professes, I shall leave others to determine.

I am the more sorry for this circumstance, as the first Number of the new work appears to contain some pious and much useful matter. I like the zeal of these writers against Antinomianism, though I think that they have cruelly misrepresented Mr. Cooper's meaning in his late publication. The Editors of the *Christian Remembrancer*, cannot be more sworn foes to any thing of an Antinomian tendency than I am, or than you are. I like their specimen of "Church of England piety in humble life," and wish, from my heart, that it were more general. I have nothing to object to in their Review of Mr. Bowdler's sermons. And, more than all, I like them for recording the good deeds of our national church, and for recommending an *increased publicity* to its religious institutions, in order that they may become more extensively known, and more generally patronized. It remains for them to explain, however, how far this recommendation is consistent with their incessant charges of *ostentation* against other societies. They are *making themselves known;* that is, they are now doing, in this respect, what those two obnoxious institutions, the Bible and Church Missionary Societies, have been doing ever since the period of their commencement. There is this material difference—and it should never be forgotten—between *social* and *private* charities, that what might be justly esteemed ostentation in the *latter* is—in the former—nothing more than a proper regard for the interests of truth, piety, and benevolence.

But by what right is it that the conductors of the Christian Remembrancer presume to dignify *themselves* with the august title of the CHURCH OF ENGLAND? They inform us, that, of all the magazines in circulation, *there is not one which the Church of England can acknowledge as its friend;* that is to say, *mutatis mutandis*, there is not one which *they* will condescend to own in this capacity *. They are the only true churchmen: nay more, by an elegant figure of speech, they are the *Church of England itself.* Now this really is not over-modest at the commencement of their career; and before the public have had any means of judging whether their pretensions are well-founded. They will contend, no doubt, that *their* opinions are held by a great majority of the clergy. But suppose that, by some unlucky chance, this majority should one day dwindle into a *minority*. What then? Would they not, in that case, contend equally that *they* were still the only true sons of our venerable mother? And yet the argument drawn from numbers would be then turned against them. All this proves the unfairness and absurdity

* Query, What had become of the poor Anti-Jacobin?

of adopting the phraseology here condemned. It is the genuine banner of *party-spirit*. It assumes and prejudges the case that ought to be regularly proved. It would form just as good an argument in the mouths of the opposite party, as it does in their own: in other words, it is a good argument in the mouths of neither. It is productive of nothing but bitterness and wrath.

There is at this moment, I believe, a considerable number of very respectable ministers in the church, conscientious, intelligent, pious men —men not usually distinguished by the title of *evangelical*, not Calvinists by profession, tolerably secure from the random charges of fanaticism—who are not prepared to allow these claims of the Christian Remembrancer in their full extent, and not disposed blindly to *register the edicts* of any self-constituted synod of divines. The number of such men is increasing in the church; and it would be well for the conductors of the new miscellany to consider this fact, in order that they may be led to assume a more modest tone in future, and may be contented to form *a part only* of that church, the credit of whose name they seem now so desirous of monopolizing.

But I am wandering from my original purpose, and must now draw this paper to a conclusion. My chief ground of quarrel with the new magazine is the manner in which it has treated the Christian Observer; not only by omitting all civil notice of your work, but also by a disingenuous attack upon its principles as a Church-of-England publication. I think no candid person, who has been in the habit of reading your miscellany, let his religious sentiments be what they may, will deem it worthy of such treatment from a brother critic. We shall see whether the Christian Remembrancer will make an *amende honorable* for his neglect. In the mean time, Mr. Observer, you must console yourself, in the midst of these *contempts*, by the attachment of your friends and admirers. While your enemies—I wish I might not call them so—are representing you as *one of a host*, others may be disposed to turn upon them with the *retort courteous*, by affirming that you are *a host in yourself*.

I am, sir, yours,

7th January, 1819. AMICUS.

REVIEW OF NEW PUBLICATIONS.

The History of the British and Foreign Bible Society. By the Rev. JOHN OWEN, A. M. late Fellow of Corpus Christi College, Cambridge, Rector of Packesham, Essex, and one of the Secretaries of the British and Foreign Bible Society. Vol. III. London: Hatchard. 1820. royal 8vo. pp. 541. 18*s*.

IN our miscellany for 1816 (p. 717), we reviewed the two former volumes of this valuable and interesting work, comprising the History of the British and Foreign Bible Society during the first ten years of its splendid and beneficent course. The present volume embraces its history during the five succeeding years, terminating with the anniversary meeting in the month of May 1819; and although its rapid and almost instantaneous growth from birth to manhood, which is recorded in the earlier divisions of the work, may have produced a livelier feeling of admiration and delight in the mind of the reader, yet it appears to us, that in that

portion of the narrative which is now before us, the interest is, upon the whole, more uniformly sustained. If the later operations of the Society have less of the charm of novelty, they produce more of that imposing sentiment of strength and permanence which arises from the contemplation of the gigantic extent of its efforts united with the imperturbed regularity of its course. For ourselves, we can truly say, that familiar as we had been with the proceedings of this great institution from the very hour in which it was formed, and high as had been our conceptions both of its past achievements and of its future possibilities of good, we are conscious since we read the present volume, of having attained a firmer conviction of the wisdom and purity of its design, and a more impressive view of the benefits it has actually conferred, and is still likely to confer, on mankind.

We have no intention, however, to enter upon any elaborate panegyric of the work we are now reviewing. Suffice it to say, that it is a work worthy of its illustrious subject; and as such we recommend it to the attention of every friend of the Bible Society, and to the attention—may we add?—of every enemy too. The former cannot fail to have his attachment strengthened by the perusal; while the latter, if unfortunately he should be able to read it without abandoning his prejudices, will at least be forced to respect the tone of conciliation and Christian candour which pervades it. But we would still more strongly recommend it to the notice of the different Auxiliary and Branch Societies throughout the British Empire, as an authentic record of facts connected with the rise and progress of the institution of which they form a part. To these facts they must have frequent occasion to refer; and it is of the utmost importance that, in referring to them, their statements should be placed beyond the risk of error. We allude here to the importance of strict accuracy, not only in the published Reports of the Societies themselves, but also in the speeches of their advocates; in both of which it is essential to the credit and prosperity of the institution that nothing incorrect or exaggerated should be permitted to appear. The different Societies owe it to their Committees, and especially to their Secretaries, on whom it in general devolves, to frame their annual Reports, to protect them against the danger of mistake or mistatement, by placing this work in their depository where access to it will always be easy. The Reports of the parent Society, it is true, are, for the object we have now in view, indispensable, and they contain an inexhaustible mine of information: but from the very nature of the case, there is much defect of method and arrangement in the construction of their voluminous appendixes; and it seldom happens that any one transaction can there be exhibited in an entire and unbroken narrative. Besides, there are various most important matters, having an intimate relation to the Bible Society, which are wholly omitted in the Reports. There, little or no allusion is made to the different controversies which have agitated the public on this subject. Of these, Mr. Owen has given an able and luminous digest. It is, moreover, only in the work before us that we can find an accurate account of the interesting interview which took place in 1814 between the Emperor of Russia and the King of Prussia, and a Deputation of the Bible Society; or that we can trace the origin and progress, and learn the real character and beneficial tendency, of Bible Associations in general, or of Ladies' Bible Associations in particular. Many other valuable points of information might be specified, which, if they may be collected from other sources, are yet no where to be found in so acces-

sible, and, what is still more material, in so accurate a form as in Mr. Owen's work;—the particulars, for example, of the papal opposition to the diffusion of the Scriptures, and of the commencement and growth of Bible Societies in France.

We have said enough, we trust, to convince our readers of the value of Mr. Owen's work, and to induce them to bestow upon it the attention it so well deserves. We are unwilling, however, to omit the opportunity which is afforded us of adducing in its behalf a testimony which may prove far more influential than our own. It is that of a French Catholic Bishop, who has inserted, in a periodical work published monthly at Paris, and entitled "La Cronique Religieuse," a review of the very volume which is now under our consideration. We have, it is true, other motives for introducing this episcopal critique to the British public, besides that of recommending Mr. Owen's History. We are happy to be able to exhibit to our readers the proof which the article supplies, of growing liberality on the part of our Catholic brethren, of the freedom and independence of mind with which they begin to oppose the slavish principles of the papal court, and of the zeal with which many of them are actuated to circulate the holy Scriptures as widely as possible, in the vernacular languages of different countries.

Without farther preface, we will now proceed to insert a translation of the entire review, as it appears in the work before mentioned, for September last, Vol. V. No. 3.

"History of the British and Foreign Bible Society, &c.

"This volume contains the general history not only of the parent Society of London from 1814-1815 to 1818-1819 inclusive, but of the Auxiliary Societies connected with it. The first and second volumes comprise the history of these societies for the preceding ten years of its existence. Some ministers of Geneva have published at Paris a translation of them into French, with a preface from the pen of the pastor, Peschiér. Probably this third volume will also soon make its appearance in the same language. It is, if possible, still more interesting than the two former volumes. It contains a recital of the great recent successes which have attended the progress of these societies. It includes also an account of the violent opposition they have experienced from many of the ecclesiastical authorities, and from several of the governments in the South of Europe, who have manifested, on this subject, sentiments exceedingly at variance with both the sentiments and the conduct of the governments in the North.

"In those countries alone which are under the dominion of England, there were already, in 1819, 629 Bible Societies in activity. These Societies had distributed upwards of three millions of copies of the Bible, or of parts of it, to Christians of every sect, to Jews, to Mahometans, to Heathens of all classes and colours, to Brahminists, Boodhists, followers of Confucius, worshippers of the Grand Lama, &c. The books were, in general, received with eagerness, and every where read. The reading of them has tended to enlighten the mind and to soften the manners, while at the same time it produces a disposition favourable to Christianity.

"The Bible Societies, composed indifferently of Catholics and Anti-Catholics—but in much greater numbers of the latter than of the former—labour with zeal and impartiality to promote the improvement of all Christian communions. In order to benefit all and to give offence to none, they present to the members of those communions only the pure and simple text, without note or comment, according to the versions that have been sanctioned by their respective ecclesiastical superiors, and heretofore circulat-

ed with that approbation. But even this praiseworthy moderation and these commendable precautions have not been sufficient to satisfy the minds either of several English bishops, or of the numerous parasitical supporters of the exaggerated pretensions of the court of Rome; still less the minds of the Jesuits, those powerful instruments so injurious to church and state, according to Clement XIV., and so indispensably necessary to the support of both, according to Pius VII. Neither have they been sufficient to disarm the jealous activity of the multitude of Ultra-montanists*, who, though thinly scattered in Italy, and even in Spain, have become very numerous in France and in some other states, where a blind prepossession in favour of unfounded ecclesiastical claims seems to gather strength in proportion to the increasing attachment which some entertain to the maxims and the forms of an absolute government. This party, to a man, has raised its voice against the facilities which have recently been afforded to all Christians, and even to the whole human race, to read and study the word of God. We shall see, in the sequel of this article, that even among the friends of liberal ideas are some who have, not only indirectly but most pointedly and acrimoniously, set themselves in opposition to the reading and multiplication of the Christian Scriptures, however favourable these are in reality to the progress and improvement of our modern political institutions. This strange and contradictory conduct, for which philosophy is falsely pleaded, is well worthy of remark. But let us trace the facts of the case.

"Three or four English bishops first publicly avowed in pastoral charges their hostility to the Bible Society, pretending that its exertions menaced the safety of the Established Church. It was in a similar spirit that, in 1229, during the profound mental darkness which then reigned, a council assembled at Toulouse, with a view to convert the Albigenses and to make them good Christians, prohibited the reading of the Scriptures in the vulgar tongue, and, at the same time, enlarged the horrible power of the Inquisition. The reasonings of the modern prelates have been combated in several publications; and the zealous co-operation of large numbers of their brethren in the labours of the Bible Society, as well as their aid to the voluntary contributions by which it is supported, have prevented any material ill effect from this episcopal hostility, at least within the British dominions: and, to extend our view to other parts of the world, the Patriarch of Constantinople, and along with him several Catholic bishops and priests of Poland, of Germany, of Switzerland, &c. have given their distinct and formal sanction to the distribution, by Bible Societies, of the holy Scriptures in the vulgar tongue. Numbers of Catholic pastors have also taken a part in the labours of such societies throughout the dominions, both continental and insular, of Russia, Sweden, Denmark, and Belgium. A Catholic priest, M. Van Ess, rector and professor of theology at the university of Marbourg, in the electorate of Hesse, supported by the liberal assistance of the Bible Society of London, has himself printed and distributed in the South of Germany, from June 1816 to the present time, more than 300,000 copies of a translation of the New Testament in the German made by himself.

"The Catholic Archbishops of Mohileff and Gnesne, in June and September 1816, were severely reprimanded, by letters from the pope; the former for having co-

* Ultra-montanist is a term used to designate that party among the Catholics, who are disposed to exalt the pretensions of the pope to power and infallibility above those of the Church.

operated in the labours of the Bible Society of Petersburgh, the latter for having dared to entertain the desire and intention of so co-operating. They are reproached, in these letters, with having violated *a rule of the Catholic Church*. But it has been made clearly to appear, that this pretended rule of the Church was nothing more than a regulation of police published within the diocese of Rome; that is to say, a resolution of the congregation of 'the Index;' in other words, of the censorship of the press, which was afterwards explained, extended, and modified by different declarations of the pope. Were this to be adopted as *a rule of the Church*, it would follow, that it would be unlawful for archbishops and bishops—indeed for all spiritual or lay persons whatsoever, excepting only the head of the Church—to read the books of the Bible printed by means of heretics, (Biblia impressa operâ hæreticorum); or even to read in their vernacular language, any books, or extracts or abridgments, or even sentences of the Bible, without having obtained the special permission of the pope, and unless such books, extracts, or sentences should be accompanied by the annotations of approved Catholic writers. The violation of this prohibition, it also seems, the bare fact being proved, would bring down on the guilty person the punishment of excommunication. It would, however, without doubt, be exceedingly difficult to enfore this rule generally, unless the world were filled with the pope's licenses to read the sacred books in the vulgar tongue. And as it would not be easy to ascertain whether a particular version of the Scriptures, especially one which was the production of a Catholic author, had been *physically* the work of heretical hands, we may conceive, (to adduce no more powerful arguments), how little effect this rule, (really the rule only of the congregation of 'the Index,' but now pretended to be the rule of the Church,) could have, even at Rome itself. And as for the explanatory declarations spoken of above, it would be very difficult to establish their legality, or to shew their agreement with the doctrines of the Gospel, the lessons of the Apostles, or the universal tradition of the Church down to the sixteenth century. It is well known, that even at Rome itself all these innovating principles are little if at all attended to; and they are either absolutely rejected, or altogether unknown, in almost all other Catholic countries, and especially in Russia and Poland, where the archbishoprics of Mohileff and Gnesne are situated.

"Now, let us consider what was the precise case of these prelates. The Bible Society of Petersburg had requested the Archbishop of Mohileff to point out for its adoption one of the numerous Polish and Catholic versions of the Bible, offering at the same time to supply him gratuitously with a whole edition of it, which should be approved and verified by himself, and which should be distributed under his directions to the Catholics of his diocese. He accepted the proposal, and chose the version of a Jesuit, which had often been printed and reprinted in Poland, during the preceding two hundred years, and which was moreover provided with a papal sanction. Before its distribution, the edition had also been verified, and afterwards approved by the Archbishop, the certificate of whose approbation is found inscribed in all the copies. This was the crime of the Archbishop of Mohileff. That of the Archbishop of Gnesne amounted, it would appear, to his having wished to form in his diocese, a Bible Society auxiliary to that of Petersburg, and to his having indicated this wish to the pope, whose instructions at the same time he requested.

"Such were the delinquencies*

"* These facts are only glanced at in Mr. Owen's history, but they are to

that drew down on these two prelates the infliction of monitory briefs, in which the labours of the Bible Society are characterised as *the most profound craft*, as *overturning the very foundations of religion*, as *impious machinations*; in fine, as *a pestilence which must be annihilated*.

"It is well known that a letter of the pope is in itself neither a rule of the Catholic Church, nor even a rule of the holy see*. It is well known also, that such a letter is regarded as having no existence in cases where it has not been accepted; and therefore from the want both of the imperial and royal *placet*, and the acceptance of the bishops; from the want, in short, of a *legal* promulgation, the two monitory briefs addressed to Mohileff and Gnesne, must be considered as if they had no existence. Probably the pope has been better informed on the subject since the letters were written; for the affair has led to no results. The Jesuits, however, and many other ecclesiastics have been labouring assiduously by their intrigues to impede the progress of the Bible Societies. They have been at great pains to print and reprint these same monitory briefs, and to puff them off in different journals, while various partizans of the Ultra-montanist cause have been supporting, in violent pamphlets, the doctrines of the briefs, and carrying on at the same time a most desperate war against all liberal views. In one of the late Numbers of the *Conservateur*, the Abbé de la Mennais* has affirmed, that since 1811, thousands of copies of the Bible having in the interval been distributed, crimes have multiplied fourfold; and in the *Defenseur* of April last, not only the uselessness, but the danger of putting the holy Scriptures into the hands of the people, is laid down as a fixed principle—a principle nevertheless which has been condemned as *satanical* by the most illustrious fathers of the church.

"The Bible Societies, it must be admitted, are liberal in their design and their tendency, and hence their guilt in the eyes of such writers. But it ought not to escape observation, that two writers of a very opposite description, antichristian it is true, yet arrogating the title of *liberal*, have allied themselves with the pope and the Abbé de la M. in order to deter men from reading the holy Scriptures. One of them, who is still alive, and who shall therefore be nameless, has publicly declared, that *the less of influence religion possesses in any country, the more are the people virtuous, happy, free, and peaceful*. These are words which it will be well for the zealots, no less of *Ultra-montanism* than of absolute power, to keep in mind, in order that they may endeavour, if it were only for the sake of upholding their respective systems, to moderate, if possible, the excesses both of their theory and their practice. The other writer alluded to is the count de Volney, who, in a posthumous work entitled 'The Hebrew Language simplified,' has inserted a violent

be found detailed, and properly exhibited as the effect of erroneous views, in two learned publications of the able and benevolent professor and rector of Marbourg, M. Van Ess, entitled, 'Extracts drawn from the holy Fathers, and from Catholic Writers, in proof of the Necessity and Utility of the Reading of the Bible,' printed at Sulzbach, in 8vo. in 1816; and 'The Reading of the Bible necessary not only for Priests, but for Princes and People,' with this motto drawn from St. Paul, '*The word of God is not bound*,' 2 Tim. ii. 9. published in 8vo. in 1818, at Vienna, Munich, Breslaw, Francfort, and Leipsic."

"* See 'True Idea of the Holy See,' by the Abbé Tamburini, printed in 8vo. at Paris, in 1819, for Mongie."

"* See a paper in the Cronique Religieuse, Vol. V. pp. 47—58, on the system of M. de la M. on the translations of the Bible and the reading of the holy Scriptures."

attack on Bible Societies, which, in the most haughty and disdainful terms, he reproaches with dispersing the books of the Christian religion, as if the circulation of them actually amounted to the crime of administering poison, and were an act of base ambition and hypocritical perfidy.

"We would not, however, close this article, without reminding our readers, that one of the most justly distinguished writers of the present day, a critic universally recognized as one of the ablest and most zealous members of the Catholic Church, has more than once, in the Journal des Savans, testified his regard and attachment to the Bible Society of London; and he has expressed the same feelings in a letter dated the 11th March, 1816, addressed to Mr. Owen. This letter appears in the volume under review, and it well deserves to be inserted in this place.

"'It is impossible,' says the Baron Silvestre de Sacy, 'not to admire the progress made in so short a time by the plan of the Society for multiplying copies of the word of God, in all the known languages; and that in an age in which men, vain of refinement for which they are originally indebted to the Gospel, have sought to turn into ridicule the fundamental truths of Christianity. This is, indeed, the grain of mustard-seed. I have no doubt that this is, in the plan of Divine Providence, one of the means preparatory to great events, of which the present, or the following age, is to be the witness. Christianity is menaced from every quarter: but let us take courage: the Master of the vessel will awake when his hour is come; and the gates of hell shall not prevail.' p. 442.

"Philologists justly attach great importance to the study of the Sanscrit, which may be considered as the source of the Greek, the Latin, the German; in a word, of the different European languages. They will learn with satisfaction from the volume before us, that of about forty living languages existing in India, all evidently derived from the Sanscrit, there are thirty in which, by the assiduous labours of the Bible Societies of London, Calcutta, and Bombay, translations have already appeared either of parts or of the whole of the Old and New Testaments.

"Mr. Owen concludes this volume by specifying the general results produced by these institutions. That of London, during the first fifteen years of its existence, has expended in the pursuit of its noble objects 704,840*l.* sterling. It is to be regretted that he should not have given also the names of the Bible Societies formed both within and without the dominions of Great Britain; and, above all, an exact catalogue of the translations of the Bible, ancient or modern, which the different societies have published."

Such is the liberal strain in which a Catholic Bishop expresses himself respecting an institution which, we might have expected, would have been at war with all his prejudices, and would have presented itself to his view bristling with objections. It is painful to contrast with such an example that of some of our own bishops in England, and of one in America. They had undoubtedly a full right to refuse their countenance and support to the Bible Society: but they have gone farther; they have been its active opponents; and have subjected the Protestant Episcopacy to the reproach—a reproach which it shares with no other Protestant communion—of actually obstructing the circulation of the word of God. We particularly allude here to the publication, in December 1816, of an edict on the part of the Hungarian government, and of a declaration of the Hungarian archbishops and bishops, suppressing Bible Societies in that kingdom, and supporting the mea-

sure by an evident reference to the opinions expressed on the subject by the present bishop of Winchester, then bishop of Lincoln, whose reported charge to his clergy in 1815—condemning the Bible Society as "very dangerous to the established religion," and as furnishing arms to the exciters of sedition, privy conspiracy, and rebellion—was published in the Austrian Observer. On this occasion we find the archbishops and bishops of Hungary declaring as follows: "That the Bible Societies formed not long ago among the English, and attempted to be propagated through all the world, have departed from that good object which they pretend, the more clear-sighted English themselves now perceive, and openly proclaim. And *therefore* it becomes us to be grateful for the very provident care of our government, which has refused these societies an entrance into the dominions of the house of Austria." Bavaria followed the example of Austria, and by an order of the government, the Nuremburg Bible Society, the first of the kind formed on the continent, was suppressed in 1817.

We can conceive that the learned prelate, when he uttered his charge, might have flattered himself that no evil could arise from it. In the diocese of Lincoln at least, for the benefit of which the charge was without doubt especially intended, he and his clergy, he might have alleged, had it in their power to procure, from the depository in Bartlett's Buildings, whatever Bibles the Bible Society might be prevented from furnishing to the destitute population. But there was no such resource in the case of Austria and Bavaria. And we have heard of no efforts on the part of the bishop, or of any of his friends, to supply the want. He may congratulate himself, therefore, on the complete success of his hostile designs against the Bible Society, though not in the British dominions, yet in those of Austria and Bavaria. But then he will also have to reflect, that in suppressing Bible institutions in that quarter, he has done all in his power to obstruct the access of Christian light and knowledge, and to prolong, for an indefinite period, the reign of papal ignorance and superstition.

We turn with cordial satisfaction from the efforts of a Protestant bishop, "to arrest the pure stream of the word of God as it was flowing to the different nations of the earth," in order to "contemplate the prosperous efforts which illustrious individuals of the Catholic Church are making in an opposite direction." And, with a few extracts to this effect from Mr. Owen's third volume, we shall close the present review.

"In July, 1814, an institution was founded for the Hanoverian dominions, of which the minister of state (Baron Arnswald) became president, and his royal highness the duke of Cambridge the patron. The scene of its formation is described as having exhibited a counterpart to that which was beheld when the Society at St. Petersburgh was established. Lutheran, Calvinistic, and Catholic clergy were harmoniously united on this memorable occasion; and it reflected no little credit on the chief of this last persuasion, 'that he rejoiced in the opportunity of uniting in so glorious a cause; and he was decidedly of opinion that the Scriptures should be put into the hands of every class of persons, and even the poorest and meanest should have it in his power to draw Divine instruction from the Fountain-head." pp. 16, 17.

"In the principal Protestant kingdoms, provinces, and cities," observes Dr. Steinkopff at the close of a tour he had made on the continent in 1815, "Bible Societies, on a larger or smaller scale, have been either already established or proposed: several Catholic Bible Societies, or individuals of high respectability and considerable influence, are also engaged in disseminating the Scriptures of truth: of the three German editions of the New Testament, published by the Ratisbon Bible Society, Leander Van Ess, and Gossner, upwards of 120,000 copies have been

printed: other Catholic editions of the whole Bible or the New Testament have likewise appeared, and obtained a considerable circulation: several Catholic bishops, deans, doctors of divinity, and priests, publicly recommend the devout reading of the New Testament from the pulpit, the professor's chair, and the press; they also personally put it into the hands of the common people, cheerfully contribute to the funds of Bible Societies, and collect money from their connexions*." pp. 70, 71.

"The distribution of the Munich, Ratisbon, and Marbourg New Testaments had been carried on, during the year 1815, by the Society's Catholic fellow-labourers; and not fewer than 120,000 were in circulation in Germany and the Catholic parts of Switzerland. In the latter, the Vicar-General (now Bishop) of Constance, Baron Von Wessenberg, continued to afford his countenance and aid towards the widest dissemination of the holy Scriptures among the subjects of his spiritual jurisdiction. His sentiments on this subject were, in a communication to the Basle Bible Society, thus admirably expressed:—

"'The advantages resulting from a general dissemination of the Sacred Records of Christianity are so evident, that I am determined to employ every means in my power, in order that each Christian family in our bishopric may be furnished with a copy of the New Testament.'

"In these measures the Baron experienced from his Procurator, Mr Held, and also from the pious and benevolent Pro-vicar Reininger, a liberal and effective co-operation.

"'I duly received' (writes this venerable ecclesiastic) * the 120 New Testaments on the 18th. In the morning, about ten o'clock, they arrived; and the day following, at two o'clock, all were gone. I distributed them gratuitously; because I intend firmly to keep my resolution of distributing, at my own expense, as many copies of this divine book as my means will allow. Blessed fruits are likewise produced. Many fathers of families, who have hitherto been accustomed to drown the miseries of life in wine, even when they ran in debt for it, now remain at home, and find themselves more strengthened and comforted by reading the Bible than they ever were by strong drink.'

"The distribution in Germany seems to have been attended with similar results. Many Catholics, both in town and country, were reported, in consequence of these steps, to have occupied themselves in the diligent perusal of the Scriptures. 'In some villages' also (says Professor Van Ess) 'meetings are held on Sabbaths, and other festivals, during which the New Testament is read with much edification. Wherever it is introduced into schools, a cheering dawn of the approaching day in the kingdom of God may be perceived.' 'You' (he observes, addressing the Committee of the British and Foreign Bible Society) 'have brought thousands nearer their Saviour and their salvation; you have conducted them to the invisible Head of the Church; you have opened to them the pure inexhaustible fountain, from which they may draw light in darkness, rest when oppressed by a sense of sin, comfort under the weight of affliction, undaunted courage on the approach of death, peace and joy in this world, and perfect bliss in that which is to come.'

"In these sentiments, the Director of the Ratisbon Institution, Regens Wittman, will be found to concur; and the impression made upon his mind by this unusual dissemination of the Divine word, at so extraordinary a crisis, was, in a communication to the parent institution, thus justly and forcibly described:—

"'Your Bible Society in London is a wonderful phænomenon in the approaching crisis of our times, in which so many of our learned men no longer acknowledge the authenticity and historical accuracy of our sacred books. Infidelity boasts of a complete triumph; and yet must behold, at the same time, the holy Scriptures exalted and spread throughout Europe, and from thence over the whole habitable globe, in a most wonderful manner.' Great and powerful is our Lord at the right hand of the Father, and all his enemies must be put under his feet. May God strengthen you in your labours, and cause your confidence in his power and love never to abate." pp. 96—99.

* "A parish priest in Bavaria voluntarily gave a donation of 700 florins (upwards of 70*l.*) to the Ratisbon Institution; subscribing, at the same time, for a large number of Testaments, in order to supply every individual cottage in his parish."

"From the communication of a Catholic nobleman, it appeared, that, in 1817, the Testaments of the pious and intrepid M. Gossner (a Catholic clergyman) circulated very extensively among the members of his communion; and that applications were made for them from the remotest parts of Bavaria, Suabia, and the Rhenish provinces. 'Surely' (observes this nobleman) 'there are still eyes which see, and ears which hear. And what light and what voice are more efficacious to dispel the Egyptian darkness, and to call back the poor wandering children of men to the way of salvation, than that light and that voice which proceed from the invisible world?'

"But our attention is more especially claimed by Professor Leander Van Ess. This distinguished champion of the holy Scriptures, of whose zeal and activity in promoting their dissemination the reader has already heard so much, continued to pursue his laudable career with an intrepidity and perseverance, increased, rather than diminished, by the difficulties and perils to which he saw himself exposed. Generously sustained in his prodigious undertakings by munificent grants from the British and Foreign Bible Society, and encouraged by the sanction of some ecclesiastical dignitaries, the approbation of certain learned bodies, and the co-operation of not a few pious individuals of his own communion, the diligent professor printed and dispersed successive editions of his New Testament; and had the happiness of witnessing their increased circulation, against all the attempts to obstruct or abridge it.

"'There is' (he observes) 'a great and irresistible desire in the people to have the Bible: the newly-issued mandates against reading the Scriptures have only tended to quicken attention, and to increase this desire. There is now a spirit evidently rising against the violated rights of conscience, which neither the sword nor any canonical proceedings can possibly stifle: and what right is more sacred than the undisturbed possession of that inestimable Book, which is the property of all; which is given from Heaven, to inspire faith, hope, consolation, and peace, for time and eternity; and which is as much a man's property as God himself is his portion?'

"And again:

"'How shall I sufficiently praise the Lord; for his wise and unsearchable ways, in disposing of all events; who changes night into day, and darkness into light, and is able to make friends out of foes; in whose omnipotent hand opposition and obstruction become instruments of bringing forth that which is good, and accomplishing his eternal decrees?' For never did I disseminate in so short a period such a vast number of copies of the New Testament, as since the time of the late Bible-prohibitions; and no where have I perceived a more lively and ardent desire after the word of God, than in those very places where infatuated men strive to dry up that fountain of living water, or to prevent the people from having free access to it!'" pp. 311—313.

Mr. Owen thus describes the Pro-vicar of Constance, whom he met with during his tour on the contenant in 1818.

"'I found him a man of extensive learning and profound thinking, simple manners, and warm and liberal piety. In the conversation with which he favoured me, the Pro-vicar adverted, with high approbation, to the object of our Society, that of circulating the Scriptures without note or comment. He considered all the schisms which had taken place, to have arisen from the undue stress laid upon human interpretations. The recognition (he observed) of the pure word of God, as the unerring standard of truth, was a principle in which he most heartily concurred; and he was convinced, that it would, eventually, unite all the different denominations of Christians in one holy catholic church. Let the labourers in this glorious work be stedfast and unmoveable, and their cause must finally triumph. 'I am' (he added) 'a soldier of Christ, an aged weak instrument in his service; but, wherever I may be stationed, I shall endeavour to stand my ground in defending the Gospel in its purity, and resisting to the last all attempts to impose upon me, as commandments of God, the traditions of men.' Early on the following morning, I made him (with his permission) a second visit. In the course of our interview (which lasted a considerable time), the Pro-vicar entertained me with a variety of observations, all characterized by acuteness of thought and liberality of sentiment. He referred, with a mixture of respect for the victim, and indignation against his persecutors, to the

illustrious John Huss. 'The house in which you now are' (said this venerable ecclesiastic) 'is that in which John Huss was confined:' and conducting us into an adjoining room, and throwing up the windows, he pointed, with much feeling, to the chamber which had been the prison of this martyr, and the spot on which he had been committed to the flames. He said, he saw antichrist in every thing which opposed the doctrine of Christ: adding, that, for his part, the only question he put to a stranger, was, 'Lovest thou the Lord Jesus Christ? If so, thou art my brother.' He complained of the declension of his eye-sight, as occasioning a great impediment to his exertions; and said, that the last thing which he had written (and which had cost him a considerable effort) was his testimony of approval and recommendation in favour of Leander Van Ess's New Testament. On taking him by the hand, to bid him farewell, I asked the Pro-vicar what message I should deliver from him to the Bible Society, on my return to London? 'Sir, said he, after a short pause, 'the Bible Society has deserved the gratitude of the world; and it has my most cordial wishes and prayers for its success;' and pressing my hand, as I was retiring from him, he added, in a tone of emphatic tenderness, '*Wir sind eins*,' 'We are one.'"

We close the whole with an extract from a communication of that distinguished Catholic, and no less distinguished friend of the Bible Society, Leander Van Ess, which we particularly recommend to the candid consideration of the whole host of objectors to the Bible Society.

"All good men will certainly rejoice, wherever and by whomsoever good is done; particularly if the effect be to glorify the word and the name of Christ: and this is surely the case now, when such earnest zeal is displayed to make known his great salvation, and proclaim his infinite merits. This grateful joy will be much heightened by the pleasing intelligence which I have to communicate; and which is the result, not only of my own observations, but also of an extensive correspondence;—that the dissemination of the holy Scriptures is attended with a signal blessing, both among our Catholic and our Protestant brethren, whose hearts have been drawn to the God of the Bible by the perusal of his holy word." p. 455.

Sermons. By the late Very Reverend ISAAC MILNER, D. D. F. R. S. and F. A. S. Dean of Carlisle, President of Queen's College, Cambridge, and Lucasian Professor of Mathematics in that University. 2 vols. London: Cadell. 1820. 8vo. pp. 416 and 447. Price 1*l.* 1*s.*

WE are persuaded that few works have been looked for with more eager expectation than these volumes. The distinguished abilities, the high station, and the enlightened piety of their author, have naturally awakened the public curiosity; and perhaps also the infrequency of his appearance in the pulpit, and the fame of his powers for addressing a popular audience, propagated by all who had heard him, may have contributed to excite this feeling, which must have been quickened by the large share he took in the ecclesiastical history begun by his brother. The desire, moreover, to know the deliberate sentiments of such a man on a variety of most important theological questions, and especially on those which have agitated the Christian church in our own day, would naturally add force to all the other motives for examining with attention whatever may have come from his pen.

We apprehend that some disappointment may possibly be felt, in the first instance, by readers who open the volumes before us with such sentiments. No state of mind can be more unfriendly to the favourable consideration of any work than high expectations; for these being disappointed, proportionate complaints and dissatisfaction are apt to occupy the place of extravagant hopes and ideas of imaginary excellence. But to all the *reasonable* anticipations of even the warmest admirers of the late Dean of Carlisle, we think these volumes

will fully respond, because such anticipations will be chastened by two considerations. One is, that the sermons are *posthumous*: with the exception of one or two, they do not appear to have been prepared with the remotest view to publication. Those who are aware of the very different manner in which discourses simply designed to produce an impression on the minds of a congregation are composed, from that which insensibly pervades sermons designed for the press, will perfectly understand what we mean. In fact, the very expressions which in the pulpit may have the most powerful and beneficial effect, often appear, when reduced to writing, and unaccompanied with the associations and sympathies of a preacher's delivery, cold and inappropriate; and this will often be the more observable in proportion to the originality and vividness of his conceptions, and the weight which age and dignity of station, or a forcible elocution, may lend to all he may utter before an affectionate and attentive audience. When discourses, therefore, composed with an exclusive view to delivery, are made public after the decease of their author, we must endeavour to place ourselves in the circumstances of hearers rather than readers, and must dispossess our minds of many of the ordinary and reasonable expectations which would have been excited had the same discourses been prepared for the public eye, and deliberately submitted to the critical judgment of mankind.

The other consideration is, that these volumes contain the discourses of *an invalid*. It was remarked in the brief memoir of this excellent person, which appeared in our pages for the month of May last, that his health had from early life been broken up by excessive application to study, and that such efforts as he was able to make were the effects of a great flow of animal spirits, and of the remains of a constitution, naturally robust, struggling against infirmities which would have utterly incapacitated most other men. We have therefore before us not only posthumous discourses, but discourses written under great disadvantages—in the intervals of convalescence, under the pressure of the debility and exhaustion produced by disease, on the spur of some instant call of duty, and at the risk of much subsequent suffering.

These considerations rest on facts so well known to all who knew Dr. Milner, and are so obviously applicable to the case before us, that we might scarcely have thought it necessary to mention them, if it had not been for a further circumstance on which it gives us pain to be compelled to animadvert. The editor of these volumes has failed most lamentably in almost all the duties of his office; an office which we allow to be difficult, but which the high reputation of the Dean of Carlisle, and the still higher and more important interests involved in the publication, should either have taught him to sustain aright or to have transferred to other hands. All posthumous works demand a most vigilant, laborious, and even scrupulous attention on the part of an editor. But in the case of sermons prepared only for the casual occasions of popular instruction, and with no view to the press, care and circumspection would have been more peculiarly requisite. The general aim, and the known deliberate sentiments of the author, should be perpetually kept in view, and nothing permitted to come forth which it might reasonably be concluded that author, if living, would himself have disapproved and expunged. The circumstances of the Dean's ill-health, as well as the other difficulties under which the discourses were composed, only increased the imperative obligations to which we have adverted. And yet so deplorably have these been neglected in the

present instance, that we doubt if the English language furnishes an example of a great name more provokingly degraded, than has been that of the Dean of Carlisle by these volumes. The entire task seems to have been performed with a negligence and carelessness which would be almost ludicrous were it not for the serious effects arising from them. The discourses are ill arranged. The most obvious errors of the pen are left untouched. Occasionally a sentence remains incomplete. Repetitions, which perhaps are unavoidable in discourses hastily composed, and which may occur without the slightest inconvenience in such discourses when delivered from the pulpit, are here scrupulously retained. Some pages are, as we strongly suspect, *transposed*. In short, these volumes which, from the circumstances already mentioned, should have had the utmost pains and labour bestowed on them, have been edited with an utter disregard even of the most common requisitions of syntax; and we may safely say, there is scarcely one sermon which the author would not have forbidden to be published in its present crude and unfinished state, and of which, therefore, his old and best friends must not poignantly regret the indiscreet and immature publication.

It is with extreme reluctance that we make these severe animadversions on the editor; but as he has, however unintentionally, injured so deeply the fame of one of the greatest divines of our age, it is only an act of the most common justice to transfer the blame from the author to the person who is really in fault.

But this is not all. A preface is prefixed to the discourses, which, if possible, aggravates the other delinquencies of which the editor has been guilty. He begins it by stating, that "There have not been wanting men ready to assert, that pure and vital godliness has not ranked among its advocates many who have been distinguished for the strength of their minds and their intellectual superiority." So far is well. He then observes, that the Dean of Carlisle was entitled "to great deference and authority on all subjects, to the consideration of which he brought the stupendous powers of his mind." Well again. The following paragraph, however, excites our most unqualified disapprobation. "He is well known," says the editor, "to have been a supporter of that body of the clergy which is called Evangelical; and it seemed but justice both to himself and the sacred cause which he espoused, that his name should be enrolled among those who have so ably and so successfully maintained the doctrines which distinguish this part of the community." Does the editor imagine, then, that he honours the memory of so great a divine of the Church of England, by converting him into the mere partisan of a particular body, however pious and respectable, while he gives currency, by his language, to the calumnious representation that the persons whom he has designated are guilty of assuming to themselves an obnoxious party-name? Was it not enough to leave the Dean to declare his own sentiments, without attaching to them in the outset a term which would instantly awaken jealousy, and arouse the spirit of distrust and prejudice? Had the editor so little knowledge of human nature, as not to be aware that to adopt and appropriate a reproachful epithet is the way to bar up the entrance to the reader's mind, and cast a mist around every determination of his judgment? Or did he know so little of the Dean's sentiments and habits as to be ignorant that nothing would have grieved him much more than, instead of being allowed to expatiate freely in the wide field of our common Christianity, and to appear as the assertor of those reformed doctrines which he loved so warm-

ly, and which he had spent his life in illustrating and defending, to be cooped up within the narrow and contracted limits of some petty inclosure in the church, and exhibited as dwindling into the mere partisan of a sect? No man indeed would have avowed more openly his attachment to the great doctrines of the Church of England, which he considered to be the purest of all the reformed communities, than the Dean of Carlisle; nor would any one have endured with more firmness the reproach with which passion or prejudice might choose to load him on that account; but at the same time there was no man who would have sooner shrunk from the extraordinary folly of which his editor would here make him guilty—that of soliciting calumny, and provoking opposition, by assuming an appellation, which, however innocent or even laudable in the abstract, he knew to be calculated to offend the prejudices of the age, and unnecessarily to awaken the spirit of party, and to stir up controversy in the church. And what can the editor propose to himself by speaking of our venerable author first as espousing with his stupendous powers the cause of *pure and vital godliness;* and then as a supporter of that part of the clergy *which is called Evangelical,* among whom also *his name is to be enrolled?* Does he intend to represent pure and vital godliness, and the doctrines of this evangelical body as identical; or does he, on the other hand, mean to represent the late Dean as supporting both, although inconsistent with each other? But, to leave these questions to be answered as they may, we would further ask, with what truth can the Dean be said to have been a *supporter* of the body of the clergy which is called Evangelical? What steps did he ever take, what books did he ever write, what proceedings did he ever institute, that should designate him as a member of any particular section of the church, except as he studied most deeply, and maintained most resolutely, the great reformed doctrines on which that church is founded? And if it was necessary that "justice" should be done to his real sentiments as a theologian, had he not done this himself in his imperishable work of the History of the Christian Church?

We might abstain from further observations on this unfortunate preface, if it were not for the following avowal towards the close of it. "Many of the texts will be found inaccurately quoted: these have likewise been left as they came from the author's pen, for he has always retained the general import of the passage."—Surely the most ordinary duty of an editor of posthumous sermons, would be to take the trouble to correct the slight inaccuracies which a mind full of the Scriptures, in preparing discourses hastily for the pulpit, may easily commit. Such an omission, we really believe, no editor ever wilfully made before; and the statement of it must serve to lessen, so far as it extends, our confidence in his judgment as to other matters. And this remark becomes the more important, as it is to be feared that other writings of the late Dean may possibly fall into the same hands. An essay on the nature of human liberty, and some other manuscripts, are stated by the editor himself as probably to appear at a future period. Our ardent wishes lead us to hope that large materials for a continuation of the Church History may be amongst these papers. And we should most seriously lament that so important a work should be deprived of the advantage of that judicious care, and vigilant circumspection, without which no posthumous publications can be made useful, or obtain acceptance with the public. If another portion of the Church History should appear, differing materially from the admirable volumes already published,

the consequences would be most deplorable: the most important and most popular ecclesiastical history of our day would be fatally discredited, and the venerated memory of both the Milners be greatly injured. We most earnestly entreat the editor of these volumes to submit to more experienced hands any future edition of these discourses which may be called for, as well as the care of revising and editing the remaining manuscripts of the author. The country will then forgive the present failure, and attribute to haste or inadvertence, and not to intentional negligence, the defects by which these volumes are disfigured.

Having thus dispatched a very painful preliminary duty, which the intrinsic excellence of the matter of these volumes, together with the high expectations formed of them, seemed to render indispensable, we now come to the discourses themselves. And we cannot help hoping, that the candid reader who shall take them up with the information which we have just given, will derive great delight from the perusal; for they do indeed come from the hand of a master. They are neither of the class of essays on the one hand, where all is polished down to an easy flow of general observation; nor of regular and well-divided logical discourses on the other, where the several parts arise gradually from the main subject, and the discussion is carried forward with perspicuity from the commencement to the close. They are rather warm and powerful addresses than what we generally understand by sermons. A vigour of conception, a striking exhibition of important truths, a constant and most forcible appeal to the heart and conscience, characterize them throughout. They are the extemporary effusions of a powerful intellect, reduced to writing. Every thing marks a mind of great force, full of various knowledge, deeply impressed with the supreme importance of the subject-matter, and anxious to impress it on the understanding and the heart of the auditory. If we were asked what is their leading excellency, we should be disposed to say, That of awakening and fixing the attention to the concerns of religion. We hardly ever read any discourses which rouse the attention so effectually, and also communicate such vivid and convincing explications of scriptural truth. Originality is accordingly a characteristic of these volumes: every thing wears the charm and freshness of the writer's own conceptions. And they are also distinguished by a habit of independent thinking, and by a vein of native sagacity and powerful good sense, which run throughout. As it regards Christian doctrine, these sermons every where display a scriptural simplicity, an unlimited subjection of the understanding to Divine Truth in all its parts, a rich, and well proportioned, and matured knowledge of the Gospel, and a constant application of every doctrine to the hearts and lives of the hearers. In the midst of this sober, unaffected, devout, and earnest course of instruction, the occasional lights of a great mind dart forth on a variety of topics: they are repressed, indeed, almost as soon as they appear, lest they should divert the attention from the infinite importance of *practical truth;* but they still shed a brightness around, and when they fall on kindred minds will awaken the most delightful associations. But the knowledge which appears most conspicuously in these sermons, is knowledge of a less brilliant but far more valuable description; we mean, an intimate knowledge of human nature. The author appears to seize the leading features of the several characters he would describe, with a truth and accuracy which approach

to intuition. He sketches the portrait by a few bold strokes, and the reader is astonished at the resemblance. When he would represent the language either of inquiry, or excuse, or remonstrance, or unbelief, as used by different classes of his hearers, we seem to listen to the very words which such persons would be likely to utter.

The direct practical tendency which so appropriately belongs to the great doctrines of the Scriptures is also exhibited by the Dean in the most luminous and striking manner. Every part of his sermons is obviously framed with a view to the production of a holy state of heart, and a virtuous course of conduct. He allows the hearer to rest on nothing as the end of religion, but spiritual and devoted obedience to God: not that the Moral Law is enforced by him, as separated from the Gospel,—not that justification is in any degree attributed to our own feeble and imperfect performances—not that the grace of Christ in pardoning sin, or the agency of the Spirit of Christ in mortifying it, or the deep corruption of human nature, which render the influence of both so indispensable to man, are in any measure concealed or obscured;—but all these truths are constantly represented either as tending to prove the necessity of a renovated and holy state of heart and life, or as they exhibit the means of acquiring it, or as they serve to convict of presumption and enthusiasm those who would disjoin the belief of Christian doctrine from the unwearied pursuit of holiness. We are not sure if any volumes in our language contain a more distinct and prominent statement of the doctrines of grace on the one hand, and yet a more clear and affecting exhibition of their holy purpose and spiritual and heavenly fruits on the other. Indeed, so intimate is the union, in this work, of these different parts of the Christian system—the end, and the stupendous means employed in accomplishing it—that their separation seems almost impossible. In this respect, as well as in many others, we venture to recommend these discourses to the study of such of the clergy of our church as are anxious to form scriptural habits of thinking and preaching. We do not indeed propose them as specimens of good composition, as patterns of neat and luminous arrangement, as discourses finished and fitted, as adequate models of pulpit eloquence: a variety of sermons might be named which are much better adapted for these purposes: but we scruple not to recommend them as breathing the genuine spirit of the Gospel, as dictated by a powerful and enlightened mind, as rich in materials for thinking, and pregnant with the seeds of great conceptions. We recommend them as the unequal and irregular, but solid and weighty, testimony of a distinguished divine to the truths of the Christian revelation. We propose them as a specimen of the true tone and temper of the Reformation; as the production of one who having mastered the history of that important period, and imbibed the very mind of Luther and his companions, has poured out, in the midst of the obstructions and infirmities of disease, but still with prodigious force, the dictates of an affectionate and pious heart. And we hesitate not to say, that he who once allows himself to kindle with the warmth which these sermons are fitted to inspire, will easily forgive those inaccuracies of composition which almost necessarily attach to a posthumous publication, and even that more provoking carelessness by which the editor has unhappily aggravated the defects which he ought to have lessened or removed.

We now proceed to give some particular account of the volumes on which we have offered these ge-

neral remarks. The first volume contains twelve, and the second fourteen discourses.

The first sermon was delivered before the University of Cambridge, on January 30, 1807. It is from Isaiah xxvi. 8, 9*. The design of it is to shew, that, in point of fact, nations, when in prosperity, ordinarily forget God, and are only awakened to serious consideration by afflictive visitations. The first branch of this subject, the Dean illustrates by a review of our national history, and more especially of the blessings of the Reformation, which, though they were interrupted for a time, are still continued to us, accompanied by numerous other benefits of Almighty God. This course of prosperity has been attended with a corruption of our manners, of our religious opinions, and of our religious practice, springing from a gradual neglect of the pure doctrines of the Reformation, and accompanied with a most dangerous lukewarmness on the subject of Popery.

Under the second head †, the Dean proceeds to shew, that our nation is under the Divine chastisements, and should therefore learn righteousness. He describes that critical moment between the Divine forbearance and the execution of deserved punishment, when God waits, as it were, to see whether we will turn to him: he then urges us to a renewed attention to the principles of the Reformation; and concludes with a just panegyric on our late venerated Sovereign.

* The editor should have united the two verses as the text, and omitted the words, "And in the next verse the prophet adds." Nothing can be more awkward than the way in which they now stand.

† The editor has allowed this second division of the argument, which is exactly sixteen printed pages from the close, to begin with the words, "To conclude;" probably inserted by the Dean in the hurry of writing, and when he was not aware to what a length his observations would still proceed.

The whole discourse is striking and energetic, though exceedingly desultory and ill arranged. The general effect must, however, have been, as we conceive, very powerful on the learned audience to which it was addressed.

The following passage contains his opinion on the decline from the doctrines of our Reformers which has taken place in this country; and it is delivered with great force.

"Modern historians and political writers have been copious and loud in their praises of the Reformation from Popery; but it is very plain that the thing these writers are chiefly in love with is merely the civil liberty of the Reformation, which was indeed one blessed effect, but by no means the most important effect, of our emancipation from papal despotism. The revival of pure Christianity, which took place at the Reformation, is what forms the boast of that glorious era; and I am deeply and awfully convinced, that, unless something like another revival of the same spirit should again manifest itself among us, we shall, in no great length of time, be found to have let go the substance, and retained only the shadow of Protestantism.

"I can have no fear of incurring a charge either of ignorance or temerity when I only repeat in substance what of late years has been frequently much more than intimated from the first episcopal authority (if learning and wisdom, and knowledge in the Scriptures and in the history of the church, be any foundation for authority), that in too many instances even the clergy of the Establishment have materially deviated from the natural, unsophisticated meaning of the Articles and Homilies of the Church of England; that they have, in fact, preached too much from Socrates and Seneca, and too little from Christ and his everlasting Gospel; that the reading-desk and pulpit have often been at variance; and that, instead of pressing upon the conscience, with energy, the great and peculiar doctrines of the Gospel—such as the doctrines of original sin, justification by faith, and regeneration by the Holy Spirit—there has been, in many cases, substituted in their place, little more than a vain system of frigid ethics, accommodated to the pride and blindness of human reason. My

own little experience entirely accords with the admonitions of this learned prelate, now no more; and with him I further believe, that the doctrine of justification by faith, as stated in the eleventh, twelfth, and thirteenth Articles of our Church, is the very corner-stone of the whole system of the first Reformers. It was the doctrine both of Luther and Calvin, and of Philip Melancthon, and, lastly, it was the doctrine of the whole college of Apostles.

"How far, in the distant periods of the Puritanical excesses, this fundamental doctrine was by some hypocrites perverted to wicked purposes (as the very best things are ever liable to abuse), or how far, in modern times, some fanatical and illiterate itinerant teachers have given just occasion to Antinomian interpretations of the same thing, I will not take upon me to decide; but I have no doubt, that in the anxiety to resist and expose the dangers of Antinomianism, many, of late years, actuated by more zeal than knowledge, have mutilated the whole Gospel-system, totally destroyed the analogy of faith, and expressed themselves in such a way as scarcely to have kept clear of the grossest errors of the Pelagian heresy." pp. 22—25.

His peroration on this branch of his argument warms into genuine eloquence.

"It is on this account that I would to God the true nature of the Protestant Reformation were better understood, and particularly in the grand article respecting faith and works: for then the doctrinal Articles of our own Church, which are in perfect harmony with the sentiments of the best and wisest Reformers, would soon be better understood likewise; controversies concerning their meaning would vanish apace; the well-disposed, who had been educated in unfavourable circumstances, would be delivered from darkness into a marvellous light, and would receive the truth with a godly joy and thankfulness. This would be the cure of every unhappy departure from the Protestant faith: this would be the revival of Christian principles: this would put an end to unlearned and injudicious declamation against Methodism, for Methodism would scarcely exist. It would soon be found, that neither illiterate enthusiasts, who by coarse allusions and intemperate language often, with the very best meanings, burlesque the most momentous doctrines; nor conceited philosophers, of modern times, who, like their ancient brethren, can never relieve the horrors of a guilty conscience, nor make the wicked man turn away from his wickedness, by their insipid harangues on candour and humanity;—it would soon be found, that neither open enemies, nor false friends, nor deluded brethren, could make much stand against the glorious and salutary truths of the Gospel, delivered by those properly commissioned to deliver them, with wisdom, animation, and affection. Then would our prayers be offered up not merely with the lips in the name of Jesus, but from the heart delivered up to its Redeemer and Sanctifier." pp. 28, 29.

The review of the history of the Great Rebellion, and that of the Catholic Question, are too long to be extracted. We doubt, also, whether the peculiar veneration of the Dean for the cause of our Reformers may not have led him to speak in somewhat too unqualified terms on the subject of Popery. At all events, we are deeply persuaded that a temper of love and charity, rather than one of irritation and hostility, is the disposition called for in the present times. We enter not on the question of political enactments—these may be fair points of discussion—but we do say, that three centuries of angry debate have made comparatively little impression on the corrupt system of the popish hierarchy. The course of controversy was perhaps necessary, when we were first coming out from the Romish pale, in order to establish the truth, to justify our secession, to gain friends, and, we may add, to save souls. It might also be further necessary, so long as the Protestant cause was weak, and we were in danger from the political designs of Catholic pretenders. But now all danger of this kind has vanished: the chief enemies with which we have to contend are rather scepticism and infidelity: the battle we have to fight is for Christianity itself and its institutions; or, if we have cause to dread the influ-

ence of Popery, it is rather as its spirit is at work *within* the church, than as it threatens us from without. It seems, therefore, expedient that the arms with which we combat the popish system should be henceforth as much as possible those of peace and love, of conciliation and kindness. We have tried the effect of contention and severity, and found them unavailing to any purposes of conversion: let us now try more Christian methods of winning them to the truth. We mean not that we should lessen our due vigilance against the arts of the adherents of the Church of Rome, or that we should discourage discreet and manly controversy where it has the reasonable prospect of doing good—much less that we should relax in our attachment to the doctrines of the Reformation, and in our abhorrence of the false and fatal tenets which are opposed to it; but we *do* mean that we should prefer the quiet and peaceful diffusion of truth to mere irritating attacks against error, and to the imputation of principles and motives which must be felt by every Catholic as a personal wrong. We infinitely prefer the silent argument of the Bible Society, and the tranquil and conciliatory but most efficacious piety intwined around it, to all the hostile array of open defiance, and bitter reproach, and insulting denunciation. And we observe that the reports of all the best informed and most devout Englishmen, who have visited the chief Roman Catholic states, concur in shewing, that nothing is found so rapidly to subdue the mighty errors of that superstitious form of Christianity, as the sacred but noiseless influence of scriptural light. When, moreover, we consider how we are assailed by the evils of blasphemy and infidelity, of insubordination and contempt of all piety and virtue, and by the insidious and multiform arts of Unitarians, we certainly are not disposed to regard Popery as the only enemy which we have to fear, or to oppose it with an animosity which will inevitably strengthen the forces of adversaries so much more deadly.

The second discourse in this volume is on the duty of observing the Sabbath, from Mark ii. 27, 28. It is a calm and striking statement of this obligation, and will afford much satisfaction to all who will read it with a candid recollection of the various extenuating circumstances we have mentioned as calculated to disarm the severity of criticism. Indeed, it is impossible not to be struck with our author's effective grasp of his subject; with his vigorous, though certainly careless, style; and with the familiarity, and yet the force, of his address. The Dean, in this sermon, first considers "the Scripture-history and doctrine of the great duty of observing the Sabbath;" and, 2dly, enforces "the duty in a practical manner." We cannot afford space to follow his argument, but must confine ourselves to a few quotations.

He views the notion, that the record of the institution of the Sabbath in the book of Genesis was only an anticipation of its institution under the Law, as altogether unfounded.

"There is not a syllable said to give countenance to it. And I could just as soon believe that the world was not created according to the Bible-narrative, or that the sun did not shine as soon as it was made, as that the seventh day was not sanctified for the use of man. From the moment that there was a man upon earth, it was the will of God that a seventh part of his time should be immediately consecrated to His service." p. 57.

The mean selfishness of those who would add the seventh day to the other six appointed for labour, in order to increase their gains, is strikingly rebuked at p. 62; but the chief attraction of this discourse is in the answer he gives to the objection, drawn from the change of the Sabbath, under the Christian dispensation, from the seventh to

the first day of the week. He begins by stating it to be clear that God sanctified the seventh day immediately after the creation, and before the Jewish or any other dispensation had taken place. Man was then innocent; and though after his fall he might not employ it as he ought, yet there can be little doubt that he would still feel his obligation to observe it, as resulting from his relation to his Creator. The next mention of the Sabbath is in Exodus xvi. *before* the Law was given. Here all that can with certainty be collected on the subject of this particular day is, that the Israelites were to gather manna six days, and make a Sabbath of the seventh.

"Nothing can be more uncertain, than any opinion which we may attempt to form, whether the Israelites, before their bondage in Egypt, had preserved an uniform and regular account of the first day of the week, reckoning from the creation of the world; or rather, the thing appears to be extremely improbable. And in regard to their keeping such an account during their bondage in Egypt, there is almost positive proof that they had absolutely lost the weekly reckoning. Not only the circumstances of their bondage, consisting in harsh treatment and in compulsion to labour, but the long absence of Moses in Midian, and the want of all religious observances, exclude the probability of the Sabbath being kept up among them while they remained in that idolatrous country." pp. 66, 67.

The revival of the Sabbath by Moses is distinctly stated in Deut. v. 15. to have been in commemoration of the deliverance from Egypt. The ancient Sabbath could scarcely have been kept during the captivity; and thus the precise number of days and weeks since the creation, must have been lost, although the proportion which the resting ought to bear to the working days would be known and remembered. Moses, therefore, when he restored the long-forgotten day of rest, appears to have reckoned from the day of the deliverance from Egypt. The terms of the Fourth Commandment itself, our author argues, harmonize with this view of the subject.

"The Jews could never have determined from the Fourth Commandment on what day their first Sabbath was to be kept. It says, Six days shalt thou labour, and on the seventh thou shalt rest: which implies no more than that, after six days' labour, the seventh was to be a day of rest, and to be kept holy. Therefore I maintain, that in the sense of the Fourth Commandment, the Christian Sabbath is as much the seventh day as the Jewish Sabbath was the seventh day. It is kept after six days' labour, as that was; and it is the seventh day, reckoning from the beginning of our first working day, as well as their Sabbath was the seventh day, reckoning from the beginning of their first working day.

"Moreover, the reason given in the Fourth Commandment why there should be six working days and then a resting day, is a reason which remains in full force under the Christian dispensation; namely, because God himself set the example of working six days in the creation of the world, and then resting on the seventh day. It is in the proportion of our time—namely, one part out of seven—dedicated to rest and to sacred purposes, in which the essence of the commandment consists: the day when we begin to compute, abstractedly considered, is of very little consequence. There may, indeed, be circumstances sufficient for the determination of the commencement of the Sabbath-day; nor can any thing be conceived more satisfactory than the account I have just given of the commencement of the Jewish Sabbath, at its revival, on account of the passage of the Israelites through the Red Sea. They adhered to the divine original institution of six days of labour and one of rest; and on their first day of rest they commemorated their deliverance from slavery. The real day being lost, in all probability, it must then have undergone a change. The shadow was of no moment, when the substance was preserved.

"The very same things may be said of the Christian Sabbath: The real day of the week, reckoning from the creation, had long been utterly unknown, and was probably irrecoverably lost; and it was changed again, for reasons

worthy of being engraved on the heart of every grateful rejoicing Christian—namely, the resurrection of our Lord from the dead—his victory and triumph over death and sin, and his rising again for our justification. But never forget, that no change whatever was made in the principle on which the original commandment rested; which commandment, by its appointment, was divine, substantial, reasonable, and important in its very essence, and evidently founded on the relation in which man, as a dependent creature, stood to his Maker and Benefactor from the first moment of his existence." pp. 68—71.

We certainly think that this argument is ably conducted: it separates what is certain from what is ambiguous; while it leaves in their full force all those subsidiary considerations which have usually been chiefly relied on,—such as the uniform practice of the Christian Church, from the primitive times—their meetings on the first day of the week, recorded in the New Testament—and the remarkable expression of the last of the canonical writers, who calls it the Lord's day.

Under his second division, the Dean enforces, in an affectionate and earnest manner, the observation of the duty which he had established under his first. We should be glad to extract largely from this part, but our limits forbid it. We will just notice, that he distinguishes with much acuteness between the formal and reluctant observance of a few of the outward duties of the Sabbath, and the willing consecration of the day to spiritual communion with God and the fervent exercises of devotion. He remarks, that there is no sin, except perhaps idolatry, which is more severely censured throughout the Old Testament than the breach of the Sabbath: he reminds his hearers, that in a life of only forty years, there are more than two thousand Sabbaths; cautions them against admitting convenience, instead of necessity, as an excuse for not frequenting public worship; and proposes, as a test of their right discharge of the duties of the day, to inquire, whether, when its public services are over, they are more inclined to muse on what is to be done in the way of business, or pleasure or diversion, on the next day, than on the spiritual comforts and blessings they have experienced *. The whole discourse is well calculated for edification.

The third discourse, on Col. iii. 17, is of a different character from the two which precede it. It does not enter on the consideration of great national and ecclesiastical events, as the first—nor on the explication of a grave theological difficulty, like the second—but is properly a practical exhortation to the Christian duty of *doing every thing in the name of the Lord Jesus.* The following devout and affectionate aspirations, near the beginning of the sermon, will give our readers a somewhat new view of the mind of the author.

"Let no one think me more precise, explicit, and tedious, than is necessary in opening this subject. Rather let it be our earnest prayer, that the same blessed Jesus, in whose name we are enjoined to do and say every thing, may teach us to good purpose what this precept means—not only in the letter, but in the spirit; not in word only, but in power—that we may, in fact, make it our habitual practice to do every thing in his name. He knows how corrupt, and blind, and self-sufficient, and crooked, and prejudiced our natures are, and how slow and dull of heart we are to understand and receive his commands and admonitions. Be it our prayer, then, that he may give us a

* In page 75, fifteen pages before the end of the sermon, the expression "in what remains of this discourse" occurs: in page 83 the words "in conclusion" are found; and five pages farther on, the similar term "to conclude." Besides these marks of inattention in the editor, which are afterwards frequently repeated, the paragraph beginning on page 85, should obviously follow the second paragraph on page 88; that is, a page or two of the MS. have been, as we strongly suspect, transposed.

right judgment in this great concern; may both enlighten and persuade us. Brethren, be but once deeply convinced, that in obeying him you will find true happiness, and that in following the devices and desires of your own hearts you will find only vanity and misery—in one word, be convinced that the wisdom and happiness of man consist in looking to the Saviour, the Lord Jesus Christ, for every blessing both here and hereafter—and you will apply to him for help, and light, and instruction in every thing. You will learn to compare spiritual things with spiritual; and in yielding up yourselves to the light of his written word in the Gospel, you will not fail both to possess the truth in a right understanding, and to practise it in holy affections." pp. 93, 94.

The expression of the text the Dean explains by the parallel language of David, who went against his foe *in the name of the Lord of Hosts;* that is, with the express design to honour God, and to depend on him for support and deliverance. He afterwards points out the forcible argument this furnishes for our Saviour's Divinity; since the same honour, and the same exercise of dependence, which, in the Old Testament, have respect to Jehovah, are certainly, in the New, ascribed to Jesus Christ. The discourse is not thrown into any order, and appears, like most of the others, to have been written extemporaneously and in haste; and therefore, whilst it retains a lively image of the author's feelings at the time, it is rather to be commended for instructive and weighty observations, than for a regular train of argument. The following passage will, if we mistake not, touch the reader's heart, more especially as it shews that the Dean was ever turning to his favourite theme of the Reformation, and had marked the injurious effects of *political* contentions, in corrupting the piety of the national clergy, and drawing them off from the principles of that great era. The passage also is important in times like the present, when party-spirit, both civil and ecclesiastical, is in danger of overwhelming the meek and holy religion of the heart.

"But the history of religion has in this respect a sad tale to tell. Mankind, being corrupt by nature, are soon weary of the love of their Redeemer; and hence, in various ways, they have gradually undermined and adulterated the Gospel of their salvation. And though true religion, and belief in the Gospel, are the most rational things in the world, men have, in a multitude of cases, substituted, instead of Revelation, what they have called plain common sense, and the miserable fragments of our depraved faculty of reason, in the room of the influences of God's Holy Spirit; and a bare speculative faith, which receives a certain set of opinions only, in the place of a lively faith, which puts its whole trust in the Saviour Jesus Christ. Hence it has happened, that in spite of St. Paul's most decisive declaration, that a man may give all he has to the poor, and his body to be burned, and have no charity; yet a little humanity, and a little almsgiving, has acquired the name of charity, and a few decent morals have been supposed to answer the purpose of the love of Christ: and, lastly, the profession of any thing like warm, grateful, and affectionate love, to the most lovely and most deserving object of our unbounded love—namely, the Son of God—has been often looked on as a mark of cant or hypocrisy, or at best as unnecessary, and always to be viewed with jealousy and suspicion. In this way of proceeding, the affections have been often, as it were, entirely excluded from religion; and instead of regulating and reducing the affections into good order, instead of bridling them in their excesses, and stimulating them in their defects, it has been too much the fashion to decry all feeling in religion as enthusiasm, and all seriousness as melancholy; and men have reserved their serious thoughts, as well as their ardent affections, for the world and worldly objects, instead of obeying the Scripture-rule, of placing our affections on things above. Hence, after the blessed Reformation, which had furnished a glorious harvest of pure evangelical fruits throughout these dominions, as well as through various parts of Germany, party contention between Whigs and Tories arose to a height which they could never have attained

provided the life and vigour of the true Protestant Reformed Religion had not been suffered to decay; nor would many of the leading clergy have taken such strong parts in those political disputes, dividing themselves into distinct bodies in opposition to each other, if the religion of the heart had been duly cultivated, and, above all, if in their practice they had ever kept in mind the text of this discourse, and had stopped from time to time to reflect whether they were really, in the contentions now alluded to, doing every thing in the name of Jesus Christ, and giving thanks to God and the Father by him." pp. 108—110.

Other passages tempt us to multiply our citations. We abstain, however, in order to give the following brief but forcible peroration.

"But I leave it with you, as one of the greatest and most important practical considerations of the Christian, that you never can prosper, you never will prosper, so long as you attempt to mix the ways of the world with the ways of true followers of Christ. Be patient with me; for while I live, and can lift up my voice in pleading the Redeemer's cause, ye shall hear this truth from me again and again. The world, the world is, and always was, the bane of religion. The two systems do not admit of a compromise; and those who attempt it grieve the Spirit of God, cramp their spiritual enjoyments, defile the purity of them, injure their own usefulness; and, what is worst of all, they do so at the peril of losing their precious and immortal souls." p. 119.

The next sermon, the fourth, from Hebrews xii. 14, *Holiness, without which no one shall see the Lord*, is perhaps one of the best in the volume. It is written evidently with less haste than some others: it treats of a topic on which the mind of the preacher had been much fixed, and that topic a fundamental doctrine of our faith, diffusing its influence over every other, but which nevertheless had been much misunderstood and perverted. What is the scriptural meaning of the term holiness? and what are the methods by which holiness is to be attained? are the questions to which the discourse is intended as an answer. In reply to the first inquiry, we quote the following introductory remarks, which are applicable to a variety of other cases, and discover an enlightened view of the manner in which truth is inculcated in Scripture.

"I should entertain little hope of managing this subject profitably by laying down cold and formal definitions. In practical matters, that method does not succeed: nor do the holy Scriptures furnish us with any such examples. Nevertheless, the Scriptures fail not, on any occasion, to communicate the instruction they would impress in such a way as not to be mistaken. So in the case before us: from the Sacred Oracles we collect that true holiness consists essentially in a conformity of our nature to the nature and will of God. Not that we find, throughout all the sacred pages, such a precise description of holiness as this; but we collect the thing to be so, from numerous passages where the word holy is used; and not seldom by contrast, where characters or practices opposite to what God enjoins or approves are described by the term unholy. In proving this by quotations, one might produce a large portion of the Bible." pp. 120, 121.

The Dean next observes, that the practical marks by which holiness is to be known, are very different, as viewed in Adam before the fall, who could know nothing of repentance, or of faith in a future Sacrifice; or as viewed in his depraved posterity, in whom holiness is inseparably interwoven with those qualities. The following passage is too important to be omitted, though an incomplete sentence or two, painfully remind us of the slovenly manner in which our editor has discharged his duties.

"I miss my aim if I do not make myself well understood on this head. The subject is important, has some difficulty about it, and is often mistaken. Men are apt to think they are sufficiently holy, if they perform, in a tolerable way, the duties of the Second Table of God's Commandments:—they are kind to their parents, they abstain from gross vices, and they are content with their

own property and covet nothing of their neighbours. Then they suppose themselves eminently holy, if they pay some regard to the First Table of Commandments:—they go to church; they do not swear; and they say their prayers to the only and true God. All this is well as far as it goes; but I earnestly crave your attention while I open the miserable defects of this system.

"It is impossible to perform any one Christian duty right, whether it respects the First or the Second Table of Commandments, unless there be a basis of Christian principles. There must be holy principles before there can be holy actions. 'Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy strength.' Now a man may not only say this, but also think he loves God with all his heart, when he has not in his heart one grain of holy spiritual love. The man thrives in the world; he has good health; his family about him are happy; every thing he does succeeds; and he would wish to stay here for ever. 'How grateful,' says he, 'ought I to be to the benevolent Being who has constituted this excellent order of things!' But tell this happy man to read his Bible; and that there he is bidden to set his affections on things above; and that, if he loves the world, 'the love of the Father is not in him;'—that by nature 'he is a child of wrath;'—that by nature he is under a state of 'condemnation,' and that nothing can free him from the execution of the sentence but an interest in the Redeemer's merits. Tell him that his love to God must not be an abstract speculative love of a great and powerful Being, but a spiritual principle, that pervades every one of his thoughts and actions from a sense of what God has done for him. Any other god than the God of Israel, the Father of our Lord Jesus Christ, is an imaginary god; and any other love than that of one who is redeemed with a price, is imaginary love. In a word, study the Scriptures by day; study the Scriptures by night; never rest till you are satisfied in what relation you actually stand to God; and then you will know what love is due to him, and whether you in any degree come up to that standard. This is the way, the only way, to understand the nature of holy views, and holy affections." pp. 125—127.

Powerful as all this is, our readers cannot but feel that from the unfinished state of some of the latter sentences, the argument is greatly weakened. The clause or clauses which should respond to the expression, "Tell this happy man," are wanting, and ought to have been supplied by the judicious hand of a person qualified to publish the posthumous writings of such a man as Dean Milner.

The holiness of man, as it respects God, is well described at p. 128, as consisting "in a true and entire approbation of God's way of salvation by Christ; in a thorough abhorrence and hatred of sin; and in an ardent desire to become new creatures, and to exemplify in our thoughts, words, and actions all the graces of the Spirit." As it regards our duties to our neighbour, holiness requires as its spring a principle of love to him arising from that influence of the Spirit of God, by which we are created anew in Christ Jesus unto good works. The importance of activity in the use of means, and yet of reliance on the power and mercy of Christ, are enforced under the second head of the sermon. Here we were struck with the following ponderous declaration.

"Does any man tell me, that he is sure of his salvation without using any exertion of his own whatever? I silence him instantly by quoting the remarkable text, 'Work out your own salvation with fear and trembling.' Or again; am I told that the mere use of our own faculties, after what God has done for us, is now quite sufficient? I then quote the very next verse of the same chapter: 'It is God that worketh in you both to will and to do of his good pleasure.' That Holy Spirit which directed the pen of the inspired writer, St. Paul, well knowing how prone men are to run into extremes, hath so ordered this Epistle that these two verses are close together. A man who rests on one only, must wilfully forget the other." pp. 133, 134.

Nor can we refrain from quoting the observations on the *great point* which, in the Dean's opinion, requires peculiar attention in our days.—

"Though the Articles of our religion have undergone no alteration for many years past, yet the doctrine of justification by faith is at present much better understood than it was about fifty or sixty years ago. The distinction between a mere dead faith, and a true and lively faith which is productive, working by love, is also much better understood than formerly; and the same may be said, in some measure, concerning the nature of works. Such, among many mischiefs and inconveniences, have been the good effects of controversy. The great point, the difficult and important point, which in my judgment still requires peculiar attention and peculiar enforcing in our days, respects the method by which good works are to be done. All reasonable men, without exception, are agreed that there must be good works: the only question is, How are they to be done? in what manner are they to be produced? How is a man, habituated to evil, to learn practically to do good?" pp. 134, 135.

Again, the relative place of faith and good works, and the holy tendency and effects of the doctrines of grace, are stated with such clearness, that in the discourses of another writer, we should be tempted to cite them. But we hasten to the peroration, which, though long for quotation, is not too long in itself, and cannot be shortened by a single sentence, without a breach of duty to our readers. The seriousness and affection which pervade the weighty observations on the Calvinistical controversy, the address to the consciences of his hearers, the allusion to death and judgment, and the solemn declaration of his aim to suppress every thought and word which might by possibility divert his hearers from his sole object, the salvation of their immortal souls, place this passage amongst the most important which are furnished us by these valuable volumes.

"Christian brethren, a word of serious and close application to the conscience shall now conclude this discourse. The subject we have been considering greatly concerns the personal salvation of every one of us: indeed, if it were not so, I know not that I should be justified in detaining your attention so long. Mere theoretical discussions, much less entertaining essays which terminate in speculation only, have no great business in the pulpit. Whatever has a tendency to make clearer the narrow road to eternal life, and to incline us to walk in that road, is the proper province of a Christian instructor: and if, on any one occasion, I have ever lost sight of those grand objects, it has happened entirely contrary to my intention. And as my conscience enables me to make this declaration with the most unaffected truth, I would hope that an abiding belief and conviction on your minds, that what you hear from the pulpit is said for the single purpose of promoting your eternal salvation, will always be a means of securing your serious attention. A very celebrated enemy of Christian doctrines used to say, 'I can forgive any thing that is said to me, or of me, be it what it may, when I believe the thing is said in the design of promoting my eternal salvation.' So completely does that single consideration overbalance every thing else.

"In this manner, my beloved brethren, I would have you judge of this morning's discourse. You are my witnesses, that, though for many years past both the pulpit and the press have teemed with controversial discussions respecting Calvinism and Calvinistic tenets, ye have never heard from me, during a period of twenty years' experience, one single word on those contentious and difficult subjects. The honest reason is, I have never yet seen cause to think that I could introduce those subjects into the pulpit with profit to the one thing needful, the grand concern of the soul's salvation. Nay, I go further than this; I am convinced that the giving of much time and thought to such subjects not only does no good, but is even injurious to congregations in general. They not only perplex and harass the minds of persons in many instances, but tend also to draw the attention, in almost all instances, from considerations that are absolutely essential to a rise and progress of true religion in the soul: and I will venture to affirm positively, from the experience which I have myself had of religious characters, that the more thoroughly a man is in earnest in seeking the road to heaven,

the less anxiety he will have about controversial disputes and contentions; and, on the contrary (as might be expected), the more he suffers his mind to dwell on the mysterious and intricate questions which such topics introduce, and the more embarrassed his mind becomes concerning their consequences, the less will he be disposed to attend to his own personal improvement in practical religion. Hence, in cases where the thoughts are greatly occupied and hampered with Calvinistical difficulties, a thing that has often happened, the very best advice in the world is to aim at filling the mind with more profitable considerations. Cease to puzzle yourself concerning the foreknowledge of God, and all the metaphysical subtilties connected with the consideration of that wonderful attribute, and study your Bible according to its plain, simple, grammatical meaning; and be only anxious to find in yourself, on a strict examination, those evidences which mark the character of a disciple of Christ; and if you are deficient in these, never rest till you find you are obtaining them. By a little labour in this way of scriptural wisdom, you will do more for yourself than by years of fruitless toil in the Calvinistic labyrinth.

"Moreover, brethren, a taste for dispute and controversy in religion, is the most mischievous thing in the world. The acuter man defeats his adversary, acquires a little perverted knowledge of the Bible, and he quotes passages for the purpose of victory. Whether right or wrong in the part he espouses, his good temper is sure to suffer loss: he is disgusted if conquered, and he becomes proud and ostentatious if he gain the victory; and at any rate he is apt to fancy that he has been studying religion. I have now first mentioned this subject after twenty years' silence, and for the purpose of shewing you that the great stress in religion is not to be placed there. You may be either a warm Calvinist, or a warm Anti-Calvinist, and yet have no true religion in your frame. The doctrines of grace, the doctrines of salvation by Jesus Christ our Lord, do not depend on nice theoretical speculations. But, mark, me, my beloved brethren! they do depend, they very much depend, on that important distinction which we have been fully considering this morning. There must be faith; there must be works; there must be penitence; there must be a *restoration* of the lost image of God; and, lastly, the sanctified course of a righteous, godly, sober life, to *follow* this restoration—it cannot go before. It is my heart's desire, it is my fervent prayer, that ye would make a trial of this method. Thousands never have tried it yet: many who hear me this day must know they have never tried it: many there are who cannot but own that they have always been so perfectly satisfied with their own views of religion, that they have as yet never seriously attended to the practical difference now laid before you.

"Let conscience honestly decide whether in what follows I do not fairly state the condition of many. You were baptized, and call yourselves Christians, and you have performed the external duties of religion, and, on the whole, are tolerably well satisfied with the lives you have led; and you support a hope in the mercy of God at the day of judgment. While in health and vigour, you do not think much about these things: and when health totters, or conscience presses a little too hard upon you, you dispel all anxious and melancholic scruples by what you call innocent and cheerful amusements. Now the first question is, Do I seem to understand your case? for whenever a person is afflicted with any bodily malady, it always affords him satisfaction, and inspires him with confidence, to find his physician appear to understand his distemper. With this view and description of your situation, I must inform you that you fall sadly short of holiness, even in its lowest acceptation: neither are such characters seeking holiness in the right way. It has been the object of this discourse to point out to you distinctly both what holiness is, and also how ye are to attain it; and never forget, for one moment, that declaration of my text, that, 'without it, no man shall see the Lord.'—Now, if the blessing of Almighty God do but attend my endeavours, the consequence will be, that some, I hope many, present, will begin to reflect on the past, and to say, 'Never, I fear, have I yet entertained just notions of holiness. If this morning's instruction be right, I have certainly much to learn. I must study my Bible, and examine both what is the foundation and what the superstructure of Christ's religion. I must try whether my heart is in harmony with the wonderful dispensations of God as exhibited in man's redemp-

tion. If my heart does not vibrate to the revealed account of these things, it seems I know as yet nothing either of the essence or of the beauty of holiness. And further; if this instructor be right, there is in the mode of attaining holiness a certain order, a certain connection, to be observed, which I never before suspected: and thus have I almost every thing to begin afresh. Farewell the follies and vanities of life! When I have settled the important points respecting holiness, it will be time enough to consider whether in the practice of it I shall have leisure for indulgence in such worldly things.'

"If, through the grace of Almighty God, such resolutions as these are forming in the minds of this numerous and attentive audience, it ought to be my most fervent prayer that, by the same gracious and powerful help, they may speedily be carried into good effect, and prove abundantly productive of that 'holiness, without which no man shall see the Lord.' For indeed, my brethren, this is no trifling matter. We never part from each other for a year or two, but, with several of us, the grave has for ever decided all disputes and controversies, and all our hopes and all our fears. The youngest have not long to live, the middle aged are hastening to become old, and the coffins are preparing for the aged. How gladly would I excite in all ranks and orders a greater attention to the one thing needful! My sole object is the salvation of your immortal souls; and every sentence I utter, if I judge right, tends directly to that purpose; and, agreeably to this, I also endeavour to suppress and stifle every thought and word which might, by perversion or mistake, or in any possible way, produce a contrary effect. Fully conscious of these intentions, and fully convinced that the good works which I have been enforcing are of the purest and most holy kind, and that they can arise in no other order or connection but that which I have now described, I commit, with humble hope, all that has been said to the blessing of Almighty God, who must give the increase even when Paul plants and Apollos waters *." pp. 142—149.

Before we notice the next discourse, the fifth, from Eccles. viii. 11, and which was delivered in the cathedral at Carlisle, during the assizes in 1813, we must entreat any of our readers who may, for the first time, take up these volumes, in consequence of the observations we have offered and the extracts we have made, to peruse a few of the subsequent discourses, the sixth and seventh for example, before they enter on the fifth; for the arrangement of these sermons is so bad, that, as they now stand, the reader passes from the high and elevated discussion of one of the most interesting topics of spiritual religion, to an abstract question on the moral government of God, and to advice addressed to jurors, witnesses, and counsel, as to their conduct in a court of judicature. The sixth sermon should by all means have followed the first. The two public discourses would then have stood together. The able disquisition on the Sabbath would have naturally come next, and then the more direct and practical sermons would have succeeded. As it is, the sympathy excited by the fourth sermon is chilled by the totally different tenor of the fifth, which thus loses its fair influence from the manner in which it is introduced: for the fifth discourse is, in itself, well adapted for the occasion on which it was delivered. It is evidently written with more care than usual, and treats of important and appropriate topics. It begins by stating strongly a difficulty with respect to the different procedures of Divine and human judicature. In the Divine administration "sentence against an evil work is not executed speedily." Intemperance, ambition, envy, treachery, meet indeed, at length, their punishment; yet this by no means

* It seems to us highly probable that this discourse closed some more remarkable series of sermons, or was the last during an annual visit at Carlisle. We are weary of lamenting the inattention with which these volumes have been edited.

happens immediately; and, in a multitude of cases, not at all in *this world*. Human tribunals, on the contrary, when they ascertain a crime, inflict the awarded sentence at once. This deviation from the pattern of the Divine proceedings is more observable because we are bid to imitate our heavenly Father, and because we often have it apparently in our power to suspend the rod of vengeance, and thus to be "merciful as He is merciful." The answer to this difficulty, the Dean states, is to be sought in the infinite difference between the attributes of Supreme Wisdom and human frailty. No criminal can escape the Divine power, or interrupt the Divine determinations. The punishment which the Almighty purposes to inflict is inevitable. He may, therefore, with the greatest safety suspend the execution of his threatenings. But an imperfect weak being like man must not trifle with justice when he has once fairly detected the violator of the laws. He has not faculties to foresee the effect of remitting punishment, nor power to guard against its abuse. He must indulge no capricious conjectures concerning any imaginary good to be obtained by deviations from the rules of justice; but have a steady eye on the prevention and suppression of crimes. This important question is argued by the Dean with much perspicuity, and the solution of the difficulty is satisfactory. In the second part of the discourse, appropriate advice is offered to the different classes of persons assembled in our courts of justice. The judges are, in the first place, delicately reminded of their chief duty. The reserve of the writer on this head is indicative of the excellent sense which prevails throughout the discourse. The jurors are next addressed, briefly, and yet pointedly. The admonitions to the witnesses are more in detail. The topic of perjury is strongly urged, both in the palpable cases of false swearing, and in the more subtle cases of evasion and suppression of the truth: to remedy this evil the fear of God, who will certainly accomplish his threatenings, is proposed. The counsel are next admonished with evident respect and good-will, but with much penetration and force. We wish such suggestions as the following could be addressed to every barrister in our courts.

"It is, however, in the treatment of witnesses, and in addresses to jurors, that I imagine there may be considerable room for suspecting that dangerous liberties are sometimes taken by counsel in the zeal both of defence and accusation. Far be it from me to pretend to ascertain the just limits which ought never to be exceeded, either in one case or the other. Yet may I still, without the imputation of temerity, be allowed to assert that these limits have sometimes been actually exceeded. The advocate stands in the place of his clients; and therefore, in addressing the jurors, who are to pronounce upon the causes of his clients, he will no doubt be justified in using all the earnestness which the clients themselves would use: but it will not follow from this concession, that still there may not often be introduced, in favour of clients, much indefensible management, which the long experience of advocates may have taught them to be efficacious in misleading a jury and witnesses, or in drawing their attention from the main point. This is the species of procedure which I would deprecate, as admitting of no excuse or palliation—except, perhaps, that the advocates on the opposite side will probably do the same; and that, therefore, if you do not what is called your best, you may be said to desert or abandon the interests of the clients, which you are bound to support. And here would I humbly hope that the proper answer may be, that both sides should be exhorted never more to have recourse to such expedients, either in defence or accusation. The practice does no honour to men of integrity and education. In purer times it would scarcely be borne, and all times the example is pernicious beyond calculation.

"In the treatment of witnesses, I fear, the practice of advocates has some-

been liable to considerable exception. For though here again I am poorly qualified to judge of that degree of liberty which may be justified, or even found necessary for the purpose of extracting the truth from a sullen, interested, or unprincipled witness; yet I must not hesitate to complain, should it ever appear that an honest, ingenuous, and conscientious witness, for the purpose of stifling evidence, is designedly puzzled, confounded, stupified, and thus prevented from clearly furnishing the court with those truths which the counsel who examines him judges to be injurious to the cause of his client.

"I know not whether I may be allowed to suppose, that in many cases it has ever really happened that an advocate of wisdom and reputation has, after a trial, been heard to express a complacent satisfaction on having obtained verdicts, by his address and management, against the clearest evidence. Such a species of triumph, I trust, cannot take place often: the practice itself would be unwise, as the principle is indefensible in the highest degree. The reputation in this way gained for skill in advocating causes, is at the expense of the love of integrity, and with the certain danger of bad example. Nor will any thing more contribute to render witnesses insincere, than the conviction that the man who interrogates them does it with the express design of confounding and puzzling their ideas; and rather with a view to serve a particular cause, than to elicit the truth. The witness is thus put on his guard, and strives to counteract the intentions of the advocate by concealment and prevarication; and thus, in the struggle for victory between the witness and the advocate, the truth may easily be forgotten or stifled. Nor, in my judgment, can any thing be more injurious to the cause of justice and morality, than that language of triumph above alluded to, when used either by counsel or witnesses, on occasion of a victory thus iniquitously gained."—pp. 180—183.

The last division of the sermon contains a survey of those great peculiarities of the Christian doctrine which can alone produce in the mind the salutary principle of the fear of God, on which solemn oaths, and all the apparatus of human jurisprudence depend. This part does not appear to us at all equal to the two preceding. But the sermon, on the whole, is very able. Indeed, we know of no assize sermon like it. The grave discussion of the first head, and the appropriate addresses of the second, constitute good specimens of the powers of the Dean when directed to particular topics.

We must defer the consideration of the remainder of the work. Such a writer as the one before us must not pass with merely a hasty review. And we are the more anxious to give an impartial idea of the solid excellence of his sermons, because they have unhappily derived so little aid from the skill of their editor.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

Preparing for publication:—The Second Advent of our Lord Jesus Christ, being an Attempt to elucidate the Prophecies relative to that Subject; by the Rev. Mr. Fry, Author of Lectures on the Romans;—A supplemental Volume to the Horæ Britannicæ, containing a Translation of the Welch Historical Triads, by the Rev. J. Hughes;—Cromwell and his Times, by T. Cromwell;—The "Quarterly Magazine," No. I., to be continued periodically;—A Map and Memoir of the Constellations, by T. Arrowsmith;—Machin, or the Discovery of Madeira, a Poem, by G. Bird;—History of the British Empire, from the Accession of Charles I. to the Restoration, by G. Bradie.

In the press:—Essays on Character, by W. Hazlitt;—The Philosophy of Painting, by W. Parr;—Beauties, Harmonies, and Sublimities of Nature, by Mr. Buck.

OXFORD.—The following is the list of honors at the public examinations for degrees for last term:—

First Class of Literæ Humaniores: Portman, Christ church; Taylor, Oriel; Thompson, Wadham; Walesby, Wadham; Williams, Queen's.—*First Class of Disciplinæ Mathematicæ et Physicæ:* Dyer, Trinity; Kay, Magdalen.—*Second Class of Literæ Humaniores:* Anderson, Baliol; Austen, Exeter; Bourne, Christ church; Boller, Oriel; Cole, Worcester; Heneage, Christ church; Knapp, St. John's; Master, Baliol; Parker, Brasennose; Sandby, Merton; Worgan, Pembroke.—*Second Class of Disciplinæ Mathematicæ et Physicæ:* Bowden, Trinity; Gillet, Oriel.—Literæ Humaniores: Bennett, Merton; Codrington, Brasennose; Gillett, Oriel; Holden, Worcester; Huthwaite, Wadham; Innes, Baliol; Molesworth, Exeter; Neale, Trinity; Newman, Trinity; Robinson, Baliol; Smith, Magdalen.—The number of candidates to whom testimoniums were given, but who were not classed, amounted to 74.

The following subjects are proposed for the Chancellor's Prizes for the ensuing year:—For Latin Verses, "Eleusis." For an English Essay, "The Study of Modern History." For a Latin Essay, "De Auguriis et Auspiciis apud Antiquos." Sir Roger Newdigate's Prize: English Verse, "Pœstum."

The matriculations in the last Michaelmas term were one hundred and twenty-one.

CAMBRIDGE.—List of honors, 1821.

Moderators: George Peacock, M. A. Trinity College; Temple Chevallier, M. A., Catharine Hall. — *Wranglers:* Atkinson, Trinity; Melville, John's; Rawlinson, Trinity; Cautis, Christ's; Carr, John's; Olivant, Trinity; Tylecote, John's; Spencer, John's; Mandell, John's; Power, Clare; Fennell, Queen's; Talbot, Trinity; Green, Jesus; Bartleet, John's, and Rose, John's, æq.; Perry, Jesus; Monk, Trinity; Hubbersty, Queen's; Key, Trinity; Holmes, Bene't.—*Senior Optimes:* Pratt, Trinity; Blake, Bene't; James, John's; Fawcett, Clare; Barlow, Trinity Hall; Kindersley, Trinity; Beevor, Bene't; Praed, John's; Andrews, Emmanuel; Fauquier, Pembroke; Wilson, John's; Cherry, Clare; Veasey, Peter's; Jollye, Jesus; Fisher, Catharine's; Graves, Trinity; Chapman, John's.—*Junior Optimes:* Secker, John's; Wilson, Emmanuel; Barker, Christ's; Creed, Bene't; Simpson, John's; Trollope, Pembroke; Bagshawe, Trinity; Atkinson, Sid.; Arnold, Trinity; Dobson, Pembroke; Kennaway, Trinity; Newby, John's; Husband, Magdalen.

The Norisian Prize is adjudged to Mr. K. Digby, B. A. of Trinity College, for an essay, "shewing from a Review of the Civil, Moral, and Religious State of Mankind, at the time when Christ came into the world, how far the reception which his religion met with is a proof of its Divine origin." The Hulsean prize is adjudged to the Rev. R. Brough, B. A. of Bene't college, for a dissertation on "The Importance of Natural Religion." The following is the subject of the Hulsean prize-dissertation for the present year:—"The expedients to which the Gentile philosophers resorted in opposing the progress of the Gospel described, and applied in illustration of the truth of the Christian religion."

By an Act passed in the last session of Parliament for taking an account of the population of Great Britain, with its increase or diminution, the overseer of each parish in England, and the schoolmaster in Scotland, are required, on the 21st May 1821, and subsequent days, to proceed from house to house, and collect answers to the following queries:—

1st. How many inhabited houses are there in your parish, and by how many families are they occupied?—2d. How many houses are now building, and therefore not yet inhabited?—3d. How many other houses are uninhabited?—4th. What number of families in your parish are chiefly employed in agriculture, or by trade, manufacture, or handicraft; and how many families are not comprized in either of the two preceding classes? The total number of families in answer to this question, must correspond with the number of families in answer to the first question.—5th. How many persons (including children of whatever age) are there actually found within the limits of your parish, distinguishing males and females.—6th. Referring to the returns of 1811, to what course do you attribute any remarkable difference in the numbers. Obtain as far as may be convenient the ages of the parties returned.

The following questions are addressed to the officiating ministers in England, by whom a return is to be made

the bishop on or before the 21st day of June, 1821:—1st. What was the number of baptisms and burials in your parish, township, or place, in the several years 1811, 12, 13, 14, 15, 16, 17, 18, 19, and 20; distinguishing males from females?—2d. What has been the number of marriages in your parish, township, or place, in these several years?—3d. Are there any matters which you think it necessary to remark, in explanation of your answers, to either of the preceding questions? especially whether any and what annual average number of baptisms, burials, and marriages, may, in your opinion, take place in your parish, without being entered in the parish register.

Royal Society.—The following is a list of the Presidents of the Royal Society from its formation, with the date of their respective appointments, and the number of years of their presidency:

Lord Viscount Brouncker	April 1663	14
Sir Joseph Williamson	Nov. 1677	3
Sir Christopher Wren	Nov. 1680	2
Sir John Hoskins	Nov. 1682	1
Sir Cyril Wyche	Nov. 1683	1
Samuel Pepys, Esq.	Dec. 1684	2
Earl of Carbery	Nov. 1686	3
Earl of Pembroke	Nov. 1689	1
Sir Robert Southwell	Dec. 1690	5
Earl of Halifax	Nov. 1695	3
Lord Somers	Nov. 1698	5
Sir Isaac Newton	Nov. 1703	24
Sir Hans Sloane	Nov. 1727	14
Martin Folkes, Esq.	Nov. 1744	11
Earl of Macclesfield	Nov. 1752	12
Earl of Morton	Nov. 1764	4
James Burrow, Esq.	Sept. 1768	
James West, Esq.	Nov. 1768	4
James Burrow, Esq.	July 1772	
Sir John Pringle	Nov. 1772	6
Sir Joseph Banks	Nov. 1778	41
Dr. Wollaston	May 1820	
Sir Humphrey Davy	Dec. 1820	

An interesting paper by the new president was read to the Society in November, on the Magnetising Influence of Galvanism, in which various new and curious experiments on this subject were detailed, which clearly establish the fact, that the galvanic fluid, directed in a proper manner, is capable of communicating magnetic properties to bars of steel. If steel bars or rods be exposed to the galvanic current, placed in the direction of the magnetic axis, no effect follows; but if they be placed parallel with the magnetic equator they become magnetic—the end placed to the west becoming the north pole of the new magnet, and that towards the east becoming the south pole. So great is the galvanic influence in producing this effect, that it exerts its power at a distance of some inches (even ten or twelve); so that if the steel bar be moved in a circle round the course of the galvanic current, but always kept parallel to the magnetic equator it becomes magnetic.

Dr. Cartwright has made a variety of experiments to prove that a solution of salt sprinkled on growing corn infected with mildew removes the disease. Salt washed down to the roots of vegetables it was found speedily destroyed them; and mildew being a fungus, the roots of which are at the surface of the straw. Dr. Cartwright argued that the fungi would die when exposed at their roots to the action of salt. The result, it is added, was as had been anticipated, and that without any injury to the wheat, salt having no injurious effect on fibrous matter, whether vegetable or animal. Six or eight bushels of salt will serve for an acre of corn: which, at the price of salt applied to agriculture, will be under twenty shillings, and this, it is alleged, will be more than repaid by the improvement of the manure arising from the salted straw. Two men, one to sprinkle, and the other to supply him with the salt water, will get over four acres in a day. In less than eight and forty hours the vestiges of the disease, it is added, are hardly discernible.

One of the churchwardens of a parish in Somersetshire having, on a late occasion, denied the right of the rector to control the ringing of the church bells, Dr. Lushington has given the following opinion on the subject, which it may be useful to record to prevent similar litigations:—"The consent of the minister (whether incumbent or curate) is necessary to authorize the ringing of bells in the church; and the consent of either or both churchwardens, without the minister's consent, is not sufficient. The minister's consent to the ringing of the bells must always be had; if the two churchwardens differ, the consent of the minister and one churchwarden would be sufficient; but the consent of the minister against both churchwardens would not justify the ringing, nor would the consent of both churchwardens against the minister authorize it. The minister has authority to limit the time of ringing, and the ringers are bound to obey him. No

person has a right, without the consent of the minister (whether incumbent or curate), to place flags, garlands, or any thing else, either in or upon the church, or in the church-yard."

FRANCE.

M. le Compte de Lasteyrie has published a work on the preservation of corn; in which he urges a variety of facts and arguments, to shew that the most effectual method is by means of subterraneous excavations, carefully lined with stone and cement, so as to exclude the air and moisture, and to preserve the grain at a regular temperature. The author recommends that the corn be thoroughly dried in the sun, or by a culinary fire, before it is deposited in the cave; when, if air and moisture are completely excluded, he states that it will keep perfectly good for any desirable length of time. In the catacombs of Egypt corn has been found in urns sealed with bitumen, which, notwithstanding the lapse of many ages since it was deposited, retains its natural appearance, and is still firm and frangible.

PRUSSIA.

A Berlin artist has recently published a globe with the mountains boldly executed in relief, which it is considered will impress the subject more forcibly upon the mind than the mode hitherto adopted, and be found admirably calculated for geographical instruction.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Design of the Death of Christ explained, and its Influence in constraining Christians to "live to Him who died for them," enforced in a Sermon from 2 Cor. v. 14, 15. By William Ward of Serampore. 1s. 6d.

The Claims of the Established Church to exclusive Attachment and Support, and the Dangers which menace her from Schism and Indifference, considered in eight Sermons preached before the University of Oxford, in the year 1820, by G. Fausset, M.A. 10s. 6d.

Grotius de Veritate Religionis Christianæ, translated into English. 12mo. 6s.

The Application of Christianity to the Commercial Affairs of Life, in a Series of Discourses, by Thomas Chalmers, D.D.

Remarks on the Internal Evidence for the Truth of Revealed Religion, by T. Erkine. 12mo. 2s.

The Scripture Testimonies to the Divinity of our Lord Jesus Christ, by the Rev. George Holden, M.A. 8vo. 10s. 6d.

Sermons by the late Rev. Joseph Bretland. 2 vols. 8vo. 1l.

A Sermon preached in the Parish Church of Chippenham, on Thursday 28th Sept. 1820, by the Rev. H. Barry, A.M. 8vo. 1s. 6d.

Tea-Table Chat; or Religious Allegories. 12mo. 3s. 6d. boards.

Twenty Discourses preached before the University of Combridge in 1820; being the first Course of Sermons delivered at the Lecture founded by the Rev. John Hulse; by the Rev. C. Benson, M.A. 8vo. 12s. boards.

Prayers adapted to various Circumstances of the Christian Life, offered as Helps to Devotion, by the Rev. Thomas Watson. 3s. 6d.

Letters to a Young Clergyman, by Stevenson Macgill, D.D. 6s. boards.

Scripture Testimony to the Messiah, by J. Pye Smith, D.D. Vols. II. and III.

On Evil, an Assize Sermon preached at Kingston-on-Thames, by the Rev. L. W. Elliott, A.M. 1s. 6d.

On a Future Judgment; an Assize Sermon, preached at Guildford by the Rev. William Elliot. 8vo. 1s. 6d.

The Warning Voice, a Sermon preached Dec. 10, 1820, at Walworth, Surry, by the Rev. G. Clayton.

MISCELLANEOUS.

A Treatise on Mildew and the Cultivation of Wheat. 1s. 6d.

A Description of a New Agricultural Implement, which by the Power of one Horse, performs a Variety of Operations in Cultivation, at the Rate of three Acres per Day; by Major-General Beatson, 8vo.

A View of the Agriculture, Manufacture, Statistics, and State of Society of Germany, and Parts of Holland and France; by W. Jacob, F.R.S. 4to. 1l. 15s.

Grisenthwaite's New Theory of Agriculture, on Scientific Principles. 5s.

Plans of the Pauper Lunatic Asylum at Wakefield; by Watson and Pritchett, Architects, 2l. 12s. 6d. with proof plates.

The Life of Nicholas Poussin; by Maria Graham, 8vo. with a portrait.

Classical Excursion from Rome to Arpino, by C. Kelsall. 12s.

The Elements of Chemistry, by J. Millar, M.D. 8vo. 12s.

A Manual of Foreign Exchanges, &c.

Parga and the Ionian Islands, illustrated by maps; by Colonel de Bosset.

Views in Ceylon. 5l. 5s.

Poems; by one of the Authors of "Poems for Youth by a Family Circle."

Observations on the Political, Moral, and Religious State of the Civilized World, in the Beginning of the Nineteenth Century, by H. G. M'Nab, M.D.

Analytical and Arithmetical Essays; by Peter Nicholson. 8vo. 12s.

Examples of the Differential and Integral Calculus, and also of the Calculus of finite Differences and of Functions.

2 vols. 8vo. 1l. 10s; by the Rev. G. Peacock, J. F. W. Herschel, and C. Bubbage.

A Collection of the Treaties and Conventions at present subsisting between Great Britain and Foreign Powers. By L. Herslet. 2 vols. 8vo. 1l. 4s.

The Cambridge Problems from 1801 to 1820. 10s. 6d.

Æsop, in Rhyme, with some Originals; by J. Taylor, of Ongar. 12mo. 4s.

Boydell's Illustrations of Holy Writ, by J. Taylor. 4to. 6l. 6s.

The North-American Continent, its Nations and Tribes; by the Rev. J. B. Gordon. 4to. 2l. boards.

Illyria and Dalmatia, with 32 coloured engravings. 2 vols. 12mo. 12s.

New South Wales, with 12 views, by J. Oxley. 4to 2l. 2s.

The History of the Rebellion in 1745 and 1746; by the Chevalier de Johnstone, translated from a French MS. deposited in the Scots College at Paris.

Pictures, Historical and Biographical, drawn from English, Scottish, and Irish History; by J. Galt. 2 vols. fc. 8vo. 14s.

The History, Literature, and Religion of the Hindoos; including a minute Description of their Manners and Customs; by the Rev. W. Ward, of Serampore, Bengal. Vols. III. and IV. 8vo.

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RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

We are happy to redeem the promise in our Appendix to introduce to our readers a few extracts from the highly interesting communications of the Church Missionary Society's agents in the Mediterranean and its vicinity. They form a suitable sequel to the accounts of the Society's recent proceedings in India, Western Africa, and New Zealand, as respectively given in our Numbers for August, October, and November of last year.

Mr. Jowett paid a second visit to Egypt, to purchase M. Asselin's Amharic Version of the Scriptures for the Bible Society. He arrived at Alexandria on the 13th of March; and, on the 14th left Alexandria for Cairo. At Cairo, he succeeded in the negociation for which he had undertaken the voyage: and sooner than he expected, and on satisfactory terms, the manuscript was put into his hands. There now remained the labour of examining the completeness of the version. Finding that the heat much affected his health, he considered that his best course was to apply diligently to the work, and get through it as quickly as possible. In eleven days, he ascertained satisfactorily that the manuscript answered the description given of it—as a version, complete in all its parts, of the Scriptures into Amharic.

Mr. Jowett's exertions had severely tried his constitution. Finding, on his return to Malta that his retirement to the Pieta, near Valetta, had not the good effect which he had expected, a voyage home was deemed necessary. The circumstances of the mission are such as to render Mr. Jowett's visit to this country, independently of the consideration of health, highly seasonable. He has brought with him the copy of the Amharic New Testament. Not wishing to risk the whole of the manuscript at once, the Old Testament was left in Malta, waiting for a safe conveyance.

Very interesting dispatches have been received from Mr. Connor, giving an account of his tour in Syria. We shall insert some of the most interesting passages.

In a letter dated from Acre, Feb. 23, 1820, Mr. Connor states his proceedings at Beirout, Saide, Sour, and Acre.

"I landed in Beirout in the afternoon of Sunday the 13th inst. and found to my great joy, that the Archbishop of Jerusalem was there, having arrived, the day preceding, from Europe, by

way of Egypt. On Monday morning I went to visit him at the Capuchin Convent, and found him officiating at the altar. After service, I introduced myself to him. We walked to and fro, for some time, in the area of the convent, conversing about our friends in England, and on the object of my mission. Particular business calling him away, I promised to visit him the next morning in the house where he lodged. I went accordingly; but our conversation was so frequently interrupted by the entrance of visitors, who came to welcome the Archbishop on his return, and his fatigue from his recent journey was so evident, that I judged it best to defer any further conference with him till I shall see him in his convent on Mount Lebanon, whither I shall probably proceed from Damascus. His printing press is not yet arrived. The Archbishop gives me but little hopes of success in selling the Scriptures in Syria.

"Saide contains, according to Mr. Bertrand, about 15,000 souls. Of these, 2000 are Christians, chiefly Maronites; and 400 Jews, who have one synagogue. As we have no consul in Saide, and no ecclesiastical dignitary residing there, I proposed to the French Consul to take on himself the sale and distribution of the Scriptures. He told me, however, that, as French Consul, he was prohibited from engaging in any commerce. I returned to my lodging, rather disheartened, little foreseeing the providential interference which shortly afterward manifested itself. I had given an Arabic Psalter to a Maronite, for a slight favour which he had granted me. He sat down in the area of the Khan, and began to read. A number of people gathered about him, and looked at his book. Among the rest was the chief physician of the place, Mr. Bertrand, a native of Saide, but of French family, and very respectable connexions. The Arabic Psalter attracted his notice. He came up to me, and inquired eagerly if I had more Arabic Psalters or any Arabic Bibles; saying, at the same time, that if I had thousands of them, I could easily dispose of them in Syria. I went to his house in the evening, and spent about three hours with him. He was aware of the existence of the Bible Society, and had seen Mr. Burckhardt. He made many excellent remarks on the good effects likely to be produced by the Bible Society; and said, that if he could do any thing to promote its objects in Syria, he was most ready and willing to be so employed. I wrote on the spot a set of instructions for him. He undertakes, with the assistance of his brother, who is physician to the Prince of the Druses, to sell and distribute the Scriptures throughout the whole of Lebanon, Anti-Lebanon, Damascus, and the coast of Syria, from Beirout to Sour."

"On the 18th, I set out for Sour, the ancient Tyre; and arrived there in the evening. I lodged with the Greek-Catholic Archbishop of Tyre. He will endeavour to supply his flock with Bibles; and will apply to his friend Mr. Bertrand for them. He tells me, that in Sour there are 1200 Greek Catholics, 100 Maronites, 100 Greek Schismatics, 2000 Montonalis, and about 100 Turks.—Relics of the ancient splendour of Tyre are every where to be seen. Numerous and beautiful columns, stretched along the beach or standing in fragments half buried in the sand that has been accumulating for ages, the broken aqueduct, and the ruins which appear in its neighbourhood, exist as an affecting monument of the fragile and transitory nature of earthly grandeur.

"On the 21st I set out for Acre, our road lying along the beach. Night overtook us; and it was past eight o'clock when we arrived at the gates of the city, which we found shut. We could find no lodging, and were obliged to spend the night in the open air. The next morning we entered, and were lodged in the Latin Convent. Our Consul, Signor Malagamba, undertakes willingly to promote the circulation of the Arabic and Hebrew Scriptures, in Acre, Nazareth, Tiberias, Safed, &c. Signor Vondiziano, of Larnica, will be his referee. In Acre, according to our consul, there are about 10,000 souls; of them, 3000 may be Turks, the remainder Christians (chiefly Catholics) of various denominations."

From the convent of St. Salvador at Jerusalem, Mr. Connor gives, under date of March and April, the particulars of his journey to the holy city, and of his proceedings there.

The following is his account of the Samaritans in Napolose.—"I immediately made inquiry about the Samaritans. My host stepped out, and fetched their priest: he sat with me some time: his name is Shalmor ben Tabiah: he is a native of Napolose, and is about forty years of age.—There are about forty Samaritans in Napolose. They have but one synagogue in the town,

where they have service every Saturday. Four times a year, they go in solemn procession, to the old synagogue on Mount Gerizim; and, on these occasions, they go up before sun-rise, and read the Law till noon. On one of these days they kill six or seven rams The Samaritans have one school in Naplouse, where their language is taught. The head of the sect resides in Paris. I accompanied the priest to his house, and sat a long time with him. There were several Jews present: they seem to live on friendly terms with the Samaritans here. The priest shewed me part of the first volume of the English Polyglott, mentioned by Maundrell: it consisted of about a dozen tattered leaves. He shewed me also a Manuscript Samaritan Pentateuch, with an Arabic Version at its side; this version, however, is not used in their synagogue. He afterward took me to see the synagogue, making me first take off my shoes: it is a small gloomy building. I observed a number of copies of the Samaritan Pentateuch, carefully enveloped in linen, and laid on a shelf in the synagogue. Expressing a wish to see the ancient manuscript, said by the Samaritans to be 3500 years old, the priest paused and hesitated for some time. I pressed him. Having laid aside his upper garments, he at length entered the sanctuary, and produced the venerated manuscript. It is well written on vellum, in the Samaritan character, and is preserved in a tin roller: it bears the marks of age, and is rather tattered. The priest would not permit me, nor any one present, to touch it. He was very inquisitive about the Samaritans, who he had heard were in England.

"On Monday morning we proceeded toward Jerusalem. After passing over a cultivated plain, we entered a broad valley; at the end of which, turning to the right, we rode along a stony path in a narrow glen, amidst the mountains of Judea. The mountains that bound this glen are, in general, uncultivated and rocky, but beautifully tufted with underwood. On issuing from this glen, the road carried us over a fatiguing succession of stony hills and valleys; the country, as we approached Jesusalem, becoming more and more desolate, till it terminated in a rugged desert of rock, which scarcely admitted the growth of a few blades of grass. About four o'clock we came in sight of the holy city: its first appearance, when approached from Jaffa, is that of a neat little walled town, seated on a gentle eminence. Outside the gate was a band of pilgrims, amusing themselves with throwing stones. We entered the city, and proceeded, through a few narrow and winding streets, to the Latin Convent of Saint Salvador, where we took up our abode.

"The Archbishop of Cyprus having given me an introductory letter to Procopius, the chief agent of the Patriarch of Jerusalem, I waited on him, at the Greek Convent, two or three days after my arrival. He received me in the most friendly manner. He expressed his warmest approbation of the plan and objects of the Bible Society; and acceded immediately to my proposal, of leaving a considerable portion of the Scriptures which I had brought with me, in his hands, for sale or distribution among the pilgrims and others.—'Send me the books,' said he, 'and I shall immediately begin: and when I shall have furnished the patriarchate with the Scriptures, I will circulate them elsewhere.'—He will carry on a correspondence with Mr. Jowett, through Jaffa and Alexandria. He is a man of talents and of extensive attainments, particularly in languages. His character, as chief agent of the patriarchate, places him high, in point of power and influence. And, when we consider, that the majority of the pilgrims who visit Jerusalem are Greeks, and that there are about 20,000 Christians subject to its patriarch, we may hope that Procopius, from the hearty good-will which he manifests, will be the instrument of effecting much, in accomplishing the objects of the Bible Society in these parts."

The dissensions which unhappily subsist among the different bodies of Christians in Jerusalem, oppose an insuperable obstacle to the establishment there, at present, of any efficient institution for the circulation of the Scriptures.—The occupation of the holy places is the great object of contention. These are in the hands of the Turks, by whom the right of occupation is sold to the highest bidder.—The Greeks and Armenians are friendly to the diffusion of the Scriptures; nor do the Latins seem hostile to the circulation of their authorised versions. The language universally spoken, throughout the patriarchate of Jerusalem, is the Arabic.—Schools are rare; consequently, reading

is not a very common attainment. The metropolitans, archbishops, and bishops, are all native Greeks, and reside in Jerusalem. Very few of them know any thing of Arabic, but maintain agents (natives of the country) at their dioceses, which they occasionally visit. The Patriarch of Jerusalem always resides in Constantinople.

Mr. Connor writes—"A few days after my arrival, I visited the Armenian Patriarch; and conversed with him on the Bible Society, and on the object of my visit to Jerusalem. Both pleased him; and he immediately requested me to send him sixty-six of the Armenian Testaments which I had brought with me. He gave me four piastres a-piece for them. He took them, he said, to present to his friends. He would give me no encouragement, however, to sell them openly. Before he will permit the public sale of them, he must have authoritative proof that the edition is sanctioned at Constantinople. This I will procure for him, when I return thither."

Mr. Connor thus describes the ceremonies of the Greek and Latin Churches on Good Friday.—

"On Good Friday, there was a grand procession and ceremony of the Latins, in the evening. It commenced with an Italian sermon, in the Catholic chapel, on the scourging of Christ. From this place they proceeded to the chapel where, they say, Christ's garments were taken from him: here was another sermon in Italian. They then ascended Mount Calvary: and passed first into the chapel which marks the spot where Christ was nailed to the cross: the large crucifix and image which they carried in the procession was here laid on the ground, and a Spanish Sermon was pronounced over it. When this was finished, the crucifix was raised, and moved into the adjoining chapel of the Elevation of the Cross: here it was fixed upright behind the altar: a monk, standing by, preached for twenty minutes, on the crucifixion. The sermon was in Italian; and when it was concluded, two monks approached the cross, and partially enveloping the body of the image in linen, took off, with a pair of pincers, the crown of thorns from the head, kissed it, and laid it on a plate: the nails were then drawn out from the hands and feet, with the same ceremony. The arms of the image were so contrived, that, on the removal of the nails which kept them extended, they dropped upon the sides of the body. The image was then laid on linen, and borne down from Calvary to the Stone of Unction, the spot where they say Christ's body was anointed: here the image was extended; and was perfumed with spices, fragrant water, and clouds of incense: the monks knelt round the stone with large lighted candles in their hands: a monk ascended an adjoining pulpit, and preached a sermon in Arabic. The procession then went forward to the sepulchre, where the image was deposited, and a sermon preached in Spanish. This concluded the ceremony.

"On the Greek Good Friday, I went to the church, with the intention of spending the night there with the pilgrims, and of viewing the ceremonies. The Turkish guard at the gate was particularly strong; and they admitted none who did not choose to pay twenty-five piastres (about 16s. 8d.) The firman which I obtained at Acre from the pacha, who is guardian of the holy sepulchre, saved myself and servant this expense. It is a general belief among the Greeks and Armenians, that, on Easter Eve, a fire descends from heaven into the sepulchre. The eagerness of the Greeks, Armenians, and others, to light their candles at this holy fire, carried an immense crowd to the church, notwithstanding the sum which they were obliged to pay.—About nine at night, I retired to rest, in a small apartment in the church. A little before midnight, the servant roused me to see the Greek procession. I hastened to the gallery of the church. The scene was striking and brilliant. The Greek chapel was splendidly illuminated. Five rows of lamps were suspended in the dome; and almost every individual of the immense multitude held a lighted candle in his hand. The procession and subsequent service around the sepulchre were long and splendid.

"I was awakened early in the following morning by the noise in the church; and, on proceeding to my station in the gallery, I found the crowd below in a state of great confusion. Some were employed in carrying others, on their backs, round the sepulchre; others in dancing and clapping their hands, exclaiming in Arabic, 'This is the tomb of our Lord!' Sometimes a man passed standing upright on the shoulders of another; and I saw, more than once, four carried along in this manner, a little boy, seated, forming the fourth,

topmost: others again were busy in ...sing one another round the tomb, ...d shouting like madmen. Whenever ... saw in the crowd a man who they ...ght could pay them, they seized and forcibly carried him, in their arms, two or three times round the church. The whole was a most lamentable profanation of the place. The same happens every year. The noise and confusion increased, as the moment appointed for the apparition of the fire approached, At length, the Turks, who had not hitherto interfered, began to brandish their whips, and to still, in some measure, the tumult. About noon, the Governor of Jerusalem, with a part of his guard, entered the gallery. The eagerness and anxiety of the people were now excessive. They all pressed toward the sepulchre, each person holding a bundle of tapers in his hand. The chief agent of the Greek Patriarch, and an Armenian Bishop, had entered the sepulchre shortly before. All eyes were fixed on the gallery, watching for the Governor's signal. He made it, and the fire appeared through one of the holes in the building that covers the tomb! A man lighted his taper at the hallowed flame; and then pushed into the thickest of the crowd, and endeavoured to fight his way through. The tumult and clamour were great; and the man was nearly crushed to death, by the eagerness of the people to light their tapers at his flame. In about twenty minutes, every one, both in the galleries and below, men, women, and children, had their candles lighted. Many of them put their lighted candles to their faces imagining that the flame would not scorch them: I perceived, however, by their grimaces, that they speedily discovered their mistake. They did not permit these tapers to burn long; reserving them for occasions of need. The power which they attribute to those candles that have been touched with the fire from heaven, is almost unbounded: they suppose, for instance, that if overtaken by a storm at sea, they throw one of these candles into the waves, the tempest will immediately subside. They are chiefly valued, however, in consequence of the superstitious notion, that, if they are burned at the funeral of the individual, they will most assuredly save his soul from future punishment. To obtain these candles, and to undergo a second baptism in the waters of the Jordan, are the chief objects of the visit of the Greek Pilgrims to Jerusalem.

"What I have written will suffice to shew you what takes place annually round the tomb of Christ. May we not hope that the exertions of the Bible Society in the diffusion of the Scriptures—which the pilgrims will be enabled, in future, to purchase at the very gates of the sepulchre, and carry home to their families and friends—will tend progressively to inspire a purer and more exalted spirit of devotion."

The pilgrims who have visited Jerusalem, this year, are thus summed up by Mr. Connor:—Greeks, 1600; Armenians, 1300; Copts, 150; Catholics, 50, chiefly from Damascus; Abyssinians, 1; Syrians, 30: in all, 3131.

From Aleppo, under date of June the 26th, Mr. Connor continues the account of his proceedings, after he left Jerusalem. He had an interview with the Syrian Patriarch (late Archbishop) Giarve, at Der el Sharfi.

"I set out for the convent of Patriarch (late Archbishop) Giarve. His convent is universally called in the country, Der el Sharfi. After passing for some hours along a rugged, steep, and difficult path, among the mountains, we arrived, about three in the afternoon, at the foot of an eminence; on the side of which, and near to its wooded summit, stands the convent of Santa Maria della Liberatrice. The situation of the convent is noble and commanding, overlooking a large tract of mountain scenery, the town of Beirout, a long line of coast, and a wide sweep of the Mediterranean. The convent itself is not yet completed. Its chapel is small, and is hung round with a great number of little pictures of saints and Scripture scenes. It was pleasing to hear, in the evening, the sound of the various convent bells in the neighbouring mountains, which summoned the people to vespers.

"Here I left my mules and servant, and proceeded forward alone and on foot. The Patriarch received me in the kindest manner, and I remained with him till the following morning. I found him rather indisposed, in consequence of a recent fall from his horse.

"The Patriarch greatly regrets the accident which retards the arrival of his printing-press. It was so seriously injured in the voyage to Smyrna, that, it is probable, no one but its maker and inventor, Mr Clymer, will be able to repair it. As soon as it arrives he will

commence the printing of the Carshun Scriptures, and will occasionally issue tracts for the spiritual instruction of his flock, which is very numerous and widely scattered throughout Syria, Mesopotamia, and other quarters. The Archbishop was elevated to the patriarchal seat about a month before my visit. In reply to inquiries respecting the Maronites, by whom he is surrounded, the Patriarch told me that they would gladly receive the Arabic Scriptures, in an edition that would stand the test of a rigid examination. They may amount to 80,000 souls. Reading is a very general attainment among them, and almost every village has its school. In their schools, as in those of the other Christians in Syria, nothing is taught but reading, writing, and the catechism. The Psalter and some theological dissertations are the only books used in their schools."

At Damascus Mr. Connor had an interview with Seraphim, the Patriarch of Antioch. "The Patriarch received me in the most friendly manner. The system and operations of the Bible Society delighted him. He will encourage and promote, to the utmost of his power, the sale and distribution of the Scriptures throughout the patriarchate. As a proof of his earnestness in this cause, the next day he ordered a number of letters to be prepared and dispatched to his Archbishops and Bishops, urging them to promote the objects of the Bible Society in their respective stations As soon as the Scriptures arrive in Damascus, the Patriarch will make it known to the people, by ordering it to be announced to them in the different churches.

"On my expressing a wish to have an Arabic version of the Greek Tract on the Bible Society, which was printed in Corfu, the Patriarch said that he would procure it for me; and, before my departure from Damascus, he had sent the tract to a friend in Beirout, fully competent to the task. This translation will be sent to me to Constantinople, when I shall forward it to England for publication. The diffusion of this Tract in Arabic will smooth the way for our future operations in these parts."

The Greeks under the Patriarch of Antioch may amount to 20,000; and, of these, about 4000 are in Damascus. The rest of the Christian population of Damascus consists of Catholics, Latins, Maronites, Greeks, &c. 16,000; Armenians 150; Nestorians 70.

Mr. Connor next proceeded to Aleppo. "Immediately on my arrival I engaged a man to offer the Scriptures, which I had brought with me, for sale in various parts of the city; and am happy to inform you, that he has sold a considerable number of Hebrew, Syriac, Greek, Turkish, and French Testaments. I had only two Hebrew Bibles (Simon's edition), which were immediately sold; and if I had had a hundred of them, I could have parted with them easily.—Several Jews called on me, to inquire if I had the Scriptures in Arabic, but in the Hebrew character: they told me that such an edition would have a great sale among the Jews in Syria."

The Christian population of Aleppo may be thus enumerated:—Greek Catholics 14,000, Maronites 2000, Syrian Catholics 5000, Nestorians 100, Armenian Catholics 8000, Armenian Schismatics (as they are called) 2000, Greeks under the Patriarch of Antioch 500.

Mr. Connor thus concludes his narrative:—"From this sketch of my proceedings in Syria, you will have seen that the channels are now opened for the introduction of the Scriptures into these parts, and for their general circulation. By means of our friends in Jerusalem, Jaffa, Acre, Saide, Beirout, Damascus, Tripoli, Latichea, Scanderoon, and Aleppo, they will be offered for sale in every part of the country. So far well. The channels, as I have said, are open; but I am afraid we shall be obliged to wait some time before the waters begin to flow. I have prepared the minds of very many, for the operations of the Bible Society in these parts; and I think I may say with truth, that these operations will be hailed with gratitude. In the course of the journey, I have scattered a great number of copies of the Arabic exposition of the national system of education. These may be left, at present, to work their effect on the minds of their readers. A future opportunity will, we may hope, be afforded for the establishment of schools on the system."

Mr. Connor has since returned to Constantinople. He protests strongly against the distribution of religious tracts in Syria, as a measure at present premature, and likely to excite great jealousies. The Scriptures, without comment, find a ready circulation.

*** *For a variety of interesting Religious Intelligence, we refer our readers to the Appendix for* 1840.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

FRANCE.—The French chambers met towards the close of December. The king opened them in person, and announced, with expressions of gratitude to Divine Providence, the continuance of tranquillity, both in the domestic and foreign relations of the kingdom. Notwithstanding the late conspiracy, which was easily subdued, the speech states that France is proceeding in a regular and hopeful career towards her former prosperity. The discordant elements begin to settle by a gradual subsidence, and two things only are wanted—" time and repose"—to attain all that the lovers of their country most fervently wish. The addresses of both chambers to the king were in a similar strain; and would indicate the prevalence among the intelligent classes of that country of a patriotic feeling of the necessity of supporting and consolidating their various institutions, and of erecting the power and prosperity of France, not upon the quicksands of military glory, but upon the firm basis of agriculture, and commerce, and manufactures, under the protecting auspices of religion, and law, and just subordination. The king professes faithfully to adhere to the principles of the charter. We trust that the legislature will also pursue a moderate and patriotic course. At the same time, when we consider the composition of the present chamber of deputies, we are not without some apprehensions on that point. Its complexion has been very materially changed from the effect produced on the late elections by the new law for their regulation. The whole number of deputies is now 430. Of these 101 are strong ultra-royalists; 84 are designated by the qualifying term of moderate ultras; 115 are ministeralists; and 130 are of the liberal party. This being the state of parties, the ministers have been forced to form a coalition with the moderate ultras; some of whose leading men, as M. de Villelle and Lainé, have entered into office. These two parties united, still form, however, but a minority of the chamber; and as the strong ultras on the one hand, and the liberals on the other, though widely differing among themselves, have already begun vigorously to attack ministers, there is some danger either that these may be unable to carry on the business of the nation without borrowing aid of the high ultras (in which case they will be supposed by the nation to have made some sacrifices to the prejudices of that unpopular party, and will thus be involved in its unpopularity); or that they may be forced once more to dissolve the chambers, in order to rescue themselves and the nation from some new convulsion. The king, it is supposed, would be exceedingly reluctant to admit the liberals to power; and the nation will not tolerate the predominance of an ultra-royalist influence in the government. The opinion is universal, that if the high ultra-royalists should possess power, they would employ it to restore the ancient order of things; and therefore almost the entire French nation would view, with an alarm which nothing could allay, their accession to office. On the other hand, it is impossible to conceive in what common object, except that of displacing the ministry, the high ultras and the liberals could join; and after they had effected its overthrow, it would still be as difficult as ever to form, out of the discordant materials of the present chamber, an administration agreeing in principle which should be able to command a majority of votes. How all these clashing interests are to be reconciled, it is difficult to conjecture. We shall most sincerely rejoice, if means shall be found so far to harmonize them, that the peace and increasing prosperity of that country may be effectually secured. We shall feel no emotion of jealousy whatever in witnessing the extension of its commerce, the multiplication of its resources, its advancement in science, and the augmenting solidity of its public credit, so long as it shall be the endeavour of its rulers—(we adopt the language of the address from the chamber of deputies)—" to corroborate *the influence of religion* upon the temper of the people; to purify public morals by a Christian and monarchical education; to restore dignity and consideration to the depositaries of the laws; to give to the national force that prudent organization which will ensure tranquillity at home and peace abroad; to distribute, without impairing, the power of the

executive department, and to complete all the institutions which are the defences of liberty."

The circumstance which is most afflictive in the state of France at the present moment, is the powerful impulse which has been given to the Slave-trade. It has revived to a most enormous extent, and has been accompanied by more than its usual share of atrocity. The blessing of Heaven cannot follow the toleration of this enormous evil, acknowledged by France herself, in terms the most solemn, to be at war with every principle of religion and humanity. The attention of her government has been forcibly called to the subject, and we trust to see this foul stain on the national honour and character speedily wiped away.

The estimated expenditure for the service of the year 1821, is 882 millions of francs: the revenue is calculated at 888 millions.

CONFERENCE AT LAYBACH.—The allied powers have removed the seat of their conference from Troppau to Laybach, a town in Austrian Germany, the capital of Carniola, whither they have summoned the King of Naples, to deliberate with them upon the present state of affairs in his dominions. This requisition has been obeyed; not however without strong remonstrances on the part of the Neapolitan Parliament, who have declared their determination to resist to the utmost of their power any foreign attempt to interfere with their internal government. They do not affect to deny that their new constitution may admit of very desirable modifications; but these modifications, whatever they may be, must be freely discussed and voluntarily adopted: and they will run all the risks of war, even with the formidable power of Austria, rather than introduce, on foreign dictation, any changes into the constitution which the concurrent voice of the King and of the universal Neapolitan Nation has sanctioned. The King, before he departed for Laybach, entered into an express stipulation, that in his negociations with the allied sovereigns, he should consent to no arrangement which should be inconsistent with the new constitution. It appears, however, that the sovereigns of Austria, Russia, and Prussia, have adopted a very different determination. They have declared their resolution, not merely to modify, but actually to overthrow and entirely to annul, the order of things existing not only in Naples, but also in Spain and Portugal, which they consider as the offspring of sedition and violence, and as not only opposed to the principles of law and morality and to the true happiness of nations, but as incompatible with the tranquillity of Europe. They declare, therefore, their intention of putting an end to it, either by mediation or by force. But they disclaim, at the same time, any view to conquest, or to the violation of the independence of other powers, or even to the obstruction of voluntary ameliorations in governments. They cannot, however, recognize any authority established by the seditious; and it is only with kings they can confer.

This extraordinary declaration has produced, as might be expected, a very strong sensation in every part of Europe. The pretensions contained in it are so utterly at war with every principle hitherto recognized among nations, and so utterly subversive of the independence of all weaker states; and they constitute so undisguised an assumption of "the right divine of kings to govern wrong," that we cannot be surprised at any degree of alarm and indignation which they may excite. Besides, the Spanish Constitution, defective as it most undoubtedly is in many important particulars, is nevertheless the constitution which was formerly recognised by the powers now in league against it, and with which both they and we coalesced in fighting the battles of national independence against the colossal power of Bonaparte. It is this same constitution which Spain, Naples, and Portugal have now adopted, and, in the case of the two former, with the express concurrence of their own sovereigns, but which the very same powers whom that constitution contributed to save from the most abject prostration at the feet of Bonaparte, are now confederated to crush, or at least to reduce to their own standard, by fire and sword.

The only principle on which it was ever argued to be justifiable to wage war with the French Revolution, was that it compromised the independence and menaced the safety of other states, and thus forced them upon measures of self-defence. Now, however, the most isolated changes, like those of Spain and Portugal—changes achieved without blood, changes by which monstrous systems of tyranny, civil and ecclesiastical, have been displaced, and a chance afforded to whole nations

of moral light and liberty—must be subjected to the absolute veto of three alarmed autocrats, who insinuate, in pretty plain terms, that in their imperial and royal estimate, the king, (such kings too as those of Naples, Spain, and Portugal) is every thing, and the universal nation nothing. What would England have said, had foreign powers attempted to dictate to her, even in Cromwell's time, the line of internal policy she should pursue; or had they categorically demanded that the Revolution of 1688, a revolution so wounding to the pride of despotism, should have been annulled, lest through the example of "reforms thus engendered by rebellion," and "opposed to legitimate governments," (we use the words of the late declaration,) "the spirit of rebellion should be propagated" in other states? Nay, we might almost expect, on the strange principles avowed by this royal confederation, to see a manifesto issued against the British Constitution, for permitting a latitude of animadversion on political institutions and political measures, and a freedom of speech and of publication, which are "opposed to legitimate governments," and calculated "to propagate rebellion in neighbouring states," and thus to afflict Europe with "the scourge of new revolutions."

These fitful movements are doubtless suggested by fear, which is at the same time the most inconsiderate and the most cruel affection of the mind. But for this, these monarchs must have perceived that their true policy was to have applied themselves to the work of reformation at home, rather than to have engaged in a crusade against it abroad. It is vain for either of them, and especially for Austria or Prussia, to think that they can ultimately prevent, in their own states, the overthrow of that authority which they exercise, unless they shall now set themselves in earnest to relax its rigour, and gradually to admit their subjects to some participation of political rights. The invasion of Naples may hasten, instead of retarding this result. We believe it does not admit of the slightest question, that the people of the north of Italy are now so impatient of the Austrian yoke, which, as it exists there, has been not unaptly termed an iron yoke, that if an opportunity were afforded them, they would rise as one man to break it; and supposing the Austrian armies, on advancing into the Neapolitan dominions, to meet with even a temporary reverse, or to be reduced to straits from a want of supplies or from any other cause, there is the utmost probability that the Rhetian Alps would be barred against their retreat, and that an universal defection of the Italian States would be the immediate consequence. The risks, therefore, in the threatened war, it ought to be remembered, are not all on one side; and, we trust, that the monarchs who are assembled at Troppau will be led by the ministers of England and France to count the cost ere they actually commence hostilities. As for the aged and imbecile king of Naples, whom they have dragged to Laybach, it is not very obvious what rational end is to be answered by his presence. He can, in fact, be only contemplated as a convenient tool to sanction any hostile measures, which, in case of the failure of negotiation, it may be thought expedient to conduct in his name. We still hope much, however, from the enlightened representations of our own government and that of France, in preventing the threatened mischief, and in bringing the assembled monarchs to wiser and juster counsels. Our Government, especially, is adverse to the present interference.

DOMESTIC.

Parliament assembled on the 23d, and was opened by the king in person. The following is the speech delivered from the throne.

"My Lords and Gentlemen,

"I have the satisfaction of acquainting you, that I continue to receive from foreign powers the strongest assurances of their friendly disposition towards this country.

"It will be a matter of deep regret to me, if the occurrences which have lately taken place in Italy should eventually lead to any interruption of tranquillity in that quarter; but it will, in such case, be my great object to secure to my people the continuance of peace.

"Gentlemen of the House of Commons,

"The measures by which, in the last session of Parliament, you made provision for the expenses of my civil government, and for the honour and dignity of the crown, demand my warmest acknowledgments.

"I have directed that the estimates

for the current year shall be laid before you; and it is a satisfaction to me to have been enabled to make some reduction in our military establishment.

"You will observe from the accounts of the public revenue, that notwithstanding the receipts in Ireland have proved materially deficient, in consequence of the unfortunate circumstances which have affected the commercial credit of that part of the United Kingdom, and although our foreign trade, during the early part of this time, was in a state of depression, the total revenue has, nevertheless, exceeded that of the preceding year.

"A considerable part of this increase must be ascribed to the new taxes; but in some of those branches which are the surest indications of internal wealth, the augmentation has fully realized any expectation which could have been reasonably formed of it.

"The separate provision which was made for the Queen, as Princess of Wales, in the year 1814, terminated with the demise of his late Majesty.

"I have, in the mean time, directed advances, as authorised by law; and it will, under present circumstances, be for you to consider what new arrangements should be made on this subject.

"My Lords and Gentlemen,

"I have great pleasure in being able to acquaint you, that a considerable improvement has taken place within the last half year in several of the most important branches of our commerce and manufactures; and that, in many of the manufacturing districts, the distresses which prevailed at the commencement of the last session of Parliament have greatly abated.

"It will be my most anxious desire to concur in every measure which may be considered as calculated to advance our internal prosperity.

"I well know that, notwithstanding the agitations produced by temporary circumstances, and amidst the distress which still presses upon a large portion of my subjects, the firmest reliance may be placed on that affectionate and loyal attachment to my person and government, of which I have recently received so many testimonies from all parts of my kingdom; and which, whilst it is most grateful to the strongest feelings of my heart, I shall ever consider as the best and surest safeguard of my throne.

"In the discharge of the important duties imposed upon you, you will, I am confident, be sensible of the indispensable necessity of promoting and maintaining, to the utmost of your power, a due obedience to the laws, and of instilling into all classes of my subjects, a respect for lawful authority, and for those established institutions under which the country has been enabled to overcome so many difficulties, and to which, under Providence, may be ascribed our happiness and renown as a nation."

The cautious and conciliatory tone of this speech scarcely afforded any room for objecting to the address moved in reply to it, which accordingly passed without opposition. In the House of Commons, however, a division took place on a motion for papers respecting the exclusion of the Queen's name from the Liturgy, which was brought forward without the usual notice, and on that ground alone objected to by ministers, who agreed to grant them if notice were given. But, notwithstanding the manifest unreasonableness of pressing the motion, under these circumstances, the minority who supported it was large. In a house consisting of 429 members, 169 voted for it, and 260 against it.

Numerous loyal addresses to the throne continue to pour in from all parts of the country, subscribed, we have no doubt, by a very large part of the rank and wealth and intellect of the nation. — Before we again meet our readers, not a few of the questions which have divided and agitated the country will again have been brought under discussion. We shall not enter upon them by anticipation, but would refer our readers to the remarks which we have so often submitted to them, respecting the duties of Christians, in times especially of political debate and contention. To our earnest prayers for the king, and all who are in authority, as well as for the legislature and the nation at large, let us join our endeavours to promote in our respective spheres a spirit of peace and loyalty, of subordination and contentment. Let us exert ourselves to counteract that moral apathy, which, notwithstanding the great revival of religion among us, still too extensively prevails, and hangs as a dead weight on the measures which may be concerted for the extension of Christian education, and for promoting the best interests of society. Let our efforts also for the public benefit be such as we can consistently hope will receive the blessing of God;

not such, for example, as counteracting *seditious Sunday* newspapers by encouraging *loyal Sunday* newspapers, or otherwise "doing evil that good may come." Let us cultivate a temper opposed to that of mere party, whether in religion or in the affairs of the world; and, above all, let the religion we profess evidence itself in all the details of a holy, a contented, and a devoted life. In proportion as such a spirit is extended among us, may we expect the favour of Him who alone can heal our divisions, and through his superabounding mercy, and notwithstanding our sins and provocations, can cause the changes of these eventful times to issue in the advancement of his glory and our good.

Mr. Canning has resigned his situation of President of the Board of Controul, and has been replaced by Mr. Bragge Bathurst.

The revenue for the year just closed, is stated to exceed by 2,340,000*l.* that of the preceding year. This includes the produce of the new taxes imposed in 1819, and which were estimated at three millions.

OBITUARY.

MRS. CUNNINGHAM.

On the 9th instant, at the age of forty-one, died at Neasdon, in the house of W. T. Money, Esq. M. P., Mrs. Cunningham, the wife of the Rev. J. W. Cunningham, vicar of Harrow, and daughter of the late R. Williams, Esq. of Moor Park, leaving nine children, all under fourteen years of age, to mourn her irreparable loss. While on a visit at Mr. Money's, she was seized with a pleurisy, which ended fatally on the fourth day. She early became sensible of her danger; and the calm satisfaction and cheerful serenity with which, from the first, she contemplated it, and which appeared to brighten into joy and exultation as she drew nearer to the end of her course, sufficiently indicated that her mind had long been familiar with death, and that her treasure and her heart were already in heaven. Few persons had so many strong ties to bind them to this world as Mrs. Cunningham. She had a heart peculiarly formed for enjoying the charities of domestic life; and she was herself the delight not only of her own family, but of a most extensive circle of friends. It would be difficult to conceive a more enviable situation than her's. Her cup seemed to comprise almost every ingredient of human happiness; and possessing excellent health, a sound and cultivated understanding, singular gentleness and humility of mind, and an unvarying cheerfulness of temper, it seemed scarcely to be mixed with any alloy. To be suddenly called from such a state as this, to have to bid adieu to so many objects of the most tender affection and solicitude, to close her eyes for ever on all that had so long occupied and delighted her—had she had no better portion, had she had no better hope beyond the grave—might indeed justly have been regarded as a great calamity. But she had happily been led to recognize the vanity and uncertainty which are stamped on all earthly possessions and enjoyments. She had thought on her latter end, and was prepared for it. She had come as a miserable, lost, and helpless sinner to the cross of her Saviour, and had made choice of His favour as her chief good. In the hour of health and prosperity she had remembered Him; and on the bed of sickness, and amid the agonies of expiring nature, He did not forget her. The support He then afforded her fortified her to bear without a single murmur of complaint the excruciating pains which were dissolving her hitherto healthy frame, as well as the keener anguish naturally arising from the disruption of those ties which had united her so long and so closely to the dearest objects of affection. Her closing scene exhibited the calm, unostentatious triumph of faith and hope. Though naturally of a timid spirit, and remarkable for the doubt and hesitation with which she had previously been disposed to view her own spiritual state; she was now enabled, without one perplexing fear, to confide in the love and mercy of Him who had died to save her, and to enjoy, without one intervening cloud, the bright prospect of that future felicity which He has promised to those who trust in Him.

Had we had time, we could have enlarged on this most striking exhibition of the power of Christian principle, and

we could have brought forward details at once most affecting and consolatory. This it may be in our power still to do. Meanwhile, suffice it to say, that in no case with which we have been acquainted, did more diligence appear to have been given "to make her calling and election sure," and in none have we ever known the promise annexed to such diligence more signally fulfilled. She had been consoled and cheered by that promise during her illness, and it trembled on her last breath as her spirit took its flight to heaven. "An entrance *was indeed* administered to her abundantly into the everlasting kingdom of her Lord and Saviour Jesus Christ."

Her funeral took place in Harrow church on the 18th instant, and was attended not only by her afflicted husband and family, and many other weeping friends, but by the entire population of the parish, who seemed most sincerely to mourn her loss. The poor and the young had always been the special objects of her anxious and unwearied care*. They appeared all to be present, and to unite in lamenting the loss of their benefactress, whose voice had so often soothed their sorrows with the accents of Christian sympathy, and had so often conveyed to them the lessons of Christian instruction. "The memory of the just is blessed."

May the God and Father of our Lord Jesus Christ, the God of mercy and of consolation, who has visited them with this heavy affliction, make up, from the treasures of His grace, to her widowed husband and her motherless children, the invaluable blessing of which, in his wisdom and love, He has seen meet to deprive them.

* Her last illness appeared to be the effect of a cold caught in consequence of her anxiety to provide warm clothing for some poor persons in the late inclement weather.

ANSWERS TO CORRESPONDENTS.

We have read with the attention which they deserve the letters of W., and of another correspondent, J. P. If their kind and friendly expostulations had at all altered our sentiments, we should have felt no hesitation in confessing the change. With W., while we agree in his fundamental principles, we differ so widely in many of his facts, and in his inferences from them, that it would serve no useful purpose to engage in a discussion of the subject. Our other correspondent, however, has brought so much of his dialectic skill to bear upon us, that he compels us to say one word, and but one word, in our vindication.—He will not even allow us credit for common fairness, because in our Number for December we have not in express terms affirmed, that in the affair of the Queen the ministers of the crown have erred from first to last, and, by the course they have pursued, have lowered the estimation, and weakened the authority, of their master. Now, we do not see what end our correspondent proposes by forcing us to this explicit avowal; for admitting such to be our opinion, we are not aware wherein it is inconsistent, as he would insinuate, either with our full conviction of the Queen's guilt, (to say nothing of our reprobation of the almost treasonable answers to many of the addresses presented to her), or with the line of defence we have adopted in our December Number. Supposing it to be our opinion that this very affair was one of those in which ministers had not "done all they might have done to secure to Cæsar the honour and respect which are due to him;" we do not think that our forbearance in not particularly specifying it ought to be made a matter of charge by our correspondent.

Catholicus; G. S. Faber; Πιστις; C. C.; and A. B. C., will appear.

Cantrabigia, (Quere, Cantabrigia?); A Lancashire Curate; Philonepios; A Constant Reader; J. M. W.; and Benjamin Wills, are under consideration.

W. V. did not state whether his paper was meant for fact or fiction.

We are much obliged to Ευδαιμων for his favourable opinion of our work, and his "earnest wishes and prayers, that for a long succession of years the Christian Observer may continue to edify the friends of real religion, and of the Church of England." His suggestions respecting the approaching completion of our "fourth lustrum" had been anticipated, and the subject is at present under consideration.

POSTSCRIPT.

A motion to censure ministers for excluding the Queen's Name from the Liturgy, made on the 26th, in the House of Commons, was negatived by a majority of 101, in a house containing 520 members, and after a debate protracted to seven in the morning.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

YOUR having the kindness to insert the enclosed remarks in your work will much oblige,

Yours, H.

In the present day—a day which may indeed be called "a day of trouble, of rebuke, and of blasphemy," and yet a day which, from the progress of true religion, shines with many a ray of bright hope and earnest expectation—one great question ought to occupy the mind: How to overcome the evil, and to extend the good; how to confound the works of Satan, and to enlarge and establish the kingdom of our Lord Jesus Christ.

Many are the attempts which are now being made for this purpose. Societies are in active operation to suppress vice, to reform our prisons, to afford a refuge for the destitute, to provide an asylum for the penitent, to educate the young, to circulate the holy Scriptures, to evangelize the heathen, and to promote Christianity among the Jews. Each of these institutions has its peculiar excellence, but they are all limited in their object and in their effort. No one great and extensive plan has yet been adopted, which may, at the same time, effectually benefit ourselves, our families, our country, and the world at large.

The aim of this paper is humbly to suggest such a plan, not with a view to disparage other benevolent attempts, but to give life, and vigour, and energy to them all. The plan is this: TO UNITE THE HEARTS OF ALL SINCERE CHRISTIANS IN EARNEST PRAYER FOR THE GENERAL EFFUSION OF THE HOLY SPIRIT. This will meet the full extent both of our wants and of our desires.

The limits of this paper require brevity; but if the Scriptures are examined, the following truths will be clearly seen—namely, That no human effort is of itself sufficient to change the heart of man, or to build the spiritual temple of the Lord. God employs men as instruments, but He is himself the great agent. "Paul may plant and Apollos water, but God only giveth the increase." "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts:"—That the Holy Spirit, as the Lord Jehovah, the third Person of the ever-blessed Trinity, is infinite in power; that with Him nothing is impossible, for all hearts are open to Him, and all creatures subject to His will:—That, exclusively of His almighty power as God, in the economy of our salvation He has undertaken offices which are fully sufficient to secure the most extensive blessings. He convinces the world of sin, of righteousness, and of judgment. He takes away the stony heart, and gives an heart of flesh. He assists in prayer; He acts as our teacher and remembrancer; He guides into all truth; He glorifies the Lord Jesus, and sheds abroad the love of God in our hearts. He has also a boundless treasury of every requisite to accomplish his purposes: for He takes of the things that are Christ's, and shews them to his people; and in the Lord Jesus we know are hidden all the treasures of wisdom and

knowledge. "In Him dwelleth all the fulness of the Godhead bodily." The Holy Spirit, therefore, has only to pour out from this inexhaustible treasury, and what man by all his unassisted efforts can never attain will be immediately accomplished. The same power which, on the day of Pentecost, effected the conversion of three thousand unbelieving Jews under one discourse, can convince the most prejudiced, and change the hearts of the most obdurate of the present day. When He "makes bare his arm," "the mountains will flow down at his presence," "a nation shall be born in a day," and the kingdoms of this world become the kingdoms of our God and of his Christ.

Whilst the sacred Scriptures thus acquaint us with the power of the Holy Spirit to effect these great objects, they afford us every reason to expect this Divine aid whenever general prayer is made for its attainment. The prophecies clearly shew that days of great blessedness are before us, and that those days will be preceded or accompanied by a very large effusion of the Holy Spirit. The prophets Isaiah, Jeremiah, and Joel, plainly predict this effusion, whilst Ezekiel confirms those predictions by the most striking emblems. Who can read the remarkable vision of *the* valley full of dry bones, and the interpretation given of that vision, without being convinced that the Holy Spirit will yet exercise this office in a very remarkable manner; so powerfully, that those who are now as a multitude of dry bones shall stand up as a great army of true believers? The Divine Oracles at the same time assure us, that it is in answer to prayer that this blessing will be bestowed. It was not till the prophet had said, "Come from the four winds, O breath, and breathe upon these slain that they may live," that the life-giving Spirit came. In another prophecy also, after promises of great mercies, it is added, "I will yet for this be inquired of by the house of Israel to do it for them." Such is the appointed connexion between this Divine gift and prayer for its bestowment.—So much is this the order in which God is pleased to grant his mercies, that he has promised not only to pour out a spirit of prayer and supplication upon his people, but to lead them to excite one another to implore this blessing; for thus it is written, "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also." And when prayer is offered, God declares, "Before they call I will answer, and whilst they are yet speaking I will hear."

Without, therefore, entering into the question as to the exact period of those glorious times, we have every reason to believe, that whenever prayer is generally made for the out-pouring of the Holy Spirit, a wide and copious effusion of his sacred influences will be afforded. The earnest supplications, therefore, of every sincere Christian for that promised blessing; and his unwearied efforts, in humble dependance upon God, to excite a similar earnestness in others, are objects greatly to be desired. For the readier attainment of these objects, the following hints are respectfully offered.—

That all the ministers of Christ should seek a deeper and more abiding conviction of their own personal need of the Divine influences of the Holy Spirit—both for their own growth in grace, and for success in all parts of their ministerial labours—in order that, under this conviction, they may be led to more earnest secret prayer for this blessing:

That, like Daniel and his companions, they should unite with their brethren, as opportunities may offer, in prayer for a more general effusion of the Holy Spirit:

That they should preach upon the various offices of the Holy Spi-

rit, in order that their congregations may be more practically acquainted with his important office in the work of salvation;—and that, in their general discourses, they should more habitually honour the Holy Spirit, by entreating his Divine aid, and ascribing their success to his gracious influences:

That all Christians should be invited to devote individually a set portion of time *(say, from seven till eight o'clock on the morning of the Lord's day,)* for private prayer and meditation on this subject. Their prayer for this blessing may include themselves, their family, their friends, their ministers, their neighbours and fellow-worshippers, their country, the heathen, the Jews—all the ministers of Jesus Christ, and all societies formed for doing good.

That all heads of families should on a fixed occasion, *(say, Monday evening,)* entreat the same blessing in their family devotions:

That all Christians should read the Scriptures with a view to a more intimate acquaintance with this subject; and that they should mention it to their religious correspondents at home and abroad; each Christian using his utmost ability to make this union for prayer as extensive as possible:

That whilst Christians offer their prayers in simple reliance on the merits of our Lord Jesus Christ, they should accompany them with deep humiliation for their own sins, for the sins of their country, and for the sins of the whole church;—and aim, in their conduct, to walk in love with all their fellow-Christians, to be watchful against grieving the Holy Spirit, and in all things to adorn the doctrine of God our Saviour.

I am happy to state, that several ministers, and many private Christians, have already begun to act conformably to these *hints*; and it is hoped that, by the Divine blessing, such a devout union of heart in prayer, will eventually, and I trust will ere long, become very general. *Such* an union cannot be contemplated without feelings of exalted pleasure and bright expectation. It is an union in which no party-spirit is raised, no principles are sacrificed, no private feeling is hurt, no doubtful question agitated, no funds are required. It is an union of piety and love! We are not called upon to violate the dictates of our conscience, or to infringe upon the discipline of the religious society to which we belong. Each Christian may associate in prayer *with those of his own more immediate communion;* yet at the same time may *unite in heart with all who are seeking the same object.* The poor may assist as well as the rich; the invalid, unfitted for active exertion, may, in this way, aid in building the spiritual temple; whilst those who are at the most remote distance may meet together at the Throne of Mercy, and where practicable at the same hour of prayer.

It was among the last petitions of our blessed Lord, that all who believe in him MIGHT BE ONE. Let it be our desire to be thus united! Let us trust in God simply, pray to him fervently, expect largely, watch soberly, and wait patiently.

"SURELY I COME QUICKLY: EVEN SO, COME, LORD JESUS."

To the Editor of the Christian Observer.

NOT being altogether satisfied with the present state of a discussion, which has appeared in your pages, of a passage in the ninth chapter of the Epistle to the Hebrews, I venture to offer you a few remarks upon it; not in the vain hope of supplying a satisfactory solution to the difficulty, but with the humbler ambition of suggesting some principles of criticism which ought, I think, to direct us in our decision, and the neglect of which

must be fatal to the soundness of any explanation proposed.

Whoever reads the passage through with attention, together with the remarks which have been made upon it, must perceive, that the main difficulty arises from the use of the masculine participle, ὁ διαθέμενος, in the seventeenth verse. Could that phrase be omitted, or were it, like τοῦ διαθεμένου in the sixteenth verse, of an uncertain gender, many of the schemes hazarded for putting a sense upon the passage would wear a more plausible appearance than they now do. Various have been the expedients to get over this difficulty. But with any person well acquainted with the original language, who considers the question apart from any difficulties in the argument, I think there can be no doubt that ὁ διαθέμενος must mean the disposer, the original author of the διαθηκη, conformably to the use of the verb διέθετο, in the twenty-fifth verse of the third chapter of the Acts. This, as it appears to me, is the first principle that should be admitted.

Hence, we are led to consider, in the second place, in what sense the word διαθηκη is used throughout this passage. Now, it has been properly observed by N. L., that the word διαθηκή in the Septuagint, and in the quotations from the Old Testament made in the New, is the invariable representative of the Hebrew ברית. In what sense then is that Hebrew word used? Taylor gives the following account of it: "ברית has two significations: first a grant of favour, a deed of gift, freely bestowed, and solemnly assured by the Most High God, which, as it puts those to whom it is made into a new and happier state, seems to have an affinity with ברא, also a compact, agreement, or league between man and man, which likewise puts their affairs into a new state."

From this account it evidently follows, that though ברית signifies a covenant, it is yet not strictly a covenant between two equal parties, which is properly called συνθηκη, but a covenant, granted by the favour of a superior, which is binding on himself for the benefit of those to whom it is granted, and is therefore more correctly rendered διαθηκη. In this view of the word, which an examination of the numerous places where it occurs would justify, it has a more evident relation and analogy to a will or testament than it would bear if it commonly signified a covenant between two equal parties. Indeed, the relation between the two ideas is such, that it may easily escape observation for a short time in a language in which both are expressed by one word. In confirmation of this remark, the observation of N. L. is important. "A free promise, to which ברית is often confessedly applied, has in itself more of a testamentary than of a covenant nature; and though the dispensation of the Gospel has, in reference to Jesus Christ, the nature of a covenant, yet it is in regard to us a free gift, a gratuity, resulting from the uninfluenced good pleasure of the Donor." The transition from one of these senses to the other is the more easy in the passage under consideration, because it is a transition from what may be called the sacred or scriptural sense of a word to that which is common and classical. Of such transitions argumentative works in every language will furnish examples; which yet are seldom noticed by a vernacular reader, though they occasion great perplexities to a translator.

My opinion therefore is, that the Apostle, having uniformly used the word in the same sense in which it is employed in the Septuagint, here borrows an argument from the other sense of the word which is related to it. I see no difficulty in supposing that this difference of

meaning might either have eluded his notice, or have appeared to him a matter of little consequence, the dispensation of the Gospel being such as may justify an allusion to either a will or a covenant with equal propriety; to a covenant, inasmuch as it is a system of promises, ratified with blood; to a will, because it took effect immediately upon the death of its Author.

The second principle therefore, for which I would contend, is, that διαθηκη may fitly signify either a will or a covenant granted by a superior, but not so properly a covenant between equal parties, which in Greek is more properly expressed by another word.

In opposition to this opinion, it is urged, first, That the Sinaitic dispensation, to which the words, καίνη διαθήκη allude, being in fact contrasted to it, possesses none of the characteristics of a testament. But, on the contrary, it seems to me to possess all those characteristics. Its provisions were indeed made known before the death of the Testator; but that death was necessary to give them validity: and this seems to be the precise meaning of the clause, θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπι τῇ πρώτῃ διαθήκῃ παραβάσεων.

A second objection is, That the expression, Mediator of a testament, does not seem to convey a definite notion. But, in reality, a mediator, though not essential either to a covenant or to a testament, is admissible in either. His office is to reconcile the two parties, and to intercede with the superior for the benefits which the will or covenant is intended to convey. If a father had disinherited his son, but was induced by a common friend to alter the will in his favour, such a friend would be a mediator of the testament.

A third objection is, That the sprinkling of the blood of a deceased testator appears, by this translation, to be implied in the nineteenth and twentieth verses, though it is not consistent with any known ceremonies or established forms of transferring property by will. The expression, The blood of a testament, is also thought difficult to be explained. But the explanation of this is as follows: The bulls and goats which were slain in sacrifice were not the testators, though their death represented the death of the Testator. It is probable, that the sprinkling of blood for the ratification of a covenant, which came to prevail over all the world, originated in the sprinkling of that of the paschal lamb in Egypt, which was eminently typical. Therefore there is nothing here about the sprinkling of the blood of a deceased testator, but only a sprinkling of the blood of innocent animals, as a pledge of that future death which was necessary to give validity to the testament. The allusion, however, even to this is indistinct; the Apostle in these verses returning from his casual allusion to the common sense of διαθήκη, to the scriptural sense of it, to which it is in every other passage confined.

Fourthly, it is said, That a similar difficulty attends on the language of the fifteenth verse, The transgressions of a testament. But the real expression is, Transgressions under the first testament;—that is, while the first testament was in force, and before it was cancelled, with a view to enlarge its provisions by the substitution of a new testament.

Fifthly, it is argued, That the promises of the new dispensation are usually represented as emanating from God the Father. It would therefore be natural to view him as the Testator. Either, therefore, God, the Father, died—to suppose which would be impious—or Christ died, as the substitute and representative of the Father. But he was our Representative, our Substitute, our Surety on the accursed tree. Nevertheless it is written, that God redeemed us with his own blood, because he, who is God, has

done so; and the sacred writers readily ascribe to the Deity generally any act of either of the Three Divine Persons. This, however, may be the cause which led to the adoption of the indefinite phrase, θανάτου γενομένου, rather than the more simple and obvious one, θνήσκοντος ἀνδρός. Our Lord's own words, in the twenty-ninth verse of the twenty-second chapter of St. Luke, may remove the difficulty.

Sixthly, it is added, That the history of the Old Testament affords no intimation of a testamentary disposition of property. Some have even doubted whether such a practice were known among the ancient Jews. But to this objection—which, be it observed, is addressed simply to our ignorance of the Jewish customs, and does not pretend to substantiate the grounds on which it rests by denying the existence of wills among Hebrews, and more especially among the dispersed and Greecized Hebrews—it may be thought a sufficient reply, that the use of wills, at the time of St. Paul's writing, was notorious, and their validity unquestionable. Even kingdoms, as those of Pergamus, Bithynia, Cyrene, and Lybia, not to mention Egypt and Cyprus, had been bequeathed in this way.

But the most formidable objection to this interpretation is that brought forward by Mr. Faber. He justly says, that it obliges us to maintain that the Apostle sets out, in the eighth chapter, with using the word διαθήκη in the undoubted sense of a covenant, or in a sense exactly equivalent to the Hebrew word ברית, employed by Jeremiah, and that he continues to use it in the same sense as far as to the end of the fourteenth verse of the ninth chapter, but that in the fifteenth, sixteenth, and seventeenth verses of the ninth chapter, without the slightest intimation whatever, he uses the same word, διαθήκη, in a new and different sense; namely, that of a last-will or testament, by which a dying man makes a disposition of his property after his death; and that in the eighteenth verse of the ninth chapter, with as little intimation as before, he resumes his original mode of employing the word, and thenceforward to the end of the chapter uses it, as at first, to describe a covenant. 'Now, I must freely admit, that the force of this objection, which is in truth the cause that has set all the world in search of some new construction to which it may not apply, has often been felt with such force by myself, that had I found any other construction that I thought tenable, I should gladly have adopted it in preference to that in which however, after the fullest consideration, I am still persuaded that our translators have acquiesced with the utmost propriety. But the objection, when closely examined, will not look so formidable as it seems at a distance. The promise to the Apostles was, that the Holy Ghost should lead them into all truth, not into accurate philology: and therefore, if the passage in question, when explained in this way, is allowed to contain truth, still more, if it contain important truth, we need not be under much trouble about the correctness of an allusion, or concerned at the transient employment of a word in a sense not identical, though analagous, to that in which it has occurred in the context. Such niceties were not regarded by the inspired writers, who cared not for strifes of words or perverse disputings, but were contented with exhibiting important and saving truths to minds disposed to receive them. Such an application of words in two related senses is neither unprecedented nor unusual, even in the volume of inspiration. In this very Epistle, the word πιστὸς is used, in the second verse of the third chapter, as synonimous to the adjective *faithful;* whereas in the fifth and sixth verses it seems to be equivalent to the participle *entrusted,* or put in trust. So in the thirteenth

verse of the fourteenth chapter to the Romans, the verb κρίνω is used first to imply a judicial sentence upon others; and secondly, a settled resolution for the guidance of our own conduct. So again σάρξ occurs eleven times in the Second Epistle to the Corinthians; in four of which it signifies human nature with its depraved appetites and selfish propensities; in three, the person of a man without reference to any personal qualities; and in four, the human body. It may also be deemed in point, that some persons (and Doddridge is among the number) have mistrusted the cogency of the Apostle's reasoning on the use of the singular number of the word σπερμα, in the third chapter to the Galatians, without having their veneration for his authority or conviction of his inspiration diminished by that doubt.

But further, if this interpretation be thought inadmissible, I know of no other which I can accept; and certainly would rather acknowledge with H. L., that I am left in a state of fluctuation—an acknowledgment creditable to his humility, and furnishing an example to other inquirers—than adopt any of the other solutions which I have yet seen proposed. I will briefly state some of my objections to each of them.

Codurcus translates ὁ διαθεμενος, *ille, propter quem sanciter*, or *pro quo disponitur, fœdus*; by which translation the phrase is represented to signify not the author of the διαθήκη but the object for whose benefit it was intended.—Macknight interprets it of the victim, which is contrary to all the rules of construction, as it gives to the middle participle a passive sense, and to the masculine a neutral.—Mr. Faber renders it He who ratifies the covenant, as the typical victims ratified by their death the first covenant. Clearly, therefore, he does not mean by that phrase the disposer, the original author of the διαθήκη, as the Greek word imports.—Pierce translates it the Pacifier; which, if it denote the author of the διαθήκη, is obscure; if not, (and I presume it is meant by him to represent our Saviour, not as the Author, but as the Mediator of the covenant), erroneous.—Doddridge and Wakefield render it He by whom the covenant is confirmed, while they understand τοῦ διαθεμενου neutrally, as that by which it is confirmed. In neither way is the author of the διαθήκη supposed to be expressed by it.—All these interprelations violate the first principle for which I have contended. Other objections to them need not therefore be specified. I will only observe, further, on Pierce's version, that επι νεκροις cannot correctly be rendered, On the condition of death; and in respect to Mr. Faber's commentary or paraphrase, that it seems extremely harsh to call animal victims typical mediators of the first covenant. For this reason I think there is no one, who without his commentary would understand his version of the seventeenth verse: A covenant is of no strength, while he who ratifies the "covenant is living," as he would wish it to be understood. It would convey to most readers the idea, that the proprietor, or sovereign, who grants the covenant, and who consequently would be thought the only one who can ratify it, must himself die, before it becomes valid; a sentiment which is true of a will, but of no other disposition of property.

The only translation which remains to be noticed is Whitby's. But he represents the Apostle as speaking in identical propositions, and thus, as speaking without a meaning: for, in his version, the sixteenth and seventeenth verses add nothing to the statement in the fifteenth, but only repeat it in feebler and less intelligible language: for, according to him, the fifteenth verse declares the new covenant to be one of a peculiar kind, inasmuch as it is one made by the death and

ratified by the blood of him that makes it; and then in the sixteenth and seventeenth it is subjoined without any apparent use or effect: "For, wherever there is such a covenant as this, the maker of it must die; for it is a covenant made by the death of its author, since it is of no force while the maker of it lives."

On the whole, I see no reason for making any alteration in the received translation, unless it be by reading "A new testament," instead of "The new testament," in the fifteenth verse, that so it may coincide more distinctly with the argument in the sixth and seventh verses of the preceding chapter.

I have only further to pray, that we who receive the promises of the Gospel as a free gift, derived to us from the mere bounty of God, whether in the form of a covenant or of a testament, may not only be redeemed from our transgressions through the blood of Jesus, but be enabled through his grace to walk worthily of the vocation wherewith we are called, and of the price which has been paid for us, till we come at length in the unity of the faith, and of the knowledge of the Son of God, to receive the promised possession of our eternal inheritance.

C. C.

To the Editor of the Christian Observer.

THE arguments of your correspondent D. M. P. have convinced me, neither that he is in the right nor that I am in the wrong, relative to Heb. ix. 15—17; though I think I should have exhibited the Apostle's reasoning more justly, had I *confined* myself to what I threw out in the last paragraph of my former letter.

St. Paul is arguing from the nature of a covenant in general as it was wont to be ratified in old times, to the nature of the Levitical and Christian Covenants in particular.

On this account, saith he, *Christ is the Mediator of the new covenant; in order that, death having taken place for the redemption of the transgressions which were under the first covenant, the called might receive the promise of eternal inheritance. For, where there is a covenant, it is necessary that the death of the ratifier should be produced: for a covenant is valid only over the dead* victims; *it is of no strength while the ratifier is living. Whereupon neither was the first* covenant *inaugurated without blood. For, every commandment according to the Law having been spoken by Moses to all the people, having taken the blood of calves and of goats with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people, saying, This is the blood of the covenant which God hath enjoined to you.*

The basis of the argument is laid down in ver. 16. *Where there is a covenant, it is necessary that the death of the ratifier should be produced;* that is to say, as some of our best commentators agree, *judicially proved by production in open court,* should the validity of the covenant be denied by either party.

On this general proposition, which respects ALL ancient covenants, the Apostle constructs his argument; which, if thrown into a regular syllogistic form, will be to the following effect.—

All covenants are ratified over a sacrifice: and they are valid only over the dead victims, which have been sacrificially devoted; for they are no way binding while the ratifier is living. But the Levitical Dispensation and the Christian Dispensation are each a covenant between God and man. Therefore each of these two particular covenants must have been ratified over a sacrifice: and they are valid only over the dead victims which have been sacrificially devoted; for they are no way binding while the ratifier is living.

The expression, *the ratifier of*

a covenant (ὁ διαθηκην διαθεμενος), is necessarily ambiguous: for it may mean, either *each of the contracting parties severally*, as in Heb. viii. 10. and Psalm l. 5.; or *the slaughtered victim*, the μοσχος or the τραγος, over which a covenant was wont to be ratified, as in Heb. ix. 16. That, in this last passage, *the victim* is meant by *the ratifier of the covenant*, and not *either of the two contracting parties*, is abundantly plain from the very reason of the thing. St. Paul makes a general assertion respecting the principle on which *all* covenants were ratified of old: *Wherever there is a covenant, there also must be the death of its ratifier*. Now, if the Apostle meant *one of the contracting parties* by the phrase *of its ratifier* (τȣ διαθεμενȣ), his assertion most assuredly would not be true: for there is clearly no necessity whatever, that, when two contracting parties make a covenant, (as, for instance, Abraham and Abimelech, or Jacob and Laban; Gen. xxi. 22—32. xxxi. 44—54.), one of these two parties should be put to death. But, if *neither of the contracting parties* be meant by the phrase, then *the slaughtered victim*, by which mediatorially the covenant was ratified, can alone be intended.

This fully establishes the propriety of my explaining επι νεκροις by *over the dead* VICTIMS; the Apostle writing επι νεκροις elliptically for επι νεκροις μοσχοις or τραγοις, as he had just before written τȣ διαθεμενȣ elliptically for τȣ διαθεμενȣ μοσχȣ or τραγȣ. For, if by *the death of the ratifier*, in ver. 16, we are to understand *the death of the victim which ratified the covenant*; then plainly, as the context palpably requires, by *over the dead*, in ver. 17, we must understand *over the dead victims*, without whose death the covenant is invalid.

Such is the mode in which I would draw out the apostolic argument: and I deem it an argument of prime importance to the Christian verity, because it establishes, by the very necessity of its construction, the sound doctrine that *Christ was a true and proper federal sacrifice*; in opposition to the gloss of the Socinians, who contend that he was a sacrifice merely in some figurative and, in good truth, unintelligible manner.

I shall now notice the objections of your correspondent; whom, by the way, from his initials, I strongly suspect to be a valued friend of my own, whose very superior talents I most highly respect, and whose celebrity as a senior wrangler may well make me cautious in feeling the ground under my feet.

I.—D. M. P. contends, that, besides that there is no ground for supplying the word *victims* after the Greek επι νεκροις, it does not appear that covenants were ratified by the mere act of executing them *over* the sacrifices, but by sprinkling the parties with the blood of the victims.

The propriety of supplying the word *victims* has already been considered: I have therefore only to notice the second part of the objection.

1. Now, in the first place, I am unable to see how the existence of *the rite of sprinkling the blood over the contracting parties*, which I never thought of controverting, disproves the existence of *the rite of ratifying covenants over the slaughtered victims*. So far as the matter stands *at present*, the latter rite either *may* or *may not* have been practised. Certainly, the allegation of *one* ceremony is no proof of the non-existence of *another*.

2. But, in the second place, I shall bring proof positive, that covenants *were* ratified over the dead. In our common English translation of Psalm l. 5, we read; *Gather my saints together unto me, those that have made a covenant with me* BY *sacrifice*. But, if D. M. P. will first turn to the original Hebrew, he will find it to read, עלי זבח, or OVER *a sacrifice*: if he will next

turn to the Greek of the Seventy, he will find it most accurately to express itself; επι θυσιαις: and, if he will lastly turn to Dr. Spence's Treatise de Leg. Heb. Rit. lib. iii. diss. 2. cap. 3. sect. 2. p. 145, he will find that learned writer most exactly rendering the original expression by the Latin, *super sacrificium*. The passage then, when accurately translated, directly proves the point in hand: *Gather unto me my saints, who have ratified my covenant* OVER *a sacrifice*. Hence, when the *whole* ceremony is exhibited, we find, that covenants were ratified OVER a sacrifice BY sprinkling the blood of the dead victim upon the contracting parties. D. M. P. will not fail to observe, that the επι θυσιαις of Psalm l. 5, in the Greek of the Seventy, is perfectly analogous *in form* (and, as *I* think, *in sense*) with the επι νεκροις of Heb. ix. 17.

II.—D. M. P. allows, that the word διαθηκη ought to be translated by one and the same English word throughout the whole of Heb. viii. and ix. So far, therefore, we are agreed. He denies, however, that διαθηκη properly means *a covenant between two or more contracting parties*, which he contends to be the appropriate sense of συνθηκη.

1. It is not always safe to have recourse to the classics for the elucidation of Hellenistic Greek; though I am by no means satisfied, that in *this* point they will bear your correspondent out. Ην μη διαθωνται διαθηκην εμοι, *Unless they will ratify a covenant with me*, says Aristophanes; plainly, *a covenant between two or more contracting parties*. Would we understand the Greek of the New Testament, we must not turn to Thucydides or Xenophon, but to the Greek of the Seventy. Now, the Seventy know nothing of the difference, which your correspondent would set up between διαθηκη and συνθηκη. They use them as perfectly synonimous terms. Εποιησαμεν διαθηκην μετα του ἁδη, και μετα του θανατου συνθηκας. Isaiah xxviii. 15. Here, on the well-known principle of Hebrew reciprocating poetry, διαθηκη and συνθηκη are employed synonimously: each alike means *a covenant or compact between two contracting parties*.

2. Still, however, the question is; whether in Heb. viii. and ix. the word διαθηκη ought to be uniformly translated *covenant*, as I contend; or whether it ought to be uniformly rendered *testament*, as D. M. P. contends: for doubtless, in the abstract, the word is capable of either version.

(1.) For the resolution of this question, the Apostle himself affords us a clue. Citing, in Heb. viii. 8—12, a well-known passage from Jeremiah, he expresses, as the Seventy have constantly done before him, the Hebrew word ברית by the Greek word διαθηκη. Hence it plainly follows, that St. Paul and the Seventy intended that we should understand by the Greek word διαθηκη in the present passage, the very same that they and their countrymen understood by the Hebrew word ברית.

What then is the sense in which the Hebrew word ברית occurs throughout the Old Testament, and in which it has always been understood by the Jews? for, if we can ascertain the meaning of this word, we shall also ascertain the meaning which St. Paul intended to annex to the Greek word διαθηκη.

Now, as, on the one hand, the Hebrew word ברית most assuredly never denotes *a man's last will and testament*; so, on the other hand, nothing (I think) can be more plain than that it signifies *a covenant made between two or more contracting parties*. See Gen. xv. 18. xxi. 27—32. xxxi. 44—54; Exod. xxxiv. 27; Josh. xxiv. 25; 1 Sam. xviii. 3; 1 Kings xx. 34; 2 Kings xi. 4; 1 Chron. xi. 3; 2 Chron. xxiii. 3; Isaiah xxviii. 15; Jerem. xxxiv. 8. Accordingly, in *this* sense, and not in Parkhurst's most whimsical and almost universally inapplicable sense of *a purifier*, it has always

been understood by the Jews, and by those lexicographers who have very sensibly had recourse to them. Thus Buxtorf, according to his second and better etymology of the word, says: ברית *denotes a covenant, from the act of slaughtering; because victims were wont to be slaughtered in the making of covenants.* This rite (the identical rite on which St. Paul builds his argument) accounts for the peculiar phrase of the Hebrews, כרת ברית, *to ratify a covenant,* or literally, *to cut a covenant,* as well as to the etymology of the word ברית itself. The phrase almost exactly accords with the Latin *foedus ferire* and *foedere icto,* and with the English, *to strike a bargain.* In each case there is an allusion to the victim over which the covenant was made.

If then the word ברית, as it occurs in the passage of Jeremiah cited by St. Paul, denote *a covenant made between two contracting parties;* we may be sure, that the word διαθηκη, which the Apostle employs as equivalent to it in his translation of that passage, was designed by him to be understood in the self-same sense: that is to say, where St. Paul quotes and translates Jeremiah, he uses the word διαθηκη in the sense of *a covenant made between two contracting parties.* But the place where he thus quotes and translates Jeremiah, occurs in the unbroken train of reasoning which pervades Hebrews viii. and ix. Therefore, agreeably to a position already established with the full assent of D. M. P., as the word διαθηκη clearly occurs, in *one* part of this continued train of reasoning, under the sense of *a covenant made between two contracting parties;* it must be viewed as occurring, under the same sense, in *every* part of the same train.

Hence it will follow, that the idea of *a last will and testament,* which is introduced into our common English translation, throughout the latter part of the ninth chapter, and which D. M. P. would introduce into his version of the whole passage, is altogether foreign to the purpose and argument of the Apostle. For that which he is treating of, and which he expresses by the Greek word διαθηκη, as intentionally equivalent to the Hebrew word ברית, is not *a last will and testament,* but *a covenant made between two contracting parties.*

(2.) The same argument shews the futility of the translation proposed by Junius and Parkhurst. *Neque testamentum,* says Junius, *neque foedus, neque pactum, significat vox* διαθηκη, *sed, prout simpliciter notatio vocis postulat, dispositionem vel institutionem Dei.* In like manner speaks Parkhurst: "*A disposition, institution, appointment, of God to men.* Heb. ix. 16, 17, 18. *In this view our English word dispensation seems very happily to answer it.*" Now, most unfortunately for these expositions of διαθηκη, we have nothing to do with its *abstract* or *possible* meaning: in the *present* passage, St. Paul's quotation from Jeremiah ties us down to give the same sense to διαθηκη, that the Hebrews give to ברית. But ברית unquestionably denotes *a covenant.* Therefore διαθηκη, throughout the *present* passage, must denote *a covenant* also. On Mr. Parkhurst's principles, since he maintains ברית to denote *a purifier,* he ought, if he wished to be consistent with himself, to have maintained διαθηκη to signify *a purifier* also: for, according to St. Paul and the Seventy, the Hebrew ברית, and the Greek διαθηκη, express the same thing, whatever that thing may be.

I fear I have trespassed upon your space: but the subject was important, and I could not *intelligibly* condense my answer to my respected friend D. M. P. within smaller compass.

G. S. FABER.

To the Editor of the Christian Observer.

MUCH as I have been edified, I trust, in common with the numerous readers of your Christian mis-

cellany, by your correspondent's recent account of *Bishop Wilson*, and while I would devoutly pray that we may follow that venerable prelate even as he followed Christ, I cannot but submit a question respecting one of those excellent aphorisms which occur in the conclusion of the "Memoir." I do this because I know that the Bishop's meaning, in that aphorism, has been sometimes sadly mistaken, and therefore grossly misrepresented. The maxim to which I refer is as follows: "When religion is made a science, there is nothing more intricate; when it is made a duty, nothing more easy."

It would be unreasonable to deny that this observation is both true and useful when understood in that scriptural sense in which the Bishop unquestionably advanced it. By this I mean, that as, on the one hand, there is no surer method to perplex and confound our understanding, than to apply the rules of human science to the solution of Divine mysteries; so, on the other, when we are once enabled to make a *business* of religion, it becomes *comparatively* "easy,"—for in the way that leadeth to everlasting life, *a way-faring man, though a fool, shall not err*, because the grace of our Redeemer, when diligently sought for and humbly depended upon, will at all times "so prevent and follow us," as to make us more than conquerors over every difficulty, and, in the end, to "keep us to salvation." Accordingly the Apostle said, "I can do all things through Christ that strengtheneth me." The apophthegm, when *thus* interpreted, shews us the folly of those who are ambitious to be "wise above what is written," and the solid satisfaction to be derived from listening, in humble faith, to that plain and comprehensive precept, "Follow thou me."

But the maxim is sometimes quoted, to prove—and that on the authority of Bishop Wilson, though he was not the inventor of it—that we need not trouble ourselves to read or think much upon religious subjects; that it is sufficient to attend to our plain moral duties; and that if we do so, and also attend Divine worship, and frequent the holy communion, we shall lead a quiet life in this world, and secure eternal happiness in another. I have myself heard it remarked, and in immediate reference to the above-mentioned aphorism; "Instead of continually reading the Scriptures, and occupying the mind so much upon religious subjects, how much better were it simply to attend to the *practical* parts of Christianity:" from which it would appear, that to reflect often and seriously on the truth as it is in Jesus, is, in the common estimation, to "make religion a science;" and to "strive to enter in at the straight gate," is to invest Christianity with unnecessary restraints and rigour.

That *such* a view of the Bishop's meaning in the aphorism which I have quoted, is altogether false, the extracts which your correspondent has made from his publications would fully prove. With regard to the inference, that it is better not to be very studious about points of doctrine, because, "when religion is made a science, there is nothing more intricate," many passages might be extracted from the sermons of Bishop Wilson, to demonstrate how strongly he inculcated the duty of contantly *searching the Scriptures*, and of diligently meditating on their invaluable contents, in order to discover "what is truth." I shall, however, content myself by appealing to the following expressions, which occur in his "Meditations," (a most useful religious manual,) in order to shew, that, in his deliberate judgment, the Scriptures are to be deeply, though practically, studied. The Bishop remarks, (pp. 240 and 242)—"The holy Scriptures are obscure, that we may *apply ourselves to study them*: and that we may have recourse to the Holy Spirit, by which

they were written, for the understanding of them."—"Let us therefore meditate upon them and consult them as our rule."—"The holy Scriptures are an adorable mixture of clearness and obscurity, which enlighten and humble the children of God, and blind and harden those of this world. The light proceeds from God, and blindness from the creature."

Next, with respect to the *practice* of religion it is clear from the same volume, that when the Bishop speaks of religion as being "easy," when made "a duty," in distinction to its difficulty as "a science," he neither overlooked nor underrated the exertions and sacrifices which it involves, and by no means intended to convey by the term "easy" what too many persons would willingly understand by that expression. Under the head "*Temperance*," he says, "*Mortification* and *self-denial* are much insisted upon in the Gospel: they are necessary to take off our minds from the pleasures of this life, in order to fit us for those of the next."—Again, in proposing (p. 258.) the "*test* of being true Christians," he says, "They that are true Christians have crucified the flesh with its affections and lusts." And to shew that the Bishop was not merely requiring an abstinence from scandalously vicious gratifications, he observes, under the head of "*Plays*, &c.," "He that is not satisfied they are unlawful diversions, let him, if he dare, *pray to God to bless* him in the way he is going, and to keep him from their danger."

Such passages, and they might easily be multiplied, appear to lead to the conclusion, That the above aphorism of Bishop Wilson is not *so* to be construed as in any degree to do away the necessity of "hearing, reading, marking, learning, and inwardly digesting the word of God,"—or to derogate from the divinely revealed truth, that "he that taketh not his cross and followeth after me, is not worthy of me."

ΠΙΣΤΙΣ.

FAMILY SERMONS.—No. CXLVI.

ON THE ORIGIN, SINFULNESS, AND PUNISHMENT OF FALSEHOOD AND INSINCERITY.

Acts v. 3, 4.—*But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thy heart? Thou hast not lied unto men, but unto God.*

INSINCERITY, in its various forms, is one of the most common sins which are current in the world; but it is one which is highly offensive to God, as well as deeply injurious to society. It is true, that there is much of what is called honour to be found among men, and that gross falsehood is almost every where held up to censure and abhorrence; for this is felt by all to be necessary for the general welfare. Men could not live in society, nor could the ordinary business of life be carried on, if some respect were not paid to the outward appearance of truth and sincerity. But when we advance one step farther—when we look at the heart—when we reflect upon the secret motives and intentions of mankind, and compare them with the Christian standard of sincerity, how lamentable is the deficiency! How little do we see around us, how small a portion perhaps do we ourselves possess, of that genuine uprightness of heart of which the Scriptures so often speak, and to which such frequent promises are attached. How slow is our progress towards acquiring that complete tenderness of conscience, that singleness and integrity of aim, which become our exalted profession as servants of Him "who knew

no sin, neither was guile found in his mouth."

The affecting account of Ananias and Sapphira, from which the text is taken, conveys to us an impressive lesson—a lesson which we should do well seriously to consider—on *the origin, the sinfulness, and the punishment* of insincerity and falsehood. And while we reflect upon the circumstances of the narrative, let us pray for the grace of the Holy Spirit that this awful example may duly affect our consciences, and that we may be led to cherish in our hearts and lives the genuine fruits of simplicity and godly sincerity.

First, We may learn from the narrative *the origin* of deceit and falsehood. Saint Peter traces them to *the temptations of Satan, and the workings of a corrupt heart;* for he says to Ananias, in the third verse, "Why hath *Satan filled* (or emboldened) *thy heart?*" and in the fourth, "Why hast *thou conceived this thing in thine heart?*" Satan is, in an especial manner, the tempter to every species of falsehood: he is styled emphatically "the father of lies." It was he who by artifice gained the ear of Eve, and drew her aside from her obedience to God, daring even to contradict the words and threatenings of Him "who cannot lie." It was he who entered into Judas, and suggested to him to betray his Master with a kiss, thus leading him to add the blackest treachery and insincerity to an unlawful thirst for gain. Nay, he even attempted to obtain a victory over our blessed Lord himself, and employed falsehood and artifice to effect his design. But in vain he assaulted Him who was "holy, harmless, undefiled, and separate from sinners:" his fiery darts were repelled, and fell blunted to the ground. It is only where the suggestions of Satan are listened to with complacency, that they can produce their intended effect. Our natural depravity assists his devices; and the sin becomes our own, even where Satan is the tempter. Oh then let us be constantly on our guard, both against the suggestions of our spiritual enemy and the evil dictates of our own corrupt hearts: and let us look to God to bestow upon us an abundant measure of his Holy Spirit, so that, when the enemy cometh in like a flood, he may lift up a standard against him.

The origin, then, of insincerity and falsehood, we have seen traced in the text to the suggestions of Satan and the co-operation of our own evil hearts. And what are the instruments which our spiritual adversary employs to induce us to yield to his suggestions; nay, to co-operate in his designs, and even to anticipate them, and to conceive in our own hearts, as did Ananias, the very sin into which Satan wishes us to fall? These instruments are our corrupt appetites and passions, which, except as they are subdued by the grace of God, are constant incitements to evil. How much, for example, of the insincerity which is in the world arises from *covetousness!* What deceitful transactions do we hear of in the business of life—in our shops, and markets, and exchanges—and all to gain a trifle of this world's goods! How many falsehoods are daily uttered to overrate one commodity, and to undervalue another, according as a sordid interest may dictate! "It is naught, it is naught, saith the buyer; but when he is gone his way, he boasteth." The falsehood of Ananias and Sapphira very probably arose, in part at least, from this sin; for they seem to have hoped, that if they could have it believed that they had laid the whole produce of their inheritance at the Apostles' feet, they would become entitled to be supported out of the common stock which had been collected for the necessities of the saints. Again, how much of the falsehood and misrepresentation which are in the world may be traced to the indulgence of the malignant passions;

such as envy, jealousy, malice, and revenge, from which spring most of the false and malicious reports which are spread to injure the reputation of our neighbour. Again, how many falsehoods arise from an unchristian fear of man, and a want of trust in the power and providence of God to overrule even the most unfavourable circumstances to our final benefit, provided we withstand the temptation to extricate ourselves by artifice or falsehood. It was such a fear that made both Abraham and Isaac have recourse to a false representation, when they ought to have placed their faith in God to make a way for their escape. It was such a fear that made the brethren of Joseph send a false message to him, putting words into their father's lips which he never uttered, because "when they saw that their father was dead, they said Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him."—But perhaps there is no temptation to insincerity more prevalent than vain-glory, and the love of human applause. The history of which our text forms a part furnishes a striking illustration of the evil effects of this undue desire of worldly estimation. We learn from the conclusion of the former chapter, that, under the peculiar circumstances in which the primitive converts to Christianity were then placed, Barnabas and others had sold their lands and houses, and had laid the produce at the feet of the Apostles, for the supply of the poor; and probably with peculiar reference to the wants of those who, for their testimony to the name of Christ, had been driven from their ordinary means of subsistence by their unbelieving masters or persecutors. Among others, Ananias and his wife Sapphira agreed to sell a piece of land, but to keep back a part of the price, while they pretended to bestow the whole. Their hypocrisy and falsehood, though probably connected, as before remarked, with some mercenary views of future gain by the transaction, were doubtless also prompted by a wish to share in the applause which had been bestowed upon those zealous and disinterested converts who had devoted their substance to God, in order to supply the necessities of their brethren. They were evidently actuated by a desire to be seen of men, and not by a principle of love to the Redeemer, or a wish to minister to the wants of his afflicted servants. Nor was there any excuse which could be made for their insincerity: for, as the Apostle remonstrates with them, the land was in their own power, they needed not to sell it; and even after they had sold it, they could have retained the whole or any part of the price, if they would have been content to sacrifice their covetousness or vain-glory. Their sin, therefore, was not one of mere infirmity or sudden temptation; but was deliberately planned and carried into execution, in order to secure some worldly advantage, or to gratify an ostentatious love of praise. And, as before remarked, like all other sins, it had its origin in a corrupt heart—a heart unrenewed by the Spirit of God, and a prey to every evil suggestion of the tempter.

But, secondly, the narrative before us forcibly teaches *the great sinfulness* of deceit and falsehood in the sight of God. Persons are apt to think it a thing of little account, that they trifle with the obligations of Christian sincerity; that they allow themselves to make false excuses for their sins or faults; and to swerve from strict truth, in order to advance their worldly interests, or to gratify their love of ostentation and human applause. So long at least as their insincerity is not visibly injurious to others, they are ready to think it cannot be an offence of a very heinous kind. But what is the language of St. Peter in reference to the insincere statement, not amounting perhaps to a direct verbal falsehood, of Ananias?

He expressly calls it "lying to the Holy Ghost," and he shews the magnitude of that crime by adverting to the Divine nature of that infinitely holy and all-seeing Being before whom the offence was committed: "Thou hast not lied unto men, *but unto God.*" He further calls it, in the ninth verse, "tempting the Spirit of the Lord." We must, therefore, not only trace back our sins to the evil motives and corrupt heart from which they spring, but must also remember the all-powerful and gracious Creator against whom they are committed, in order to estimate aright their heinousness. Now, God has in a very emphatic manner forbidden every species of falsehood and insincerity. In the book of Deuteronomy it is said, "Ye shall not steal, neither deal falsely, neither lie one to another;" here deceit and falsehood are forbidden equally with, and in close connexion with, fraud and theft. Again, it is commanded in the book of Exodus, "Thou shalt not raise a false report;" to which it is added, "Put not thine hand with the wicked, to be an unrighteous witness." Yet how many who would be shocked at bearing false witness against their neighbour before a public tribunal, think little of the sin of inventing or circulating "a false report," which may be not less injurious to his character, and not less offensive to Him who "seeth the heart;" who "requireth truth in the inward parts;" who has classed "a lying tongue" among those things which "the Lord doth hate;" who has commanded us, as the disciples of Christ, "to put away lying, and to speak every one truth with his neighbour;" who has expressly told us, that "there shall in no wise enter into the heavenly Jerusalem any thing that maketh a lie;" who has classed the lover of falsehood and the maker of it among "those that are without;" and who has taught us, by his servant David, in reply to the question, "Who shall abide in thy tabernacle, and who shall enter into thy holy hill?" that it is "he who walketh uprightly and worketh righteousness, and *speaketh the truth from his heart!*" Let us beware then that we deceive not our consciences with false palliations of a sin against which God himself has so strongly and repeatedly marked his displeasure.

We were, thirdly, to consider the *punishment* of falsehood. In the instance immediately under consideration, God was pleased to interfere in a visible and miraculous manner to punish the guilt of lying unto the Holy Ghost. The case was of a very extraordinary kind; the attempt to deceive was under the hypocritical pretext of more than usual devotion to the cause of Christ; and the welfare of the infant church seemed to require that such an imposition should be speedily detected and exposed. God was therefore pleased to endue the Apostles with miraculous power, both to discover the artifice and to pronounce the sentence of punishment. This sentence he himself instantly executed: Ananias, while the Apostle was speaking, "fell down and gave up the ghost;" as did also the partner of his guilt, upon her approach with the same falsehood, "three hours after." The consequence was, that "great fear came upon all the church, and upon as many as heard these things;" an effect which seems to have been the immediate object which God had in view by this special infliction; in order to strengthen the foundations and purify the visible sanctuary of the rising church, which would doubtless have suffered the most imminent perils had such an instance of covetousness, ostentation, and contempt for his all-searching presence, been suffered to pass unnoticed.

It is true that the Almighty Judge does not usually see it necessary thus visibly and miraculously to interfere for the immediate punishment of sin; and therefore "be-

cause vengeance against an evil work is not executed speedily, the hearts of the sons of men are fully set in them to do evil." But how false and unscriptural such a conclusion! The threatenings of God are equally unchangeable, whether inflicted as soon as pronounced, or delayed till the unseen world shall open upon us, and disclose those solemn scenes which, from the blindness of our understandings and the hardness of our hearts, we are too apt to overlook. Nothing can tear from the book of God that awful threatening, that "all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."

Let us then learn, from the foregoing considerations, the important duty of Christian sincerity. Let us study to be "Israelites indeed, in whom there is no guile." As respects *our neighbour*, let it be our earnest prayer and constant aim, and that not in greater matters only, but in every detail of life, to be true, and faithful, and conscientious in our words and actions, that we may in this, as in other respects, act worthy of our high vocation, and adorn the doctrine of God our Saviour in all things. As relates to *ourselves*, let us be honest with our own consciences; let us dread nothing so much as self-deception; as making a fair shew before men while our hearts are not right with God, and while therefore—whatever may be our outward profession—we are exposed to all the woes pronounced against the hypocritical and unfaithful professors of the Gospel. Let us also be sincere *before God;* not dissembling or cloking our sins, but confessing them with penitence and humility, and applying to the blood of a crucified Redeemer for pardon and acceptance. We may perhaps be called upon sometimes to suffer for conscience' sake; to relinquish some seeming worldly advantage, or to encounter some risk or danger in maintaining a high measure of Christian sincerity, and refusing to practise the little artifices and evasions which are current in the world around us: we may feel constrained to confess a fault which would not otherwise have been discovered, or to bear a reproach which we might have prevented by the invention of a convenient falsehood; but let us ever remember, when thus subjected to temptation, that the eye of God "is about our path, and about our bed, and spyeth out all our ways." To him, as to a faithful Creator, let us commit our cause, assured that he can, and in most instances will, bless us even in the things of this world, if we endeavour to make our conduct subservient to his glory; or that, should he see fit to let us suffer for righteousness' sake, he can abundantly repay us by the manifestations of his love, by shedding abroad in our hearts that peace which passeth all understanding, and eventually by becoming our eternal portion and exceeding great reward. Amen.

MISCELLANEOUS.

To the Editor of the Christian Observer.

AMONG the many excellent remarks which have at different times appeared in your pages relative to the inspired prophecies, I do not recollect to have seen any allusion to what has often struck me as one very strong corroboration of their truth; I mean the attempts which have been made, but in vain, to defeat their accomplishment. The modern state of the Jews is an invincible argument on this subject;

but what I intend more particularly to urge at present as an illustration of my remark, is the plan conceived by Julian, and revived by D'Alembert and Voltaire, to rebuild the temple of Jerusalem. I shall give the account of this transaction in the words of the Abbé Barruel.

"It is well known what strength the Christian religion draws from the fulfilling of the prophecies, and particularly from those of Daniel, and of Christ himself, on the fate of the Jews and of their temple. Julian the apostate, in order to give the lie to Christ and to the prophet Daniel, had sought to rebuild the temple. It is also known, that flames bursting forth from the earth at divers times, and devouring the workmen, had obliged him to desist from the undertaking. D'Alembert was not ignorant of this act of the Divine vengeance having been certified by a multitude of eye-witnesses. He had undoubtedly seen it recorded in Ammianus Marcellinus—an author of unquestionable authority, for he was the friend of Julian, and like him a Pagan. But this did not hinder him from writing to Voltaire, 'You probably know, that at this present time there is in Berlin a Jew, who, expecting Mahomet's paradise, is in the mean time gone to wait on your former disciple in the name of the Sultan Mustapha. Writing to that country the other day, I mentioned, that if the king [of Prussia] would but say the word, it would be a fine opportunity to have the temple of Jerusalem rebuilt.'

"That word was not said by the former disciple, and D'Alembert gives the following reason to Voltaire: 'I have no doubt but that we should have succeeded in our negociation for the re-building of the temple of the Jews, if your former disciple had not been afraid of losing some of his Jewish worthies, who would have carried away thirty or forty millions of money with them.' Thus, in spite of all their inclination to give the lie to the God of the Christians, even the sordid interest of the conspirators was to add a new proof to the truth of his doctrines.

"Voltaire had not, eighteen years after, given up the plan, nor lost all hopes of accomplishing it. Seeing that D'Alembert had not succeeded with Frederic, he endeavoured to prevail with the Empress of Russia. He writes to her, 'If your Majesty is in a regular correspondence with Ali Bey, I implore your protection with him: I have a little favour to ask of him; it is to rebuild the temple of Jerusalem, and to recal the Jews, who will pay him a large tribute, and thereby make a mighty lord of him.'

"Voltaire, when nearly eighty, still persisted in this plan, by which he was to prove to the people that Christ and his prophets were impostors."

The truth of the circumstances attending Julian's attempt has been often called in question; but I think that no person can deliberately weigh the strong arguments of Bishop Warburton, in his treatise on this subject, without admitting both that the attempt was made, and that it was defeated in the manner described by Ammianus Marcellinus. Voltaire's plan seems to have been half in jest; though, had the project been favourably received, it can scarcely be doubted but that he would have pressed it in earnest. So much for the *intention* both of the ancient and the modern Julian: as for the project itself, it would have proved nothing but the impiety of the devisers had it been put into execution; for, as the Abbé Gregoire, in speaking on this very subject, justly remarks, "The prophecies foretold that there should not remain one stone upon another, which has been strictly fulfilled; but they no where relate that the edifice should never be rebuilt."

FIDELIS.

To the Editor of the Christian Observer.

As a Christian observer ought to neglect nothing that may affect the morals of his countrymen, I should be happy to know whether you have heard of a new amusement which has just been projected in the metropolis, in imitation of the Carnival at Venice. In order to induce the public to patronize the scheme, the projectors make their appeal to our national vanity, stating, that it is a commonly received opinion that we have not the taste or talent to conduct a Carnival in the Italian manner; nay, that we egregiously fail in the duties of an ordinary masquerade; but that they consider such an opinion to be a false and scandalous libel on the British Nation, and to prove that it is so they have made splendid arrangements for a series of masquerades in imitation of the Venetian Carnival.

I would trust, sir, that the British public will unanimously repel every such project, and shew that they had much rather submit to an imputation on their taste than to a stain on their morals, which cannot but be injured in proportion as such vain, frivolous, unchristian, and often grossly vicious amusements, gain ground among them. The projectors of this scheme ought to know that it is for far better reasons than want of talent, that masquerades have never been very popular in this country. As a proof of this, I might adduce an anecdote of our late venerable King and Queen, on hearing, for the first time, that a member of their family was attending a masquerade. The virtuous distress which they exhibited on that occasion caused them to pace their apartment in earnest and agitated conversation till an hour far beyond their usual period of retiring to rest, which they omitted to do till respectfully reminded by some of their attendants. The anecdote, I have reason to believe may be depended upon as authentic; and I trust that these carnival masqueraders will find that a similar feeling pervades every British circle, in reference to their intended amusement. I have not the smallest doubt that, in the higher classes especially, every such project will always be rejected in the manner it deserves.

PHILIPPUS.

To the Editor of the Christian Observer.

THE Spanish Constitution of 1812 having been the subject of much discussion since its re-proclamation at Madrid, on the 4th of March, 1820, and its adoption in Naples and Sicily, July 4th, 1820, it may not be uninteresting to your readers to be furnished with a brief outline of its provisions. The number of Articles of which it consists is no less than 384; and the whole would occupy at least twenty of your pages; I shall, therefore, select only the principal ones, especially those which shew the real character of the Constitution. A considerable number are mere abstract political assertions, such as "that the love of his country is one of the principal duties of a Spaniard;" that "the objects of a government is the happiness of a nation," &c.; which may be omitted without any great loss of information. The strongly democratical complexion of these Articles will be visible throughout to every reflecting observer. The whole efficient power lies in the Cortes; and how they are elected will be seen by the following analysis.

F. R.

"In the name of Almighty God, the Father, Son, and Holy Ghost, Creator and Supreme Legislator of society.

"The general and extraordinary Cortes of the Spanish Nation, well convinced, after the most extended examination and mature deliberation, that the ancient fundamental laws of this monarchy, united with

suitable regulations and precautions which may ensure completely the ends thereof, are duly adapted to the great object of promoting the glory, the prosperity, and the welfare, of the whole nation, decree the following POLITICAL CONSTITUTION, for the good government and correct administration of the state.

"The Spanish Nation consists of all Spaniards of both hemispheres. The Spanish Nation is free and independent, and is not, and cannot be, the patrimony of any person or family. The Sovereignty resides essentially in the Nation, and the right of enacting its fundamental laws belongs exclusively to it from this same principle.

"All free men born and dwelling in the Spanish dominions, and their children, are Spaniards; also foreigners who may have obtained from the Cortes letters of naturalization: likewise those who without them obtain naturalization according to law, in any village or town of the monarchy; and manumitted persons, as soon as they obtain their liberty in Spain.—All Spaniards are bound, without any distinction whatever, to contribute, in proportion to their means, to the expenses of the state, and to defend their country in arms, whenever the law may demand their services.

"*The Religion of the Spanish Nation is and shall be perpetually Catholic, Apostolic, and Roman—the only true religion. The Nation protects it by wise and just laws, and prohibits the exercise of any other whatever.*

"The Government of the Spanish Nation is a limited hereditary monarchy. The power of making laws is fixed in the Cortes jointly with the King. The execution of the laws is fixed in the King.—The application of the laws in civil and criminal causes, is placed in the tribunals established by the law.

"Those are Spanish Citizens who descend from parents who are both of the Spanish dominions of either hemisphere, and are settled in any town or district of the same. That foreigner is also a citizen who, already enjoying the rights of a Spaniard, may have obtained from the Cortes special letters of citizenship. To enable a foreigner to obtain from the Cortes such special letters, he must either have married a Spanish woman; or have brought into and established in Spain some invention or valuable branch of industry, or have acquired property, from which he pays a direct contribution or tax; or have established himself in trade with a capital in the judgment of the same Cortes adequate and considerable; or have performed marked services for the welfare and defence of the Nation. Those also are citizens who, being the legitimate offspring of foreigners settled in Spain, and being born in the Spanish dominions, have never quitted them without the leave of Government, and who, having completed their twenty-first year, have settled in any town of the Spanish dominions, exercising therein any profession, office, or useful branch of industry. The Cortes leave open the channels of virtue and merit to Spaniards reputed of African origin on either side, to become citizens: accordingly, the Cortes will grant letters of citizenship to those who may perform reasonable services to the country, or to those who distinguish themselves by their talents, diligence, and good conduct, on condition that they are the children in lawful marriage of fathers naturally free, that they are married to a woman also naturally free, and are settled in the Spanish dominions, exercising any profession, office, or useful branch of industry with an adequate capital.

"Citizens alone are eligible to municipal offices, and permitted to vote respecting them in those cases pointed out by law. The condition or quality of a Spanish Citizen is lost by obtaining letters of naturalization in a foreign country, by accept-

ing employment under any other government; by any sentence imposing severe or infamous penalties, as long as it remains unrevoked; and by residing five years following out of the Spanish territory, without a commission or leave of Government.

"The exercise of the same rights is suspended in virtue of any judicial prohibition from physical or moral incapacity; in cases of bankruptcy, or of debt to the public; in the state of domestic servitude; from not holding any employment, office, or known means of living; and from having undergone a criminal prosecution. *From the year 1813, all those who claim the rights of citizenship must know how to read and write.*

"The Cortes consists in the union of all the deputies that represent the Nation, nominated by the citizens in the manner that shall be mentioned. For every 70,000 souls there shall be one deputy to the Cortes. For the election of these deputies, parish, district, and provincial meetings shall be held. The parish elective meetings shall be composed of all citizens settled and resident in the district of each respective parish, including the secular ecclesiastics. These meetings shall always be held in the peninsula, the islands, and adjacent possessions, on *the first Sunday* in October of the year previous to the meeting of the Cortes. In the ultramarine provinces they shall be held the first *Sunday** in December, fifteen months before the meeting of the Cortes. In the parochial meetings there shall be appointed for every 200 inhabitants a parish member. —The parish meeting shall select eleven *umpires of their number* by plurality of votes, in order that they may elect the parish member. Should it be necessary in the parish meeting to name two parish members, it shall then select twenty-one umpires of their number; if three, thirty-one: in no case the selected to exceed this number. To be entitled to be appointed parish member, it is necessary to be a citizen, twenty-five years of age, an inhabitant, and resident in the parish. At the appointed time of election, the citizens, having met, shall go to the parish church with their president, when shall be celebrated a solemn mass of the Holy Ghost by the parish priest, who shall deliver a sermon corresponding to the occasion. Church being over, they shall return; and the business of the meeting shall commence by nominating two examiners and a secretary among the citizens present; the whole with open doors. The president shall then inquire if any citizen has any complaint to make of bribery or corruption in the election of any particular person; and should such a charge be made, public and verbal explanation shall immediately take place. The accusation being proved, the guilty shall be ineligible to vote or to be voted for. Slanderers shall suffer the same punishment; and from this sentence no relief can be admitted. The appointed umpires shall retire to a separate place before the meeting is dissolved, and, conferring together, shall proceed to nominate the elector or electors for the parish. The appointment of the electors being proved, the meeting shall immediately dissolve, and the citizens who formed it shall go to the parish church, where a solemn *Te Deum* shall be chaunted.

"The elective meetings of the district shall be composed of the parochial electors, who shall assemble at the head of each district, for the purpose of nominating the elector or electors who shall proceed to the capital to elect the deputies to the Cortes. To be an elector of district, it is necessary to be a citizen in the exercise of legal rights, twenty-five years of age, and settled and resident in the district.

* All the subsequent stages in the elections are conducted on the same day, and with similar forms of a sermon and mass.

He may be either a layman or of the secular clergy.

"On the appointed day, the district electors shall assemble with their president, with open doors, and shall proceed to the election of a deputy or deputies. To be eligible as a deputy to the Cortes it is requisite to be a citizen in the exercise of his rights, twenty-five years old, born in the province, or settled therein with a residence of at least seven years, whether a layman or secular ecclesiastic. It is besides required that he should possess a suitable annual income, proceeding from real personal property.

"The secretaries of state, the counsellors of state, and the officers of the royal household, are ineligible as deputies to the Cortes. Neither can any foreigner be eligible, although he may even have obtained letters of citizenship from the Cortes. No public officer employed by Government shall be elected deputy to the Cortes by the province in which he discharges his trust.

"The Cortes shall assemble every year in the capital of the kingdom, in a building appropriated to this object alone. The session of the Cortes shall continue three months in each year, beginning on the first of March. *The deputies shall be renewed entirely every two years.* The deputies cannot be elected a second time without another deputation intervening; (that is, *a member is not eligible to two successive parliaments.*) All the deputies shall take the following oaths on the holy Evangelists;

"'I swear to defend and preserve the Catholic, Apostolic, and Roman Religion, without admitting any other into the kingdom.

"'I swear religiously to guard and keep protected the political Constitution of the Spanish Monarchy, sanctioned by the general and extraordinary Cortes of the Nation, in the year 1812.

"'I swear to conduct myself well and faithfully in the trust the Nation has committed to my care, considering entirely the good and prosperity of the Nation. If thus I act, may God reward me; and if not, may God be my Judge.'

"In those cases where the secretaries of state have any communications to make to the Cortes in the name of the King, they may attend the debates, and may speak therein, *but they cannot be present on proceeding to the vote.* The sessions shall be public, and in those cases only that require reserve can a secret sitting be held. The deputies shall be inviolable for their opinions, and in no time or case, nor by any authority, can they be recriminated for them. In criminal cases, they cannot be tried except by the tribunal of the Cortes. During the period of his deputation, no deputy can accept for himself, or solicit for another, any employment or grant from the king, nor any degree of increased rank."

Some of the more peculiar powers of the Cortes are, to "approve, previously to ratification, the treaties of offensive alliance; to issue ordinances to the army, the fleet, and to the national militia, in all their branches; to establish a general plan of public instruction in the whole monarchy, and approve that which is intended for the education of the Prince of Asturias."

"Every deputy possesses the power of submitting to the Cortes the sketch of new laws. Decisions shall be given by an absolute majority of votes; and it shall be necessary that there be present a majority of the total number of the deputies composing the Cortes. The King may refuse his assent to a bill, giving at the same time a statement of his reasons for refusing it. If the same bill should be proposed in the Cortes the following year, and be admitted, approved, and presented to the King, he may refuse his assent a second time. If the same bill should be proposed a third time, and be admitted and

approved in the Cortes of the following year, *it shall be understood that the King gives his assent;* and on presenting it to him, he will give it.

"Previously to separating, the Cortes shall name a Committee, which shall be styled *The permanent Committee of the Cortes*, composed of seven individuals. The powers of this Committee are, to keep a vigilant eye on the observance of the Constitution and the laws; to report to the succeeding Cortes any infringements thereon which it has observed; and to convoke the extraordinary Cortes in those cases prescribed by the Constitution, &c. The Cortes extraordinary shall be composed of the same deputies who form the ordinary one; and shall be convoked in the three following cases. In the first, when the crown shall become vacant. In the second, when it is impossible for the king in any manner to conduct the government; or should he be desirous of abdicating the throne in favour of his successor. In the third, whenever in critical circumstances and important affairs the king may think proper that they should assemble.

"The person of the king is sacred and inviolable, and is not subject to responsibility. The executive authority resides exclusively in him." The following are among the restraints on his authority. "He cannot under any pretext prevent the assembling of the Cortes, or suspend or dissolve them, or in any manner embarrass their sessions and deliberations. He cannot quit the kingdom, or make any offensive alliance or special commercial treaty with any foreign power, without their consent.

"The ministers of public affairs shall be seven—namely, the minister of foreign affairs; the minister of public affairs of the government of the kingdom; the secretary for the colonies; the secretary of public affairs of mercy and justice; the secretary of the revenue; the secretary of war; and the secretary of the navy.—There shall be a Council of State, composed of forty individuals. These shall be precisely as follows; namely, four ecclesiastics and no more, of known and approved intelligence and merit, two of whom shall be bishops; four grandees of Spain, and no more, adorned with the necessary virtues, talents and information; and the remainder shall be chosen among those subjects most distinguished for their intelligence and education, or for signal services in any of the principal branches of the administration of the government of the state. All the Counsellors of State shall be appointed by the King, at the presentation of the Cortes, who, on each vacancy, shall nominate three for his choice. The Counsellors of State cannot be removed without sufficient reasons proved before the supreme Court of Justice. The application of the laws in civil and criminal affairs belongs exclusively to the tribunals. Neither the Cortes nor the King can, in any case, exercise judicial authority, advocate in depending causes, or command the revisal of concluded judgments. The laws shall fix the order and formalities of proceeding; which shall be uniformly the same in all the courts; and neither the Cortes nor the King can deviate from them. The magistrate of every settlement shall discharge the duties of a reconciling court; and all persons intending to sue, either in civil matters or on account of wrongs, must appear before him to compose their differences. The magistrate, with two honest men named by each party, shall hear the complaint and the reply, shall inform himself thoroughly of the arguments on each side, and, consulting the opinions of his associates, shall take such measures as may appear to him best adapted to put an end to the further progress of the litigation; as in fact it shall be terminated if the parties remain satis-

fied with this extrajudicial decision. Without proof that reconciliation has been attempted, no lawsuits can be commenced.

"No penalty that may be inflicted for whatever crime, can attach, in any manner, to the family of the sufferer, but shall carry its whole effect precisely on the individual who deserves it.

"If the safety of the state should require, in all the monarchy or in a part of it, the suspension of any of the formalities prescribed for the arrest of delinquents, the Cortes have power to decree it for a certain period.

"No Spaniard can be exempt from military service whenever he is regularly called on by law.

"Preparatory schools shall be established in all the towns of the monarchy, in which children shall be taught to read, write, and cypher, and be instructed in the catechism of the Roman Catholic religion, which shall also contain a brief explanation of their civil duties. There shall be founded and regulated an adequate number of universities, and such other establishments of education as may be thought proper for teaching the sciences, literature, and the fine arts. The general plan of education shall be uniformly the same in the whole kingdom, all universities and literary establishments, where the ecclesiastical and political sciences are taught, being bound to explain the political constitution of the Spanish monarchy. There shall be a Board of Superintendence of Education, composed of persons of known intelligence.

"All Spaniards have liberty to write, print, and publish their political ideas, without any necessity for a license, examination, or approbation previously to publication, subject to the restrictions and responsibility established by law.

"Until eight years after the Constitution has been carried into practice in all its particulars, no alteration, addition, or correction, whatever, can be proposed in its provisions."

To the Editor of the Christian Observer.

FROM your volume for last year (p. 873), I have learned, with much pleasure, that the Calcutta Diocesan Committee of the Society for promoting Christian Knowledge have extended their benevolent exertions to the interesting colony in Pitcairn's Island, by a donation of books and tracts. On turning to the Report of the Society, I find in the Appendix an affectionate letter which accompanied the gift, and which I transcribe, chiefly for the sake of the passage which I have marked in Italics.

"To John Adams and others on Pitcairn's Island.

"Calcutta, July 15, 1819.—It is with peculiar pleasure that I take an opportunity of sending to you, by Captain Henderson, of the ship Hercules, a small stock of religious books, of which, probably, your society on Pitcairn's Island may stand much in need. They are a present from a Committee of the Society for promoting Christian Knowledge established in this country; and I am sure that the prayers of this Committee attend their present, that the books may lead to the advancement of you all in religious knowledge, and in Christian holiness of life. You will find books of instruction fitted for all ages; and may God Almighty prosper you in the use of them!

"*At some future time, perhaps not very distant, you may find opportunities of imparting the knowledge which you acquire to the natives of other islands, in which the name of Jesus Christ is not known; and may become blessed instruments in the hand of God for extending the kingdom of his Son our Lord. I trust that you will eagerly seize any such occasion;* and that by the example of your own lives, and by bringing up your children in habits

of piety and virtue, you will recommend the Christian religion to others as the only means of attaining true happiness here and hereafter. The Committee would be very glad to hear of the welfare of your little society; and I am, with every good wish and prayer," &c. &c.

It is a pleasing spectacle to behold Christians in so many parts of the world becoming deeply anxious for the salvation of the heathen; and to observe so many of the modern discoveries which have been made in geography promptly taken advantage of by religious societies for disseminating the knowledge of the Gospel of Christ. The extension of the arts of civilized life, and even the progress of arms, are often thus rendered subservient by the great Head of the Church, to the fulfilment of his designs in the extension of his spiritual kingdom. The Missionaries of Christendom, while exploring new countries, and contributing largely to our geographical treasures, are presenting to the natives the best boon which man can bestow upon his fellow-creatures; and are rendering their exploratory migrations interesting not merely to statesmen, or merchants, or men of science, but to every Christian who desires to behold the knowledge of his Redeemer "cover the earth as the waters cover the sea."

The establishment of Christian Missions in newly discovered countries, or countries hitherto little known, will produce *this*, among other beneficial effects, that the natives will receive from polished nations whatever is useful for them to know, without the risk of those moral evils which have usually followed the first intercourse of savage with civilized countries; nay, with the probable prospect of a vast improvement of their character, as well as the accession of new temporal comforts and advantages. This is already evinced in the recently converted Islands in the South Seas, and extends in a great degree even to those of the natives whose profession of Christianity is only nominal; but how much more to those who have received the Gospel "through faith unto salvation."

It is another pleasing feature of Christian Missions, as at present conducted, that, in addition to the extension of education, and the creation of intellectual wants, they carry in their train many benefits of another and, to the ideas of a savage, less dubious kind. The Moravian Missionaries have always made it an indispensable part of their plan to introduce useful arts, and thus to ameliorate the physical as well as moral condition of their converts. Other Missionaries are now doing the same. In the Church Missionary Society, for instance, the liberated Negroes are learning to cultivate the ground, to form roads, to build houses, and whatever else can tend to their accommodation, and foster habits of industry and good discipline. The New Zealanders, in like manner, are learning to cultivate useful European and Asiatic esculents, particularly corn, and to avail themselves in various ways of their hitherto neglected native riches, under the direction of European industry and intelligence. Spectacles like these must gladden the heart of every true philanthrophist, while, in the eyes of the Christian, their connexion with yet higher objects will greatly enhance their value.

I am glad to find that Pitcairn's Island—which, though not a savage or heathen land, has similar, and, in certain respects, even higher claims on the attention of the Christian world—has not passed unnoticed; and that, in addition to the mental treasures before mentioned, charitable individuals in India have sent out a liberal supply of tools, live stock, seeds, vegetables, fruit-trees, &c. (See Christ. Observ. for 1820, p. 276.) I am anxious to impress the great utility and importance of this species of charity; though I am

not a sufficient judge to what extent it can be properly taken up by Missionary Societies; but probably many individuals would feel disposed to assist in it, if suitable channels were opened for the purpose; and Missionaries seem the persons best qualified to carry the design into effect. Their labours, in this respect, far from impeding, would greatly promote their higher objects.

Why should not the hand of enlightened charity do for savage nations what self-interest is doing in the French West India Islands? *

Much praise is due to the planners of our voyages of discovery, who have very generally kept this benevolent object in view. The name of the late Sir Joseph Banks deserves honourable mention in this connexion.

If the desultoriness of the foregoing remarks should not exclude them from your pages, I would beg permission, while on the subject of Pitcairn's Island, to add the following account of that interesting settlement, as a sequel to the narrative of its discovery contained in one of your volumes, (Christian Observer, 1815, p. 858). It was drawn up by Captain Henderson, the officer mentioned in the letter of the Calcutta District Committee, and sent by him to the Calcutta Journal, July 15, 1819, the very day on which that letter is dated. His communication is as follows.

"We made Pitcairn's Island on the morning of the 18th of January, 1819; and I make it to lie in lat. 25 deg. 58 min. south, long. 130 deg. 23 min. west, nearly the same

* I throw into a note an interesting account of some benevolent efforts of the kind to which I allude, which have been recently directed by order of the French minister of marine in the French West India islands.

The first object of these improvements was to introduce a graft of the genuine coffee-tree of Moka, and to institute comparisons between it and the trees originally indigenous to, or that have been naturalized in, the Antilles. A number of other plants are to be submitted to similar experiments.

By express orders from the king, his majesty's ship the Golo, under the command of M. Le Baron de Mackau, was dispatched from the Isle of Bourbon, to convey to Cayenne and the French Windward Islands—

1. The Martin, a voracious Indian bird that feeds on insects, and has long been naturalized in the islands of France and Bourbon, and is particularly wanted in French Guiana, to exterminate a species of caterpillar which every year makes immense havoc in the product of the cotton tree.

2. The fish called Goramy. It is conceived that this fish, originally brought from China and Batavia, and which has also been naturalized in the Isles of France and Bourbon, might easily be made to multiply in the fresh waters of the different colonies, so as to supply the inhabitants with an agreeable, salubrious, and abundant resource of subsistence.

3. Several sorts of plants, and seeds of different vegetables indigenous to Asia or Eastern Africa, for the sustenance of men or animals, or conducive to the objects of industry.

The Golo arrived at Martinico, on the 1st of April, 1819, after having touched at Cayenne, in which last territory were landed and deposited eleven of the birds called Martins; twenty-five individuals of the species of fish called Goramy; six different species of vegetables, yet in their growth, including a number of shoots of the coffee-tree of Bourbon, of the first quality; eight different species of seeds, among which were those of the cotton-tree, of the rice of Batavia and Bengal, and of white maize.

The above vessel also disembarked at Martinico, thirty-nine goramys; seventy species of flourishing vegetables, among which were the coffee-tree of Bourbon, the pepper-tree, the mangosteen, the real bread-fruit tree, and different varieties of the sugar-cane; also eighteen species of seed, chiefly those of the varieties of the cotton-tree, of rice, and of maize, of the same kinds as those deposited in Cayenne, with two vultures from the Cape of Good Hope, there called Messengers, or Secretaries, of a kind that are at constant warfare with serpents.

as Sir Thomas Staines. On getting within two or three miles of the shore, we observed a boat coming off, which was very small, being one given to them by an American that had touched at the island about eighteen months before. On approaching us, the first thing they asked was, whether we were a man of war or a merchantman, American or English? On being answered, that we were a trading ship under British colours from India, they came on board, nine in number, and all young men.

"After breakfast I went on shore, at seven A. M., and was received on the rocks by old Mr. Adams, and all the other inhabitants of the island; but not before the islanders that were in the boat with me had given a shout or cry peculiar to themselves, to signify my being a friend. I delivered to Adams the box of books from the Missionary Society in London, and a letter from Adams' brother, who is still living at Wapping in London. I read this letter to him, giving him a description of his family, mentioning the death of one sister and the prosperity of another. This affected him much, and he often repeated that he never expected to see this day, or indeed one of his countrymen more.

"I then ascended the rocks, and was led through groves of bread-fruit, cocoa-nut, plantain, and what they call the Tea-tree, till we reached their village, forming an oblong square. Their dwellings are all of wood, and very ingeniously contrived, so as to be shifted at pleasure, and were uncommonly clean. They had also built one or two houses with second stories since the frigates were there.

"The following particulars were related to me by Adams, respecting the mutiny of the Bounty; and I believe them to be correct, as old Adams said several times to me, 'You shall hear nothing from me but the truth.'

"A few days after leaving Otaheite, while still to windward of the Friendly Islands, Christian and Captain Bligh had a quarrel before Captain Bligh went to bed. When Christian came on deck in the middle watch, he called one of the quarter-masters, named Quintal, aft, and said he wanted to leave the ship, as the conduct of the captain was insupportable, and wished Quintal to assist in making a raft of the spare spars, as he was determined to leave the ship, and did not wish to distress the crew, or thwart the voyage by taking any body away with him. Quintal remonstrated, and said if he went all would go; and proposed to seize the captain and turn him off in the long-boat, which was agreed to by the whole watch then on deck, and put into execution immediately.

"Adams was in his hammock at this time, as he belonged to the watch below, which was called up one by one, told what had taken place, and asked whether they would go or stay, leaving it entirely to themselves, no force being used to any one but Captain Bligh.

"They then went to one of the islands, Tubi, to make a settlement, but could not agree with the natives. The majority were then disposed to steer for Otaheite; and thither they went, taking with them two of the natives, who would not leave them.

"When they arrived at Otaheite, the stores, sails, and all other moveable articles, were shared out among the crew. The Bounty fell to the lot of Christian and eight others, who, after taking on board live stock, some women, and two natives of Tubi and two of Otaheite, left the island in the night, Christian not acquainting any person whither he was going, until out of sight of the island. He then communicated his intention to his shipmates, who approved of his determination; and they steered for Pitcairn's Island, where they landed all the useful articles from the Bounty, and set her on fire off the north-east end of the island, to prevent

being discovered; but she drove on shore before she was entirely consumed, though there is not a vestige of her now to be seen. They carried their precautions so far as even to destroy all the dogs, for fear the barking of these animals might at any future time betray them.

"About four years after they landed on the island, one of their wives died, which was Williams's. The rest agreed to give him one of the black females, or natives of Otaheite, as a wife, to supply the place of his former one; and this caused the first disturbance on the island, and the consequent death of Christian and four others,—namely, Brown, Martin, John Mills, and John Williams, as also of two of the Otaheitans. Christian was the first, who was shot while at work in his yam plantation.

"The next disturbance took place about three years afterwards, and arose from one of the remaining Otaheitans refusing to work: but he was killed before he could do much mischief, except his wounding old Adams in the right shoulder. He attempted indeed after this to knock his brains out: but Adams being a strong man, parried off the blow, though not without having his left hand much shattered, and losinghis forefinger. Before he could repeat this blow Quintal dispatched the first Otaheitan: and the other, his companion, ran off to the woods; but coming back a few days afterwards, the women killed him in the night, while asleep, as they were afraid he might treacherously kill some of the Englishmen, to whom they were more attached than to their countrymen. Thus only four Englishmen were left, of whom one went mad and drowned himself, and two died natural deaths; the last, about eighteen years ago, 'leaving me,' says Adams, 'to bring up their children, which I have done in the most Christian-like manner my means would allow.' They say a prayer in the morning, one at noon, and another at night, and never omit asking a blessing or returning thanks at meals.

"Adams is now fifty-seven years of age; has three daughters and one son: the last is about fourteen years old. The whole of this little community are in number forty-five, including men, women, and children. Christian left three sons, who are now all alive on the island. They have had two births since the frigates were there; they were then forty-three, and not forty-eight, as stated by Sir Thomas Staines. Adams said, this must have been a mistake, as no deaths had occurred since the ships left them. They have plenty of fowls, goats, and hogs, on the island; and I left them a ram, two ewes, and a lamb of the South-American breed, as well as some potatoes, wheat, and paddy, for cultivation, with such other useful articles as the ship afforded.

"Adams reads the Bible to the islanders every Sunday evening; but he has not been able to get any of them to learn to read for want of a spelling-book, of which he had only a few leaves. Their greatest want was implements for agriculture, mechanic tools, and cooking utensils, of which we could only supply them with our pitch-pot, one or two spades, and a saw, with a few knives and forks, some plates, a few pairs of shoes, and the reading glass of my sextant for old Adams, whose sight was failing.

"Five Otaheitan women and old Adams alone remain of the original settlers. Two ships had been seen from the island before the frigates appeared; but although they were near enough to see the people on board them, and made signs to them from the shore, they did not land. There were no canoes built on the island at that time, so that they could not go off.

"These are the principal facts with which my memory furnishes me at present; but I hope I shall be able to give you a better description of

the island and its inhabitants when I return again to Calcutta."

In the Sydney Gazette, New South Wales, another account of Pitcairn's Island appeared about the time Captain Henderson was writing the above in Calcutta. It is the substance of a narrative given by a woman of Otaheite who was the wife of Isaac Madden, one of the mutineers. It enters into a detail of the births, deaths, and marriages on the island; and particularly describes some dreadful quarrels which occurred in consequence of drinking ardent spirits, which the settlers had contrived means to distil. The concluding paragraph presents the following intelligence respecting the actual condition of the island.

"They have hogs and fowls, and are very diligent in cultivating the ground. They dress their food like the Taheitans (Otaheitans), having no boilers. They make cloth, and clothe themselves like the Taheitans. They have sent away their still, the fruitful cause of so much mischief, in the American vessel that called last; and they have obtained a boat from her, which adds greatly to their comfort. The women work hard in cultivating the ground. This woman's hands are quite hard with work. They have a place of worship, and old Adams officiates three times every Sabbath. He prays extempore, but does not read. Their ceremonies of marriage, baptism, and at funerals, are very simple. It does not appear that any of the people have learned to read. The first settlers discouraged the Taheitan language, and promoted speaking English. This woman, however, can speak neither English nor Taheitan, but a jumble of both. They speak of seeing two ships some years ago, which kept in the offing, and did not come near the island. Except Master Folger, as they call him, and the two king's ships, they have seen no ship till the American that brought away Jenny. Jenny says they would all like to come to Taheiti or Eimao. We were thinking that they would be a great acquisition at Opunohu, along-side of the sugar-works, as they have been accustomed to labour, for the Taheitans will not labour for any payment."

VIATOR.

REVIEW OF NEW PUBLICATIONS.

Sermons, by the late Very Rev. ISAAC MILNER, *&c. &c.*

(*Concluded from p.* 35.)

WE resume, with great pleasure, our review of these valuable volumes; and the further we proceed in the consideration of them, the more we are attracted by the genuine piety, simplicity, and affection, and the familiar but persuasive earnestness which prevail in them, and which so soften the force of the author's intellect, and irradiate the depths of his theological knowledge—qualities, notwithstanding his efforts to conceal them, that are still apparent throughout—as to bring down every sentiment to the common level, and to render them applicable to the immediate practical benefit, of the mass of his hearers. In these discourses we seem to be admitted to the private conversation of the venerable author. We hear his weighty remarks; we perceive his superior and intimate knowledge of his subject: we are convinced of his affection to us; and we cannot help feeling a confidence and repose of mind in adopting his counsel. Religion, as exhibited by him, becomes a practicable as well as a

most momentous concern, about which we are not left to fluctuate in hesitation and uncertainty, but are roused to an immediate and determined effort to comply with its demands.

Such are the impressions with which we rise from these sermons. We cannot convey an adequate conception of them by any observations we may make. They must be read, and read devoutly, in order to be duly appreciated. We proceed, however, to give the best idea we are able of their solid excellence, and of the important decisions on a variety of great questions in religion, which are to be found in them.

The sixth sermon of the first volume is on John xx. 17. *Go to my brethren and say to them, I ascend unto my Father and your Father, and to my God and your God.* The subject discussed is, What are the genuine marks by which a person may be rationally authorised to take comfort to himself that he preserves the character of a child of God? The following are amongst the signs which the Dean enumerates:—1. A serious concern respecting the salvation of Christ. 2. The choice of God to be our Father, and our coming to Him by the new and living way, through Christ the blessed Peacemaker. 3. A spiritual union with God as his adopted children, who hold communion with Him, and walk before him in his holy faith and fear. 4. A sympathy and fellowship with all the true servants of God. 5. An understanding enlightened to see the excellency of having the righteousness of Christ; and affections so fixed on heavenly things that the comforts, pleasures, pomps, and vanities of this earth become, in the comparison, insipid and unsatisfying. The application which follows is directed to administer consolation to the humble, to detect the vain excuses of the double-minded, and to alarm the careless and worldly.—We are tempted to quote largely from this sermon; and the passages we are about to extract, though detached from each other, will be found to contain very weighty observations. To the charge of using "cant terms," the Dean gives this prompt answer:—

"Let no man tell me, that, in calling good men children of God, I use cant terms, or mystical, unintelligible terms; rather, let any one so disposed be ashamed to have forgotten that even in his Catechism he owns that at baptism he 'was made a child of God, and an inheritor of the kingdom of heaven.'" Vol. I. pp. 194, 195.

The scriptural caution with which he speaks of the character of the true believer in Christ, appears from such expressions as the following:—

"I mean those who have fled for refuge to Jesus as their only hope, and have shewn, by their sound Christian fruits, that He *is* their only hope, and that they are entitled, (on true scriptural grounds) to be denominated heirs of the promises." Vol. I. p. 193.

And thus throughout these discourses a careful reader will perceive that nothing is stated crudely or drily, as the dogma of a party-creed, or the section of an abstract theory. The venerable writer rises far above such considerations: his language is that of a person deeply imbued with the spirit of the Bible, and with the sentiments of our Reformers, and constantly aiming at the edification and salvation of his hearers. This will be further apparent from the following passage, which contains both an able discrimination of different characters, and a view of the manner in which they should respectively be treated.

"The most precious remedies become poisons, when circumstances are changed. To a downcast, disquieted, humble soul, afraid of sin, disliking the ways of the world, and panting after holiness, I preach the blessings of the Gospel,—a crucified Saviour, and the forgiveness of sins,—and the man will

soon break out in songs of deliverance. Whereas, by the very same process, either with a careless open sinner, or with the Pharisee, I should harden the heart still more, and still more blind the eyes. To his mind, the holiness, the extensiveness, the terrors of the law of God must be explained; and the man must be convicted of the guilt of those depths of sin which he seems not as yet in the smallest degree aware of. Like the Jews of old, he is either totally negligent, or he is going about to establish his own righteousness, and does not submit to the righteousness of God; or, lastly, he is of an Antinomian stamp. This character must be dissected and exposed, in order that he may be convicted; may repent in dust and ashes, and cry out, Unclean, unclean!—The man, however, is not incurable. God forbid! The Gospel of Christ is the true medicine for every case; but we spoil all the work if we mistake and confound those true marks and indications which distinguish one class of men from another. It may be hard to say whether I do more harm by preaching 'Peace, peace!' to a mere nominal Christian, to a wicked worldling, who has obtained no saving interest in the Redeemer's merits; or by denying to a sincere believer and honest follower of Christ that consolation and rest to his conscience which the Scriptures hold forth to such characters. In both cases I should act very ignorantly, and very unfaithfully. The true servant of Christ has a right to look up to the Father of Jesus as his Father, and to Jesus himself as his own Elder Brother: and if this be so, why is not the man to be told so in so many plain words? But in regard to one who by *sin is* daily crucifying his Saviour afresh, there can be, neither truth nor propriety in applying the same language to him: he must in the first place deeply repent in dust and ashes, and, by prayer and application for mercy at the Throne of Grace, through Christ, must have acquired ground to believe that he has an appropriate interest in the merits of the Redeemer." Vol. I. pp. 195—197.

The Dean's view of the doctrine of universal redemption is too important to be given in any but his own words.

"It is very true, and be it ever remembered with unfeigned and universal gratitude, that Christ is the propitiation 'for the sins of the whole world.' So far, every human creature that treads this globe may be said to have an important interest in the death and sufferings of Christ. Indeed, so very important is this truth, that it is the very first consideration that gives any good ground for hopes of pardon to a guilty sinner, and affords ease to his burdened soul. Here he fixes his foot; and though surrounded with fears and misgivings, with doubts and uncertainties, with guilt and danger, still he may bid defiance to despair:—'Christ died for all sinners, without a single exception: I am a sinner: who is he that condemneth? The gate is strait, I do believe; but no one shall tell me it is not open.' Such is the poor penitent's argument—and, God be praised, it is a perfectly sound argument—and here his interest in Jesus Christ is so far effectually established. I say *so far*, because it is the very term, *so far*, which precisely suits the case. For here we are most carefully to distinguish and remember, that this is by no means that interest in Christ which enables the sinner to cry 'Abba, Father,' in the true spirit of adoption: this is not that interest in Christ which a sanctified, penitent servant of God has obtained, who looks up to God, through the power of the Holy Spirit, enabling him to put his whole trust in him, as a reconciled God and Father in Christ Jesus, who has purchased for him this spiritual sonship, and is not ashamed himself to call him brother.

"Once more: This general, or rather universal, interest in the Redeemer of which I have been speaking, important as it is, is no more than what the greatest (and I may add, the most impenitent) sinner alive may have.—Nay, he actually has it, whether he ever chooses to make use of it or not: and, on the dreadful supposition that he dies impenitent, it will be at the last day his greatest condemnation, that he did not, while alive, make use of this interest; that he did not come to the light, while it was in his power to do so, but loved darkness rather than light, in consequence of his deeds being evil.

"There is, therefore, something further to be acquired beyond this *general universal interest* in Christ Jesus; something to be done by which an *appropriate* interest may be established between the Saviour and the sinner; something on

which may be grounded the aforesaid relationship of Father and son, between Almighty God as a Father, and the penitent sinner as one of his children; between Christ Jesus the Elder Brother, and the penitent sinner as brother and joint-heir with Christ his Lord. In other words, that general interest which all mankind have in the salvation and redemption by Jesus, must be carried into effect by every man for himself, in each particular case, in order that Christ may not have shed his blood in vain." Vol. I. pp. 198—200.

The delineation of the double-minded man is full of instruction.

"Double-minded men in religion are very common characters. It is not every one who has no sincere and hearty enjoyment in religion, that runs uniformly with greediness after sin. There are many who have no fixed, determined plan of conduct; no one great end in view; and hence every blast of temptation carries them aside. 'A double-minded man,' says St. James, 'is unstable in all his ways.' Often they may secretly acknowledge they are going on amiss; and they are hoping, day after day, that they will live better; and this is to take place when such and such difficulties are removed: and in this way, when natural conscience is in a degree stirred up and become troublesome, they bribe it to be still and easy, by vain and fruitless promises of amendment.

"Again: Sometimes, under a discourse from the pulpit, they are impressed with a comfortable and alluring view of religious practice. At other times, the discourse quite alarms and terrifies them: It will not, say they, do for me to proceed further in this course: I must reform: I am unhappy in this world; and in the next I shall be miserable for ever, if I die in my present condition. Again: In some instances, afflictions, family losses of near and dear relatives, become the cause of a transient seriousness—yes, transient seriousness—for it is no more than transient. All this time the heart is entangled with one or another idol. I cannot tell you who or what the idol is; for there are many gods and many lords that have dominion over men. All I can with certainty say, is, it is not the God of the Scriptures, it is not the God of Israel, that such men worship. It may be Baal, or some other false god of equal efficacy, between whom and the true God men are halting in their judgment as to whom they shall follow, and this sometimes for a long time together.

"Now if these observations, by the blessing of God, touch the conscience of any one present, my prayer is, that conscience may do its office to the salvation of the soul; that conscience may stir up the mind to inquire what the idol is, which prevents the owner of this conscience from obeying his own good sense and reason, as well as the kind motions of the Spirit of God. Perhaps you would have real delight in religion; but there are certain persons, whose esteem you would not lose, who will infallibly be displeased with you: perhaps you are at present oppressed with worldly business which must not be neglected; and by and by, when your affairs are settled, you hope to begin to attend to the concerns of your soul. Or again; Perhaps you have some favourite passion, which must be indulged and gratified at present—you cannot part with it. You may abstain from guilty indulgences for a time, but your patience is worn out; and in proportion as you have pacified conscience a little, the violence of its accusation abates; and then your fears abate also, and the deceitfulness of false pleasures again overcomes your resolutions. Thus you go on, sinning and reforming, and sinning again—then fresh qualms of conscience rouse your religious paroxysms; you mix with good people and attend the means of grace, and you are soon puffed up with your supposed admirable progress—and again soon thrown off your guard by hearkening to the solicitations of your old passions for sensual or worldly pleasures. It is in the indulgence of these that your real inclinations are placed, your real enjoyments consist; and not in the least in the pure, spiritual delights of communion and fellowship with God as your Heavenly Father, or with Christ as your Elder Brother. Yet you must pay some formal attention to outward duties at least, else qualms of conscience will soon return, and become very restless and troublesome. Conscience, therefore, must be bribed from time to time. Perhaps, on some occasions, you run the full length of fashionable sins: then the pleasures themselves become tiresome, and remorse seizes your mind, harassed with guilty reflections, at a time when

perhaps your health totters, and your bodily frame is exhausted by the repetition of wicked indulgences. Once more: When in a very low frame both of body and mind, this poor unstable mortal becomes religious again—and again runs over his double course of sin and reformation.—Wretched man! how long wilt thou halt between the two? how long wilt thou waver? Reflect on thy situation: The truly godly scarcely dare associate with thee, for by thy bad conduct thou bringest disgrace on the best of causes; and men who are altogether of a wicked stamp do not esteem thee.

"Christian brethren, there are few cases which lay open more thoroughly the vanity and inefficacy of mere human resolutions, than those which I have been now describing. They are not cases of downright hypocrisy, in the gross sense of the term; there exists in them a degree of sincerity: and there exists also a contention between a sense of guilt and the violence of strong passions: and this strange compound is agitated with a belief of another world, and the fear of condemnation at the day of judgment. The several ingredients in this depraved compound prevail alternately, and produce the above-mentioned woful rounds of wicked indulgence and temporary repentance.

"Maladies of this sort are both awful and very common. But it has not been my intention to describe the distemper without pointing out the remedy. Recourse must be had to the great Physician of souls, and that instantly. In the right application of the Gospel consists the cure. The system of mere resolving and intending to amend, in a man's own strength, has been sufficiently tried, and constantly found unequal to the task of producing a thorough and lasting change. The understanding is convinced of guilt in such cases, but the heart is unchanged." Vol. I. pp. 217—220.

Long as is this passage, we must quote another before we dismiss this discourse. It is on the fundamental point of the indispensable necessity of faith in Jesus Christ as the essential principle of all good practice. The Dean had just remarked, respecting the necessity of our employing our utmost efforts and exerting all our powers in working out our salvation,—

"How often are we to repeat, that, after all, though not saved by works, religion is a work, and the greatest work you can undertake? You must work with every faculty you possess. How often am I to point out, that the great secret consists in working in a right way? There cannot possibly be too much exertion, provided men do but work on Gospel principles." Vol. I. p. 222.

He then detects the fatal error of relying on our own exertions, to the neglect of the only true method of obtaining pardon and holiness through Jesus Christ.

"The misfortune is, many are disposed to believe that mere human exertions are abundantly sufficient for all that is wanted: and, what is still worse, the true Gospel-method of calling forth those exertions, and rendering them effective, is almost forgotten; or, if remembered and admitted, is still kept too much out of sight, and, as it were, in the back ground." Vol. I. p. 222.

All this is excellent; but the following is the passage to which we particularly wish to call the attention of our readers.

"In fact, such characters have not a just view of the true nature of the Gospel. Greatly defective in Christian practice, they are, if possible, yet more defective in Christian principles; and they never fail to shew their ignorance, when on any occasion they happen to be a little alarmed respecting their spiritual condition. Then they shew that they harbour not the least suspicion of their ignorance of the extent of the law of God, or of their deficiency in the faith of the Gospel.

"Brethren, I know not whether, in the whole concern of practical religion, there be any one mistake so extremely common, and so generally mischievous, as that which I am now endeavouring to lay open. Men fancy they know enough, and have faith enough; but that they do not do enough, that they are only deficient in practice: they know the road to life, but do not walk in it: they know how to amend, but have not resolution enough to amend. They say they believe in the Saviour, but they dare not make use of him till they have amended their lives, till they have made themselves better: after they

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have made themselves better, then they may venture to apply to Jesus to make up their deficiencies. This I know to be the settled, the abiding sentiment and belief of thousands. The effect of such a sentiment is precisely what might be expected: such men go on in the same course; they seldom amend at all: or if, in some cases, when the violence of juvenile and turbulent passions has ceased, they do perhaps amend some parts of their external conduct, and leave off some branches of their vicious courses, then they commence proud Pharisees, and expect the benefits of the Gospel, not in the character of lost sinners, or of humble contrite penitents, but as a due reward for their virtuous amendment.

"I wish it were in my power to exhibit this most destructive system of religion in the frightful characters in which it deserves to be exhibited, that it might deter poor sinners from falling into the snare. It entangles, it destroys its thousands and ten thousands. This plan, my brethren, is not applying to Jesus, as the Physician of souls, to cure an inveterate malady, absolutely incurable in any other way: it is representing the Redeemer, not as saving the lost, and purifying the sinner, and rendering him zealous of good works, but as only discharging the relics of a debt which the man himself, by his virtues, is supposed to have almost discharged already. In short, it is treating sin with levity. In this plan there is not one word of the new creature in Christ Jesus, not one word of a faith that worketh by love, nor of any endearing relationship with Christ*." Vol. I. pp. 223—225.

The seventh discourse is upon the subject of faith, from Luke xvii. 5. It is an admirable sermon, and perhaps next in value to the one already noticed on the nature of holiness. The Dean begins by admitting, that it may at first seem surprising, that so much should be said in Scripture concerning the importance and necessity of faith, and so much disapprobation be expressed of the prevalency of unbelief. He then shews, that under the Old Testament dispensation, as well as among Christians now, a want of faith prevailed. The Israelites believed not. By unbelief sin entered into the world. The men in the days of Noah, and in the times of David, were full of unbelief. The state of the heathen world was still worse—still more wicked and idolatrous. Under the New Testament dispensation, the same principle, varied in its form, equally operates. The observations here made on the case of the Apostle Thomas, deserve particular attention.

"The case of Thomas is well known, and certainly affords a most striking and memorable instance of unbelief: and the rebuke which our Lord gave him on that account, deserves to be deeply impressed on all our minds. He intimates, that it was well that he HAD believed *upon seeing* Christ, and putting his fingers into the prints of the nails; but he does not say that he was blessed for that reason: no, he pronounces the blessing on those who believed 'though they had not seen' the same things;—intimating most distinctly, that to resist a sufficient evidence, and such evidence as God in his unerring judgment and compassionate providence thinks proper and expedient for us, is highly blamable, and incurs the danger of losing God's blessing.—The story of Thomas is very instructive

* It is painful to us to recur to the manner in which these sermons have been edited; but the most common principles of justice make it imperative on us to observe, that in this single sermon alone various editorial faults are included. Eighteen pages before the end, these words occur, "To conclude with a brief application." Eleven pages further on, and again five pages after that, the words "To conclude," introduce two separate paragraphs. In the middle of the sermon, after a variety of marks of the true Christian had been adduced, the three last are numbered 1 and 2. The paragraph beginning with a break at p. 222, should apparently have come in at the close of that in p. 220. In what precise state the MS. may have been found, we cannot undertake to say; but what ought to be the care of the editor of posthumous sermons, no one can for a moment doubt. After these observations, we shall take our leave of this unpleasant part of our office. The other sermons are all nearly in the same state.

indeed, and belongs particularly to the subject we are upon. I have no doubt but a modern proud sceptic, who should pretend to accurate reasoning and investigation in a philosophical spirit, as he would call it, puffed up with vanity, and blind in his ignorance, would greatly commend the caution and good sense of Thomas, who was determined not to be led by others, or by public rumour, but would judge for himself; and who withheld his assent till he had a fair opportunity of examining the several parts of the body of Christ, mutilated as they were by his crucifixion: 'Unless,' said he, 'I see these proofs, I will not believe.' But our blessed Lord did not judge in this manner; he says, 'Blessed is he who has believed on less evidence; and such as thousands now, and as all in every future age, must be content with. God has granted you, Thomas, abundant evidence; nay, he has granted even this your unreasonable demand, of seeing and examining my hands, feet, and side; but beware of feeding this spirit of unbelief: this is not the way to gain God's blessing: the blessing is to them who believe, on reasonable evidence, the testimony of others: they shew thereby a teachable, humble, candid spirit; and this is the temper which is peculiarly pleasing to Almighty God.'" Vol. I. pp. 239—241.

Our venerable author proceeds, in the next place, to remark, that those who are recorded in Scripture as having pleased God, were eminent for giving implicit credit to God upon his testimony, and directing their practice accordingly. His delineation of the faith of Noah is highly interesting, and is a specimen of that insight into character which we find displayed in many parts of these volumes.

"Think you that the case of righteous Noah, whom I have already mentioned, required not both a strong and an abiding confidence in the declarations of Almighty God, all the time that he was building the ark, for the considerable term of one hundred and twenty years; during which term he had, no doubt, to sustain the malignant satire and ridicule of that wicked generation among whom he lived? The sun shone daily as usual; the rain descended in moderation, and at proper seasons; the fruits of the earth were plentiful; and men and women married, built houses, increased their possessions from year to year. Think you not, that an ordinary faith and confidence in God's threatenings would not have been shaken under such extraordinary circumstances; and the rather, as it does not appear that he had one single friend or companion, except his own family, to strengthen him in his holy resolutions to withstand the insolent raillery and mocking of the wicked that surrounded him? It is worth while to reflect on the courage and vigour of the mind of Noah. I confess I have often been astonished at his perseverance. Consider the labour and the expense of contriving and finishing a vessel of such magnitude as the ark, and intended for such purposes as are related. What a prodigious number of tools, implements, and materials, and of workmen! and not one of these last at all hearty in the work, working merely for hire, and probably deriding their employer, and never expecting to see the ark swim on the waters. Well may faith be called the 'gift of God;' for nothing short of a Divine influence could possibly have supported the mind of Noah during the one hundred and twenty years while the ark was building.—The histories in the Bible are concise, but they often contain a world of instruction," Vol. I. pp. 241—243.

The case of Abraham having been next noticed, the Dean proceeds to answer the objection, "that in Christian countries now, faith is not a rare thing; that little therefore need be said concerning it; that infidels are far from numerous; and that all that can now be required is, that men should work out their salvation by abounding in good works." This specious statement he exposes by shewing, That men do not really believe (1.) in God's all-seeing eye; nor (2.) in his omniscience and future judgment of the world; nor (3.) in his threatenings of everlasting punishment. We stop here to quote some penetrating remarks, calculated to reach the very recesses of the human heart.

"Now, whatever we may pretend, I believe there are few who thoroughly believe in God's threatenings of eternal punishment to the wicked. It is not

that men do positively deny this to be so; but they put off the thought, they start difficulties respecting it, they are prejudiced and selfish in forming their judgments concerning it, they half believe and half reject the awful denunciations. Then they consider them as applicable only to enormous sinners: for that God 'is not extreme to mark what is done amiss,' is a sentiment frequently in their minds, and looked upon as almost of an unlimited extent. In effect, the belief of the loss of the soul in hell is usually a notion that has laid very slight hold of the mind, and, by consequence, very little affects the practice. It seldom amounts to a persuasion of the reality of what the Scripture describes as assuredly to happen at the judgment-seat of Christ, where every bad man is to receive according to the bad things he has done, and where he will be told to depart into everlasting fire, in which the worm dieth not. To say, that all this is nevertheless in the mind, and is sincerely believed, but that, through the strength of men's passions and the violence of temptation, their faith does not sufficiently restrain them from transgression and keep them within the boundaries of their judgment, is to say that their faith is in their head, and not in their heart—which is precisely the sort of faith which suits the purpose of Satan. The devils themselves believe, and tremble too, but their belief has no effect on their wicked, malignant dispositions.

"But I go much further on this head. I am fully justified by Scripture in asserting, that many wicked men do not believe at all in the existence of those sad mansions of Divine vengeance and wrath. It appears very clearly that the Rich Man in the Gospel, who lifted up his eyes in torments, had not believed in such a place till he found himself there. Sad and dreadful, no doubt, was his surprise on finding that it was so; and one of his first wishes was, that a messenger might be sent to his five brethren, to acquaint them with the discovery, and make them assured there was no delusion in the representations, of which, most probably, they had often made a laughing-stock while they were all together, and he was with them on earth faring sumptuously every day." Vol. I. pp. 248—250.

But not only are men wanting in faith in the denunciations of God; they do not truly believe even his promises. The natural man understands not the doctrine of the Divine mercy. He does not worship the God of the Scriptures, but a god of his own imagination—"a God who, in his government of the world, they suppose will do, not as he has said, but as they think he ought to do, and as they think they themselves would do, were they possessed of his power and sovereignty." (pp. 252, 253.) Further, the prayer of the text was not a prayer for an increase of faith in the facts of Scripture, for the Apostles were Jews who believed those facts, and a faith of this sort scarcely admits of increase; but for an increase of that holy, living, faith which worketh by love. We here cite the vivid description which the Dean gives of this true Christian faith.

"The true faith of the Gospel, by which we are saved, consists, not in a mere belief (however steady and confirmed) of the leading facts on which Christianity is established, but in a reception of Christ Jesus as our All in all, the Way, the Truth, the Life. If I believe in Christ to the saving of the soul, I look to him and his merits solely and entirely for pardon and peace of conscience, and for acceptance before God: He is my Priest to atone for me: I look to him to govern, to guide me; to convince me of his love, of his justice, and his mercy, and of the reasonableness of his way of salvation: He is my King, He 'is the Captain of my salvation.' Once more: if I believe in Christ, I look to him for his Holy Spirit constantly to rule in my heart, to incline my heart, to mortify bad passions and affections of every sort, to enable me to resist temptation: not to force my will, but to change it; so that, instead of being a rebellious opponent of God and his ways, I may become a willing, submissive subject; yet ever ready to fight manfully against the devil, the world, and the flesh. Such is the faith of the Gospel. The difference between this and a mere belief, such as the devils have when they tremble, is very obvious and plain; and, moreover, it is an immense difference." Vol. I. pp. 257—258.

Such a faith as this, the Dean shews to have been that intended

in the text, because it not only admits of increase, but constantly calls for it; and because it will prove its genuineness by its fruits.

We have not room to notice the powerful peroration of this discourse, which, making allowance for the faults of composition, is perhaps inferior to few with which we are acquainted, in the importance and originality of its matter, and the extent of sound theological knowledge which it conveys.

The next discourse, from Prov. xiv. 9, *Fools make a mock at sin*, opens to the reader an entirely new topic, but one equally important with any of the preceding. It is divided into three heads: 1. The nature of sin, with the dreadful effects produced by it: 2. That men, nevertheless, often make a mock of it: 3. The character of those who do so. The guilt and malignity of sin as committed against God are depicted in the most appalling colours. We think it impossible for any one calmly to read this discourse without a lively and very wholesome impression of his own folly, in thinking so slightly of its evil, and guarding so carelessly against its seductions. Indeed, the excellency of the volumes we are reviewing consists greatly in the remarkably strong, and even awful, sense of the importance of religion, and of the criminality of all transgression of the law of God, which pervades them. The preacher addresses himself directly to the consciences of his hearers. He treats with them on the great first principles of religion. He does not allow them to trifle a moment. He raises no doubtful questions, enters on no critical discussions, suffers their minds to turn aside to no vain controversies; but places them as in the presence of God, commands their attention by his powerful appeal, wins their confidence by his evident affection, rests all his statements on the plain testimony of Scripture, penetrates the inmost soul, and, having shewn the dark and unobserved disorders which prevail there, proposes to them the stupendous salvation of Christ Jesus, and leaves them no way of escape or evasion. At the same time, the doctrines of grace are so prominently stated on the one hand, and the duties and obligations of man so pointedly enforced on the other, that all due encouragement is administered to the trembling penitent; while those are suitably alarmed who may be tempted presumptuously to misuse the mercy and consolation of the Gospel. The purifying effects of religion are so distinctly shewn to flow from the cordial reception of its doctrines, and to be so inseparably linked with them, that no resource seems left to the convinced sinner but to obey the blessed invitations of the Gospel, and by the grace of the Holy Spirit cast himself unreservedly on the mercy of his Redeemer. And when he has thus begun to embrace with his whole heart the true doctrine of Christ and him crucified, the Dean still treats him with so much wisdom and consideration; intermingles exhortation and reproof with so much scriptural simplicity and affectionate solicitude; and keeps so uniformly in view the necessity of a Christian temper and conduct as indispensable ingredients in the life and character of the believer, that he is constantly led to turn his eye inward, and to inquire, Am I maintaining this Christian character? Am I the penitent, humble, watchful, sincere follower of Christ who has been described? Am I, in short, abiding in Him, as the branch abideth in the vine, and bearing fruit to his glory?

We have been led to these reflections by the general tenor of the discourses before us, but especially by that which we are now considering. A very few extracts will, as we trust, fully confirm the justice of them. The importance of right views of sin is thus briefly stated:—

"Moreover, the great difference be-

tween zealous, sound teachers, and careless, unsound teachers of the Gospel, lies much in this very thing: the former view sin as the most dreadful and destructive of all evils, whereas the latter have slight thoughts of it. And those who have slight thoughts of sin will of course have slight thoughts of that Jesus who died to put away sin by the sacrifice of himself; slight thoughts of that God who hateth all sin; and, lastly, slight thoughts both of that hell which he threatens on account of it, and of that heaven for the enjoyment of which the blood of Christ redeems us. Every thing in religion turns on this point,—just views of the evil of sin." Vol. I. pp. 269, 270.

The destructive evil of sin is argued, in the following passage, in a manner which recals forcibly to our minds some of the profound observations of Pascal and Bishop Butler.

"Never forget, that from your Bibles you learn that sin, which fools make so light of, and even mock at, is the very curse and misery of the creation: and most certainly there is nothing in matter of fact which should lead men to discredit the scriptural account, or treat it with levity. Does not this present state and system of the visible creation afford awful symptoms of the Divine displeasure against sin and wickedness? What woes upon woes are exhibited on this little spot of earth which we inhabit! What account can be given of wars and pestilences, of hurricanes, of volcanoes, and of the frightful and numberless species of diseases and maladies of all kinds which every where abound? Is it not astonishing, that under the provisions of a God who is loving to every man, and whose tender mercies are over all his works, his creation should groan daily under loads upon loads of calamity? The just Lord will not do iniquity: the Judge of all the earth will do right. We feel in our consciences a full persuasion, that cannot be shaken by any sophistry whatever, that He must be right, and good, and wise, and all that is excellent: and yet the book of his providence is hourly exhibiting instances of woe and misery. All this must have a cause; and we are informed, both by the word of God and our most enlightened understanding, that that cause can be no other than sin.—Yes:—the intoxications of the drunkard; the curses, the perjuries, the false oaths of the man of pleasure, or the irreverent oaths of the common swearer, perpetually taking God's name in vain; the profanations of the Sabbath-breaker; the oppressions of the extortioner; the frauds and insincerities of men of business in their ordinary intercourse; the debaucheries and uncleanness of the profligate and licentious—these things, which men daily mock at and practise without fear or shame, these are the very things which are continually turning Love, the love of the Almighty, who never afflicts willingly nor grieves the children of men, into fury and wrath, and calling forth his bolts of vengeance against a guilty world.

"How is it that the minds of sinners are not affected by this plain argument? God is good, infinitely good; and the traces of his magnificent goodness are evident still, amidst all the disorders of the creation. He not only does not afflict willingly, but delights to do good to all his creatures. The kindness of the most truly benevolent man on earth is nothing, compared with that of God. Yet the world is full of misery! Now if creatures were dutiful to their Creator, certainly He would not give them unnecessary pain in the slightest instance; nor could the slightest accidents of a hurtful kind lay hold of them: 'the very hairs of our heads are numbered!' and God ceases not to do us good continually,—sinful, provokingly sinful, as we are. If man had not sinned, and turned his fair earth into a wreck, Eden would not have been the only paradise—all the earth would have been a paradise of happiness; and pain, and anxiety, and misery, would never have reached us. Hence learn, with a trembling conviction, what a dreadful thing sin must be. Sin is the departure of the heart from God. Its evil is scarcely known or seen, if we merely reflect on the harm it does to human society; it is enmity against God, enmity against goodness! Such is its nature; and there lives not a sinner who may not, if he pleases, feel how misery is joined with it in necessary connection. The first time a man drinks to excess, the headache, the stupidity of mind, and the debility and flatness of his spirits when he has returned to sobriety, teach him, in loud and expressive accents from God, if he would but hear his voice, that sin is an evil attended with a curse in the

sight of God. The dreadful effects produced on the human frame by uncleanness, in all its wretched degrees and consequences—though no species of sin is oftener mocked at by fools, proudly thinking themselves wise, yet none more fruitful in pain and misery;—the innumerable debilities; the multiplied diseases, many that have a name, and still more without a name,—and lastly, the certain evil of premature old age; are all so many awful intimations of God's providence to the heart of the licentious debauchee that he has offended God, while, in a thousand instances, the wretched libertine goes on boasting of his shameful success in breaking God's commandments!—I forbear to add other instances: every man of ordinary reflection may multiply them but too easily from his own observation." Vol. I. pp. 271—275.

We are desirous of quoting the Dean's picture of the young, as they are gradually corrupted by their profane companions' mockery of sin, which occurs at p. 279; but we are deterred by the length of the passage. The remark, however, on the use and exercise of conscience ought not to be withheld.

"With how much propriety are all such characters denominated 'fools' in my text! Fools, and blind and deaf, indeed, ye are to that awful principle within you, called conscience. Why, next to the saving grace of God in Christ, received in real conversion of soul and improved sanctification unto eternal life, the greatest glory and wisdom of a human creature lies in the use and exercise of conscience. How often has it spoken to you within; how often condemned your practice; and yet told you nothing but what is reasonable, and right, and worthy of God! How often has it upbraided you for sin; and how often restrained its progress and its excesses! Certainly conscience cannot save men either from the dominion of sin or from its heavy consequences—to effect this there needs a higher principle; namely, the special grace of God in enlightening the understanding and inclining the heart;—yet conscience has a most wholesome efficacy, so far as its power extends. It not only restrains sin, and thereby prevents much evil, but it is also an instrument which the good Spirit of God always makes use of in the blessed work of converting souls. Weakened and abused as conscience is, through the fall of man and through bad habits, yet does it remain a precious principle; and the best and wisest men have always cherished and respected it. Fools only vilify it: fools only make a mock of the best and most estimable and most honourable ingredient in the human composition." Vol. I. pp. 283—285.

In the application of the discourse, the danger of those who, having seemed to run well, begin to trifle with sin, is exhibited in a most instructive manner. We the rather quote it, because, in a day of extensive religious profession like the present, it is to be feared that such cases are but too common.

"Believe me, my brethren, or believe me not, ye may rest assured that your religion, if you really possess any, will not thrive, if you live like the rest of a giddy, thoughtless world—that is, if ye cease to be a peculiar people, not in an affected singularity, but in all the substantials of a holy and upright conduct: if your light does not shine before men; if they do not see that you fly from sin and sinful practices; that sin is a burden to you; that your religion does not consist in mere notions or outward peculiarities, but you are daily 'fighting a good fight,' overcoming sin, and gaining victory over your besetting sins. Brethren, in one word, the grand distinction is this: So long as I perceive a real tender conscience towards God, with a lively faith in Christ, visibly pervading the whole temper, and subduing pharisaism, on the one hand, and, on the other, fleshly lusts which war against the soul, and bringing every thought into captivity to the obedience of Christ; I thank God, I rejoice, and am humbly confident that all must be going on well. But when the conduct but too much resembles that of the rest of the world, and is too little like the few followers of Jesus; when 'growth in grace' seems damped by the cares of life, the pleasures of life, the deceitfulness of riches, the grandeur of aggrandizement; and when instances from time to time begin to appear of decided backsliding, if any progress had been made, or of ceasing to improve, in cases

of doubt and uncertainty,—one cannot, then, be too earnest in impressing ideas of warning and danger; one cannot be too loud, or too frequent, in crying out, Watch! I say unto you all, Watch! Many thousands, who once thought it impossible that they should ever have made a mock at sin, have been led, step by step, till conscience was hardened, and iniquity became their ruin." Vol. I. pp. 292—294.

We shall not dwell on Sermon IX. from Luke xvi. 31. It is not equal to the others, and should never have been admitted into the volume. We suspect the Dean of Carlisle must have amplified some parts of the discussion, and added perhaps a peroration as he delivered it. A large branch of it, as it now stands, is little more than a repetition of the statements in the seventh discourse. It is shorter than most of the other sermons, and has the appearance of having never been completed. It has however some good passages, and the main and prominent topic of the instruction of the text is ably pointed out and enforced.

John v. 34, *These things I say, that ye might be saved*, is the passage next treated. This is a truly excellent discourse, and with a very little attention might have been greatly improved. The introductory remarks on the value of salvation, founded on the eternity of a future state, are quite thrilling; and serve by their solemnity as a contrast to the wretched flippancy with which men are perpetually heard to declare that they hope to be saved. The nominal professors of Christianity are then distributed into four classes. The following passage here occurs, which appears to us to possess great merit.

"Here I would pause for a moment, to reflect, what immense multitudes, among the inhabitants of a country professing Christianity, would be comprehended in the four classes now briefly mentioned, could they be collected together, and separated from the general mass of their countrymen! And all these at least *hope to be saved*. The first class—namely, the profane and immoral—have been baptized, and are on a Gospel foundation; and therefore hope for salvation;—much more the second, who are honest, useful, and industrious citizens;—and still abundantly more the third class, because they unite a form of godly faith or belief with their moral practice. And lastly, the pharisaical or antinomian formalists also have great hopes of salvation, simply because they are very orthodox in belief,—though they resemble painted sepulchres in their internal impurities. They all hope to be saved.—Pursue your reflections fairly; and let us suppose their hopes to be realized; and you must confess that then the Scriptures could not be true: these four classes can never be included under the description of the few who enter in at the strait gate. This contradiction, therefore, would be a great difficulty. Then reverse the position; and suppose these same classes disappointed at the last day; and here, though we have an awful, a tremendous issue of things, yet I see no difficulty or contradiction between the fact and the Scripture-representation. These numerous classes are disappointed; the remainder of mankind cannot be very great; and the Scriptures affirm that, in fact, few enter in at the strait gate. These things, therefore agree. Weigh this argumentation nicely; watch the inference as closely as you please; you may be disturbed by so affecting a conclusion, but you can discover no fallacy in the premises." Vol. I. pp. 337—339.

Our author proceeds to shew, that all these classes are misled by resting on the same erroneous principle, that they have something good in them. The gross sensualist or dishonest dealer, of the first class, professes to have a good heart.

"Even the pharisaical orthodox believer, who produces no Christian fruit *whatever*, looks upon his faith as the meritorious ground of his hope: this is the good thing to which *he* trusts, on which *he* relies for salvation. This man will talk of justification by faith alone, and how impossible it is to be justified by works; but then he has imbibed erroneous notions in all respects of the true doctrine. In one word he does not (like the sound believer) apprehend

Christ by faith, and trust to the *merits* of the Saviour alone for salvation; but, imagining that he himself has a right faith, *his belief* becomes his merit: he relies on that merit, and, though destitute of good works, he is nevertheless resting on a foundation of works for eternal salvation. His faith is a work of his own; his faith is meritorious: and thus, for his own merits or works he also *hopes to be saved*." Vol. I. pp. 311, 312.

To convince these several descriptions of persons of their gross and fatal errors, the Dean next delineates the character of the true Christian. The true Christian has all the virtues and excellences belonging to the four classes of self-deceivers; but, besides these, he has a *living faith* which governs his whole conduct.

"Mark well the difference between him and those classes of men who hope to be saved on such bad grounds. Believing as he does, he refers all his concerns to a future life, this life being too short and shadowy to deserve his affections: and further, knowing his sinful nature, and total alienation from the life of God, and how he is sold carnally under sin; knowing also how he is by numberless transgressions exposed to the condemning sentence of the holy law of God, and, for any thing he could do, incurably so exposed; he is ever inexpressibly thankful to his Saviour Jesus Christ, in whom whosoever believeth shall not die eternally. Still further, he has a sure hope of a blessed resurrection, because Jesus has overcome death, removed the curse, justified him from sin, and opened to him the kingdom of heaven. Here on earth, therefore, his life is in Jesus, by faith: not he, but Christ lives in him. Communion with the Son of God is his chief joy and refreshment in this vale of tears; and it is the business of his life to please and serve his Redeemer; and this he knows he cannot do, except he walk as He walked, and shew forth his Saviour's holy dispositions, his humble and lowly mind, his kind and charitable temper, his patience and long-suffering; and he is fitted for all this, by being made, through the Spirit, *one* with his Heavenly Master. The Spirit of Jesus makes him a new creature; and hence he is as totally distinct, in spirit and principle, from the very best of the four classes above described, as from the worst. He cannot, I have observed, profess a creed of orthodoxy, like them, and then plunge into the company, the diversions, the amusements and assemblies of worldly men, much less into their excesses of riot and sensuality, as if he did not believe what he uttered with his lips. His hope of being saved is well founded indeed, and approaches towards assurance always in proportion to the spirituality of his Christian walk: it is when he relaxes in duty—when he loses communion with his Saviour, ceases to pray in private as well as public, gives way to the customs and fashions, the pomps and vanities, of the world—it is then that he has reason to fear lest, after all, he should become a cast-away." Vol. I. pp. 344—346.

This character seems to be admirably sketched throughout; and the concluding features of it in particular are drawn with the hand of a master. The sermon afterwards takes a more desultory course, and loses therefore much of that impression which the force and accuracy of the previous statements were calculated to produce. Some appropriate counsel is, however, given to those whose consciences are touched by the discourse. The objection is also repelled, of error or over-statement in the representations which had been given. In treating the topic of faith, a topic on which he is almost always luminous and convincing, the Dean thus detects the confusion in which too many envelop it;—

"For example, some well-disposed Christians, perceiving so many, if not all, the Christian graces, ascribed in Scripture to the operation of faith, have concluded faith to be a term standing for the aggregate, as it were, of all Christian principles put together. Now such an interpretation of Scripture is, I think, not only quite unnecessary, but in itself far-fetched, and absolutely destructive of all precision of language. The right distinction is this: faith *implies* a great deal in the believer, which is not faith itself; or, in other words, faith is connected, in the true believer,

with many other Christian graces; not one of which, however, is faith itself, or any part of faith. Thus, no man can be a believer without being humbled under a deep conviction of sin and a sense of the desert of God's wrath; but yet this humility is neither faith, nor has it the peculiar nature of faith. Again: no man can be a believer who has not the love of God and man shed abroad in his heart; yet this most distinguishing characteristic of the most eminent Christians is a very different thing from the justifying faith of the Gospel. And so in many other instances. In one word, faith is the dependence of the heart on the Lord Jesus Christ for every spiritual gift of the covenant, according to the gracious promises of the Gospel: or, to change the terms, it is that act of the mind by which the humbled soul, conscious of demerit, feeling sin as a burden, and eager to serve God in newness of life, listens to the Gospel-calls of reconciliation and obeys them, and hereby acquires peace of conscience in this world, and an expectation of a glorious inheritance in the next." Vol. I. pp. 353—355.

The charge of enthusiasm is thus triumphantly obviated:—

"A true Christian faith, though often charged with enthusiasm by those who neither know its nature nor its value, is in itself the most rational thing in the world. There is nothing in which, during any part of a man's whole life, he knows more perfectly what he is about, than when, in true penitence of soul, and in utter despair of saving himself (by any powers of his own) from the Divine sentence of condemnation, he casts himself on the Saviour Jesus Christ, in the firm persuasion that he shall thereby have access to God, and receive remission of sins, together with peace of conscience and strength to walk before God in holiness and righteousness all his days. A believer of this stamp knows well what he is about, because he never relies on any fanciful impressions on his imagination, but on the written word of God, which cannot deceive. The man feels his wants; he sees the vanity of all attempts at salvation by his own works; he applies for the true Remedy, and obtains it; thanks God for his unspeakable Gift; and adorns his profession with Christian fruit." Vol. I. pp. 355, 356.

We have already quoted very largely from this discourse; but we are unwilling to withhold from our readers the following observations on religion, considered as a great work to be achieved by us, and yet as a work which is in no way meritorious. We shall be disappointed if they do not trace in them the mind of the historian of the church of Christ.

"And though we are not to be saved by our works, yet religion is, nevertheless, a work, an undertaking of great magnitude. It is, moreover, a work which must be done, or the soul will not be saved; or, in other words, it is in vain to seek salvation, or to hope for salvation, in the way of indolence, negligence, or inactivity.

"Ye have often both said and thought that ye ought to be saved. It is the earnest desire of my heart, it is the object of my labour, that ye should have good grounds for this hope. But, mark me! worse grounds no man can have, than to hope he shall be saved on account of the merits or value of his very best works: nothing can be devised more opposite to, more destructive of, the Christian covenant. Yet, nevertheless, it has pleased God (I repeat it) that in the way of that covenant, salvation should be not only a work or a business of great care and labour, but also a constant business: labour and care ye must never relax. Ye must take up your cross daily, and follow your Master: ye must surmount many obstacles: ye must overcome many temptations. It is a very great undertaking. Ye must allow yourselves in no one sin: ye must break off from them all. And lastly, as I have just observed, ye must finish this work: ye must persevere to the ends of your lives: all your time, all your talents, must be devoted to this work." Vol. I. pp. 356—358.

The eleventh discourse,—on Enoch's walking with God, is of an inferior description. In the early part of it there is a calm and instructive review of the particulars of Enoch's history. Some disorder in the arrangement then occurs, arising partly, as we apprehend, from the transposition of several pages. We quote only two passages. The first relates to the unsound views

of doctrinal truth which are to so great a degree prevalent in the present day. The second affords some excellent advice as to the conduct of Christians towards irreligious persons.

"Were I disposed to speak smooth things to your ears, I might tell you all this was an unfair and uncandid construction of a few strong expressions in Holy Writ; that God was not so hard a task-master; that the whole world almost, would never be assigned to eternal ruin by a merciful God; that the frailties and infirmities of men would meet with great allowances in the Day of Judgment; and that these heavy threatenings and warnings were thrown out merely to make men a little more cautious and watchful. Particularly, I might add, that in a Christian country things were very much altered since the appearance of Christ in the world: men were now baptized, and belonged to the church, and took the sacrament, and gave frequent alms, and were in general good-natured and useful to one another;—that, undoubtedly, there were *some* grievous offenders in every country; and that it might be necessary in the next world to inflict exemplary punishment on these, if they did not repent: but that no man would be punished severely, much less with everlasting torments, because his passions, in some instances, had proved too powerful for his reason; because he had been weighed down with infirmities, or surrounded with temptations; or, lastly, because he was rather of a thoughtless and giddy turn of mind, fond of cheerful and convivial meetings, and not much addicted to prayer or religious meditation.

"Oh! my brethren, I feel assured that I might deliver these very unchristian sentiments from most pulpits, couched in plausible language of this sort, so as to ensure not only a patient hearing, but even much applause for my candour and moderation, and rational interpretation of the Scriptures. In this case, the many would go away pleased and comforted, or lulled asleep in their unchristian notions and practices; and the few, whom I am supposed to be addressing as persons who are walking with God, would be surprised, disappointed, and grieved;—in short, a man of Enoch's class and habits might well say, with the Psalmist, Verily, then, have I cleansed my heart in vain, and washed my hands in innocency: verily, the preacher has reversed what I understood to be the Scripture-account of walking with God: verily, he tells us, the servants of God are in crowds travelling on the broad way to heaven, and entering in at the wide gate; while only a few, very few, incorrigible offenders are thinly scattered on the narrow road and passing through the strait gate to destruction.'" Vol. I. pp. 374—376.

"St. Jude says that Enoch complained of the hard speeches which ungodly men spake against him: take, therefore, especial care to give no unnecessary occasion for similar hard speeches on your account. Leave the execution of judgment to Almighty God, whilst ye are contented with rebuking sin of every kind by your better example. Do ye pray in secret for the very persons who misconstrue your motives and despitefully use you; 'and your Heavenly Father will reward you openly.' When reviled, never imitate the ungodly, by reviling again: when injuriously scoffed at, and represented as fanatics or enthusiasts, always let your answer consist in a sober, modest, decent, and wise conduct. Never use hard speeches. Even when often treated as hypocrites, rebuke the slanderous insinuation, not by sharp answers, not indeed by words of any kind, so much as by positive acts of kindness and charity, and standing foremost, in all matters of acknowledged utility, with your advice, your labour, your money. Ever remember, that Christ died for those who at present judge of you so unkindly; and that He prayed for his persecutors, saying, 'Father, forgive them, for they know not what they do!'

"Most assuredly, whoever at this day are enemies of Christ's religion, know not what they do: therefore, never exasperate them, under the pretence of giving them religious advice, by rude or affronting speeches, or by pert introductions of scriptural passages at improper times, or, lastly, by discovering a consciousness of your superiority in Biblical knowledge;—and these observations particularly apply to younger students. These things, brethren, do no good; they rather feed the pride of our own corrupt nature, and they certainly place us at a greater and more unfriendly distance from those whose immortal souls we should wish to profit.

"I say then, again, in conclusion, Let

no man, who conscientiously hopes that he is walking with God, either vex or exasperate unnecessarily evil men of the world, with whom he cannot but have to do on many occasions. Let this be ever remembered as the great distinction,—never to do so unnecessarily. There are times enow when you cannot avoid displeasing them; there are times enow when you must come out from among them; or, if you do remain with them, you must rebuke their vices, their indecorums, their levities, their intemperance; when you must thwart their corrupt inclinations, must damp their diversions, and refuse to join in their unchristian amusements.

"The great hold which you have on such persons, is by applying with much plainness to their consciences, and with much brotherly love to their affections. On all proper occasions, therefore, make close appeals to their consciences; and never cease to discover by your conduct, your unfeigned regard for their immortal interests. Men may think me mistaken, men may dislike the advice I give; but they cannot, it is impossible they should, be unkindly affected towards me, so long as they are fully persuaded that what I say is most cordially intended to promote their eternal welfare." Vol. I. pp. 381—384.

The next sermon, which is the last in the first volume, presents a fair specimen of the general merits of the work. The text is, 1 Tim. i. 5: *Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.* Charity the Dean distinguishes from mere liberality or ordinary benevolence. It comprehends the love of God and the love of man, neither of which men possess by nature. But he states it to be the intent of the Christian religion, here called the Commandment, to teach us effectually this lesson of holy love *. The expression, "the end of the commandment," being thus interpreted, our author proceeds to describe the means which the Gospel employs to produce it. Three things are specified; "a pure heart, a good conscience, and faith unfeigned." In this chain, faith is the first and fundamental link. When this is genuine or unfeigned, it leads the soul to rely on the Saviour for every blessing which the Scriptures promise to the believer. The "good conscience," and the "pure heart," are the fruits of a true and lively faith, rather than original co-efficient causes. Upon the nature and importance of this grand spiritual instrument, the Dean enlarges with much force and affection. The following passage well describes a very prevalent error.

"The erroneous notion of our having some power to help ourselves, and to do a considerable part towards regaining the lost favour of God and meriting his future rewards, is a notion so rivetted in our minds, that nothing but the powerful and efficacious grace of God can loosen and remove it. It is true, that our natural consciences are not so entirely darkened and marred by the Fall but that we do retain some ideas of good and evil; we naturally approve the good, and disapprove the evil; but, instead of making a good use of this remaining light, this fragment of knowledge, we are very apt to mistake it for an inclination of our wills to what is good: we forget that it is one thing to approve in the judgment and understanding, another to be disposed in the will to comply with what we know to be right. The very complaint which St. Paul makes against the heathen world, is, that, while their consciences informed them in many things of their duty, they nevertheless gave themselves up to all manner of iniquity with greediness.

* We think that if the Dean had examined the original text when he wrote this interpretation of it, he would have been led to question its correctness. The words translated, "the end of the commandment," are το τελος της παραγγελιας, which has an evident reference not to the will or commandment of God generally, but to the charge which Timothy was instructed to convey to the Judaizing teachers at Ephesus on the subject of their doctrine. St. Paul had left him at Ephesus expressly for this purpose, (v. 3.) "that thou mightest *charge* (παραγγειλης) some that they teach no other doctrine." "Now," adds the Apostle, "the end, or intent, or scope of the *charge* is charity," &c.

"This notion of the power of natural conscience carries some persons a very great length indeed. 'Conscience,' say some, 'tells us what is right; then what need of a revelation?' Others, who go only about half this length, are apt to look on Revelation as a thing not to be entirely rejected, but as a sort of help: 'Revelation makes up deficiencies, gives light on very dark points, and proposes encouragements, together with examples of eminent virtue.' Now all this is perfectly contrary to the Gospel. The Gospel does not take up such a scheme as this and finish it, but erases it from its very foundation. It does not, I say, allow it to be a right plan as far as it goes, and only to stand in need of improvement and completion: it pronounces it radically wrong: not only its superstructure, but its basis, and every part of its edification, is essentially different in principle from the Gospel.—Whoever, therefore, supposes that he has by nature this charity in his heart, has this dangerous error to unlearn: and he is most seriously to be admonished, that if ever he means to do any service to his immortal soul, if he would ever learn the Gospel to good purpose, he must begin his religion with this persuasion, that naturally he certainly is without that love of God which we are now considering." Vol. I. pp. 394—396.

A good distinction is afterwards made between real love to our neighbour springing from Christian faith, and those kindly feelings which may exist independently of that principle.

"No doubt there are certain instincts of compassion to the distressed, and also the affection of parents to their offspring, which produce many kind effects on human society, and very much stop the general current of misery which otherwise would overflow the nations; but these things are far from being the effects of a true, genuine love to our neighbour, and, in truth, are rather the marks of a compassionate and overruling God, who, in his constitution of frail and depraved mortals, has interwoven some steady principles of action, which operate with a benign influence on the affairs of men independently of true religion and virtue." Vol. I. p. 397.

The consolation administered to the contrite heart, in the following sentences, is full of interest.

"Some there are, who seem thoroughly convinced of their lost state by nature, and of the necessity of applying to Jesus for a full and free salvation, and yet are so diffident and slow to believe and close in with the precious offers of the Gospel, that they spend their days in a state of much fear and bondage, and discomfort *at least*, if not of absolute mourning and dejection. Sincere persons of this class are to be encouraged with warm and affectionate addresses, and to be assured that Christ stands at the door and knocks, and is ready to receive them. I bid them seriously consider, for whom it was that Christ died. Let not, therefore, such persons dishonour their Saviour any longer, as though he was not ready and willing to receive them: let them remember, that if the truly penitent and contrite may not take strong consolation from the promises of the Gospel, none can be allowed to do so: and if it could be conceived possible that such characters would be rejected by Christ, all the purposes and ends of his incarnation, his ignominious life, and his sufferings and death, would be defeated.

"Here I must venture to intimate to timid characters of this class, whom I am supposing to be truly sincere and humbled in the main, that, notwithstanding the very favourable condition in which I am describing them to be, there is still a very specious way in which the artful tempter of mankind may assail them, and do them in the end very essential mischief, if they hold out imprudently and pertinaciously against the invitations of their Saviour. The tempter may suggest to their minds, You are not yet penitent enough; there are several points in which you must materially amend your ways before you can expect to be cordially received by your Redeemer. He may tell them, You are too worldly-minded; too fond of money, or of pleasure, or of gratifying your passions: you are not yet qualified to be Christ's disciples. And thus Satan is transformed into an angel of light, and preaches strict morality. Now, if persons of tender consciences listen to such advice as this, they may for ever be kept at a distance from the Great Physician of souls. If humble minds, who have gained an insight into the purity of God's law, and

who truly lament their natural aversion to spiritual and heavenly things, are to be thus continually poring over their imperfections, and dreading lest the door of the Gospel should be shut against them, they will not only remain in the aforesaid wretched state of discomfort, but will be misled in the use of right means for deliverance: the covenant of grace will grow darker and more confused to their eyes; they will wander like lost sheep, and never feed in the pastures of the true Shepherd. In one word, a livelier faith, a more implicit confidence, a freer, a closer, and a more frequent intercourse with Jesus by prayer and holy contemplation, is the thing particularly called for in this case." Vol. I. pp. 402—405.

This advice is sound and scriptural. The sermon abounds with remarks of this kind, stamped with the genuine impress of the Gospel. Well may the venerable divine say with emphasis at the close of the argument,

"Brethren, let it be our fervent prayer that we hold fast unto the end the profession of this holy faith. It is not a question of preference between several good plans of religion: there is no other plan for becoming a new creature, but this of faith unfeigned, out of a pure heart and good conscience; no other, that will end in holiness, in eternal happiness. When men call it enthusiasm, I shew them it is the most rational thing in the world to believe God and trust in his promises; I refer them to the Scriptures; I refer them to the Articles, Liturgy, and Homilies of our own church.' And when they tell me that it leads to sin, I range myself under the banners of St. Paul, who, in like manner, was told that he preached 'sin, that grace might abound:' I range myself under the worthies of the Reformation from Popery, and shew men, by a cloud of holy witnesses, that there is no other way of producing one particle of genuine Christian holiness, but that which is built on this faith unfeigned, which has been the subject of this morning's discourse." Vol. I. pp. 413, 414.

The second volume opens with a striking discourse on the important words of St. Paul, *If any man be in Christ, he is a new creature.* (2 Cor. v. 17.) In the concluding part, indeed, the address is brief and feeble, but the preceding discussion is skilfully and luminously conducted. The exordium explains the reason why the genuine doctrines of the Gospel give offence to mankind to be—"the intrinsic nature of Christian doctrine itself, in all respects utterly unlike any human inventions; the indisposition of mankind to receive it; and the absolute necessity of enforcing it with zeal, and ardour, and perseverance." The first main branch of the inquiry—what is meant by the expression, *being in Christ*—is then introduced. The Dean here protests against its implying no more than that we happen to be born in a Christian country, or "that we are enrolled among real Christians by the 'outward and visible sign,' or form, in baptism, without any necessity for the 'inward and spiritual grace.'" In a similar manner he observes, that the openly wicked "can lay no great stress on their baptism and Christian name; they cannot seriously think that they can be in Christ to any saving purpose; and in general, they will allow that they must become new creatures, or at least, must, in a degree, repent of their evil ways, before the name of Christian, or the baptism of their childhood, can do them any essential good." In this plain and scriptural way does our author speak, when he does speak, on the controverted subject. Instead of unduly magnifying the sacrament and ascribing to them a necessary efficacy, or leading us to place reliance on their outward administration, he openly cautions us against the peril of doing so, and attributes no virtue to them, except as the inward grace of the new creation accompanies their reception and influences the heart and life of the recipient.

From this statement of what it is not *to be in Christ*, our author goes forward to describe what it is. A broken and contrite heart; a

conscience awakened and tender, an understanding enlightened by a view of the Divine holiness, lead the sinner to apply the remedies of the Gospel to his own case. He truly repents of his sin, and confesses it before God. He applies with earnest prayer to God for mercy, and is at length brought in humble faith to receive Christ in all his offices of King, Priest, and Prophet; and thus he becomes one of those who are *in Christ Jesus.* We quote the Dean's observations on this last topic.

"And here I conceive I cannot do better than follow the practice of our very best divines in all ages, who have constantly divided the offices of the Messiah into these three parts, of King, Priest, and Prophet. As our King, he governs and protects his subjects; as a Priest, he makes atonement for their sins; and as a Prophet, he guides and instructs them. If I am in Christ, therefore, I must be understood to receive him in all these characters: I must not select a part of them and reject the rest: this is not to receive Christ; nor is this to be in Christ, according to the scriptural plan. This is a point of immense importance: no man receives Christ, no man is in Christ, who is content with looking at one or two only of his offices, and who feels no need of the third. 'Christ is my Prophet,' says the Socinian: 'I only need a little instruction in this state of darkness and ignorance; I neither need his atonement nor his government.' Again; the Antinomian looks to Christ only as making an atonement, and as satisfying the law of God; and hardens his conscience in the daily transgression of God's holy commandments, and thus makes Christ the minister of sin. And, lastly, the man who views Christ only as placed at the head of a new dispensation; making him his King, his Lord, or his Governor, without considering the other great purposes for which he died; annihilates the great benefits of his sufferings and death, of his instruction and his example, and vainly supposes, as did the ancient Jews, that he belongs to a great Prince or Ruler, who will protect him and make him thrive in this world, and load him with glorious distinctions in the next.—Brethren, there is no end of these delusions: the right faith is, to receive Christ in all his three offices with delight and cordiality. The man who is in Christ has fled to him in penitence, as his Priest, to atone for all his sins. He has no subterfuge on which he relies for pardon, either in whole or in part. This is a very trying point: God will not be mocked; what a man sows he must expect to reap. Again: the man who is in Christ looks to him as a Sovereign, who by his power rules in his heart and subdues his bad passions, and by his Spirit sanctifies his affections, and brings every thought, not indeed into slavish fear and bondage, but into a reverential and willing captivity and obedience. Lastly: the man who is in Christ, considers his Lord and Master and High Priest as his best and wisest instructor in all spiritual things. He reads the holy Scriptures with prayer for a right judgment in every part of them: accordingly, his understanding becomes enlightened and edified; he grows rapidly in grace, and in the knowledge of his Saviour; he is an ornament and an example in his profession; he works out his salvation with fear and trembling, and finishes his course with joy." Vol. II. pp. 13—16.

The second head treats of the "new creature." The transition from the former topic to this is particularly happy.

"If by being in Christ we are to understand that a sense of our natural state of depravity, guilt, and misery, and a hearty acknowledgment of our desert of punishment from the wrath of an offended God; and a sincere longing for deliverance, both from the evil consequence of sin, and from its power and dominion;—if we are to understand that these things have influenced the miserable sinner to flee from the wrath to come, to take shelter in that Hiding-place of which the prophet speaks—or (without a metaphor) to put his whole trust and confidence in God's mercy through Christ, for pardon, for peace of conscience, and reconciliation with God; and, what must never be left out, for strength and courage and inclination to fight manfully, under the banners of Christ, against the world, the flesh, and the devil, to bring forth holy and Christian fruit, and to be Christ's faithful soldier unto his life's end—then it will be easy to see that such new views, resolutions, and principles as these cannot fail to become the foundation of a

new character; a character not only different from the old character of fallen and depraved nature, but in contrast with it, in opposition to it, and eminently deserving the appellation of the new creature. In one word, if this be indeed the essence of being in Christ, the new creature will be the infallible consequence of such a connection." Vol. II. pp. 16, 17.

The change itself consists not in a mere light in the understanding, nor in the possession of any new faculties either mental or bodily; nor is it conveyed by human learning on the one hand, or by any miraculous inspiration on the other. It consists in a new disposition of heart. It is as though the man were made over again,—of the same materials indeed, but with a new taste and new affections. His heart approves the Divine sentence which condemns him as a sinner; and he delights in the holy obedience of the Gospel. In consequence of this change of taste and principles, he gradually understands and feels the devout emotions described so copiously in the book of Psalms—that book which exemplifies in every part of it the feelings and tendencies of the new creature. The writings of St. Paul likewise afford numerous tests of the reality of this new creation in Christ Jesus: and the change implied in it becomes more and more complete as the subject of it perseveres in running the Christian race, and in fighting the good fight of faith. The application of the discourse, as we have intimated, is defective in the Dean's usual pointedness and energy. It concludes, however, with the following striking declaration. Happy would it be for the Church of England, if all her dignitaries, and all her clergy, could honestly join in it.

"Hitherto, by the blessing of God, I have determined to know nothing among you but Jesus Christ, and him crucified; fully convinced, that, wherever the grace of God in Christ Jesus is fairly set forth, it will prove 'the power of God unto salvation;' and that the congregations who receive it faithfully, will become new creatures in Christ; and that He will be made unto them 'wisdom, and righteousness, and sanctification, and redemption.'" Vol. II. pp. 35, 36.

The fourteenth discourse, and the twenty-third, are on the same text, Matt. vii. 7: *Ask and it shall be given you*, &c.: and the insertion of both is a mark of negligence, especially as a considerable branch of the argument in each is very similar. The first is introduced with an answer to the objection raised against prayer, on the ground that the Almighty is already acquainted with our wants. It then meets a second and very different cavil, drawn from the supposition that Christianity is an easy thing. This is one of Satan's suggestions, when men are in health and prosperity. If, however, the conscience become alarmed, and men form resolutions of serving God, the tempter changes his ground, and represents religion as beset with difficulties, and dissuades them from undertaking an impracticable task. By these methods they are deterred from the duty of prayer. The necessity of it, however, arises from the corruption and depravity of our natures, which create such difficulties in our religious course as only God can overcome. The work of religion is a great and arduous work, requiring incessant vigilance, and in which, if we would succeed, we must engage with the whole heart. And who is sufficient for these things? The text affords the answer. Prayer is the great secret of success;—prayer, not the mere form or ceremony, but "the effusion of a sanctified heart, holding communion, through the Spirit, with its heavenly Father and Redeemer;" and perseverance in such prayer is much urged upon us in holy Scripture. After discussing these topics, the Dean proceeds, in his application, to consider the case of declining Christians, and to trace their

melancholy condition to a growing neglect of secret prayer. Their downward progress is thus traced by the author:—

"It frequently happens, that persons who for many years have led a life of careless and worldly vanity, making their happiness consist in a round of frivolous diversions and amusements, have been roused from their slumbering lethargy by various providential circumstances, to the fervent and habitual practice of secret prayer. They have appeared to run well: they have read their Bibles with diligence: their affections were warm, yet steady and rational, and promised an excellent issue. Moreover, they will still at this time own that they were *then* serene and happy in their Christian course, and enjoyed peace and comfort of mind;—yet they are not fond of talking about it, because (if I mistake not) they are thoroughly conscious of a decline, at least, in the vigour of the spiritual life."....."I would most kindly whisper to such persons a question—namely, how proceeds with you at present the practice of that secret prayer in which you had formerly so much pleasure? When you have spent the day as you now frequently spend it, does your closet witness, as formerly, your prayers for a thorough insight into your own character, and for a spirit of self-examination? Are you then anxious to have your own heart exposed to your view, that you may see and deplore your natural taste and relish for earthly things, and may learn to supplicate for a more thorough change of temper, for a renewed heart through Christ Jesus, with sanctified affections that shall influence every action of your lives?

"To own the truth, there is, I believe, no little danger that your former religion may have originated *only* in the fear of God's heavy judgments. You prayed in great fear; you made a duty of secret prayer so long as the fear lasted: but you began to have *some hope;* and with that hope your religious affections, instead of growing warmer, began to wax cold. You supposed you were so interested in the Redeemer as to be safe; and if *safe*, what further ground for anxiety at the Throne of Grace? what ground for further fear and trembling, if you have already worked out your salvation?—My friends, it is not that you say, or even think, these things in a distinct and pointed manner: this might be too gross, and might even defeat the human heart itself, insincere as it is, and prone to self-deception. But it will be wise to examine whether something of this sort is not actually going forward in your minds; and whether, in effect, it is not rooting up your love of private and secret prayer, and rendering you gradually weary of it.

"I do not ask you to tell *me*, but look into yourselves, and see by what steps you were gradually led to leave off the practice of secret prayer. You had no reputation to lose by so doing; therefore you have not that excuse: for secret prayer is between God and a man's own conscience only. As long as you were in earnest, you would not have believed any person who should have told you that a spirit of true Christianity and a neglect of private prayer were consistent with each other: but, by one step after another, you have learnt to maintain that a hope of heaven, a life devoid of secret prayer, and an indulgence in earthly vanities, may suit one another tolerably well. Conscience has, I dare say, been troublesome; but time and habit, with a well-contrived selection of what you call innocent gratifications, effect the purpose. Alas! in many instances the time of bringing such decay and backsliding about, is much shorter than might be supposed: the stone that rolls down the hill, after it has acquired some velocity, increases its speed at a prodigious rate. Probably you have been laughed at by some as over-religious; or you have been chided by others; or worldly prospects of advancement, gains, and pleasures, have exerted their commanding influence, and intercepted your fair views and hopes of religious progress."...."I own that I have very little hope of doing good in the way of disputing and debating with declining Christians concerning the niceties of their conduct. Sometimes, indeed, there are put, by tender consciences, with the best intention, cases which it may be very proper to consider and resolve; but they are oftener marks of a decay of true Christian principle, and discover an anxiety to quiet a mind troubled and dissatisfied with its own proceedings. A pious and excellent prelate has observed, that what men call considering their conduct, is in many cases little

more than explaining away their duty. I therefore rarely attempt to give precise or satisfactory answers to questions, which, I observe, never fail to have *one* tendency; namely, to lower the strictness of Gospel-morality, and make inroads and depredations on Gospel-principles. By far the best and most successful way of treating such characters, when they really wish for advice, is to go the opposite way to work;—to excite in them a fervent disposition to ask, to seek, to knock; to raise in their consciences an uneasiness on account of their living in the neglect of private prayer; to shew them the imminent danger they incur by living a prayerless life, and neglecting communion with God. There is no end of disputing with them concerning the lawfulness of particular practices: instances will perpetually occur where it is extremely difficult to decide the point; and you will observe that their leaning is constantly to the side of a relaxation of the holy, spiritual law of God. In many cases of this sort one can make no decision, beyond a declaration that the safe side is to avoid the practice which you cannot approve; but in this way, still I observe, the Gospel-principle is neither established nor improved. Like the Apostle, therefore, I begin at the foundation: I say, 'Repent, and believe the Gospel:' learn to know your lost state by nature, and the recovery of the lost image of God by Jesus Christ: learn to hunger and thirst after righteousness: learn to seek for the living water of the Gospel, and to bring every thought into captivity to the obedience of Christ. In this way you become true returning penitents, and are sent back into your closet, where, on bended knees, you learn that you are to consider yourself here on earth as a stranger and pilgrim, and to set your affections on things above: and when you have learnt this, I am greatly mistaken if you will then need to be warned, that you cannot safely mix with the world and follow its customs, that you may not spend much time in the usual amusements and diversions of the multitude, and that there is danger by these means of damping your spiritual ardour in the private intercourse with your Maker and Redeemer." Vol. II. pp. 55—64.

We think this common but most alarming case is very skilfully treated. Every thing is exhibited to the life. The reader's heart responds to each sentence; and we cannot but earnestly hope and pray that many who read the extract, may be stimulated by it to a sincere and cordial return to God, and to the ways of spiritual and holy obedience.

The second discourse on this text begins with the weighty observation, that the promise not only forms an encouragement to prayer, but also indirectly conveys the material information that there is something for which we ought to ask, something to be obtained by asking and seeking, which will not be obtained by those who continue in a state of indolence and indifference. "This single consideration," the Dean conceives, "gives us a new view of all scriptural admonitions of this sort," and "adds much weight to the meaning of the scriptural inducements to prayer."

"It is also," he observes, "in direct opposition to all those false glosses and misinterpretations of the word of God which would represent men, who in a Christian country profess themselves to be believers of revelation, as having, in our times, nothing to do but to read the Scriptures and exercise their natural faculties in comprehending their meaning, and, lastly, to practise the precepts contained in them. It is very true we are to exercise our natural faculties in reading the Scriptures, but there is this important distinction between the Bible and any other book: in the studying of any other book, there is no where any well-grounded promise of Divine assistance to open its meaning; whereas in the case of the holy Scriptures there is not only a promise of spiritual illumination, but it is also declared, in express language, that 'the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned.'

"Let us thoroughly understand this matter. It might have pleased our Heavenly Father, for any thing we know, to have furnished his creatures with a revelation of which they were to make the best use in their power, without any

further promise of help or elucidation of its meaning. Darkened as we are in our understandings, and depraved in our wills, we ought still to have been thankful for any, the least light which God had been pleased to vouchsafe to his sinful subjects; we ought to have received with gratitude, and without a murmur, the very crumbs that fell from our Lord's table. And again: for any thing we know, it might have been consistent with the mercy of God that the Bible should have contained greater communications, more explicit declarations, less mysterious demonstrations of the Divine goodness; so that, though poor and ignorant and ill-disposed as we are by nature, there might have been such a blaze of supernatural light diffused through the world, such an unclouded brightness of the Divine will, as might have pervaded the heads and hearts of the poor, fallen, wretched descendants of Adam; so that they might not individually have stood in need of those constant supplies of grace which they are now exhorted to pray for continually, and without which they become the perpetual sport of Satan and his devices. These things, I say, for aught we know, might have been; but I mention them merely for the sake of shewing that we have no concern with such fictitious and imaginary cases: we have nothing to do with such revelations of the Divine will as may be conceived either less clear, or more clear, than that which is contained in the holy Scriptures." Vol. II. pp. 307—309.

Of [illegible] these acute remarks, our author enters more particularly on the refutation of the dangerous opinion, that in reading the Scriptures, we are not to expect any assistance for understanding them beyond that which is to be derived from the exertion of our natural faculties; and he shews clearly that those who are satisfied with the knowledge of scriptural truth which is thus obtained stop short of salvation. The assistance of the Spirit of God is still indispensable; and in nothing is the true penitent more convinced that he is right than in applying, by earnest prayer, for a right judgment and understanding in all things, as well as for holy affections, and for grace to incline his heart to a godly practice. The application of this discourse is full and striking: we give only two brief extracts from it.

"In your worldly concerns you may have employed much time and intense study and application, and have displayed great penetration and sagacity throughout your whole lives; yet I am not sure whether a single hour of the exercise of your parts, sagacity, and abilities has ever been employed by you on the one thing needful,—in knocking at that door of God's grace of which my text speaks; that door where no earnest applicant was ever denied entrance. Now, let me suppose some of you to be well advanced in life, and to have managed well every thing that has fallen in your way: no man, that knows you, questions the strength of your understanding, or the cultivation of your faculties: yet not one particle of that wisdom which you have employed on worldly things, has ever appeared in the care of the soul. Will you hastily reply, 'What can we do more? We have been diligent and upright: we have filled the station in which we were placed: and we are aware that we are all frail and imperfect creatures.' It will be a poor answer at the Last Day, to insist on frailties and imperfections as an excuse for a thorough disregard and neglect of religious improvement. Why have not you been as diligent and as careful in daily and in habitual prayer at the Throne of Grace for spiritual illumination, as you have been in your trade, your merchandize, your studies, or any other worldly employment? Will you venture to say that your motives for worldly attainments have been greater than for spiritual ones? Did your worldly merchandise promise pearls more precious than the Gospel promises to secure for you? Or have your earthly friends, and the partners in your concerns, been more faithful and steady in their attachments, than the Son of God, who laid down his life for you, and who invites you to ask, to seek, and to knock at his door, for pardon, peace of conscience, wisdom, righteousness, and sanctification?" Vol. II. pp. 317—319.

"I inquire, by the test of facts, whether you are petitioning for right views of the religion of Christ, and for a sound and fruitful practice in all holy

conversation and manner of living. If, as merchants, men of property, or men of business in general, you knew that by continued application at the Throne of Grace you might increase your estates, mend your incomes, advance yourselves and your families, I have no doubt that most of you would soon be exemplary in the discharge of this great duty: you would pray much in secret; you would impress the practice much on your relatives and connections; your houses would be houses of prayer and supplication. I hope it is not in my nature to say a harsh thing, except in the reasonable prospect of a great and momentous good: nevertheless, it is my business to state this awful alternative. If you are not in a state of prayer, you have no pretensions to be in a state of salvation:—it is your business to profit by the advice." Vol. II. pp. 331, 332.

The fifteenth discourse, on the words of Elijah, *How long halt ye between two opinions?* &c. (1 Kings xviii. 21.) presents a somewhat new aspect of the sentiments and manner of Dean Milner as a preacher. It is a powerful and commanding expostulation with the great body of careless and irresolute persons who are fluctuating between religion and the world. We can readily imagine that such a discourse, enforced with the earnestness of voice and manner which distinguished the Dean in the pulpit, must have left a strong impression on his audience. Even in reading it, our attention is forcibly awakened. Much more, then, must this have been the effect when every sentiment flowed warm from the heart, and was addressed with an affectionate energy to a numerous congregation. The only passage, however, we mean to quote from this discourse, excellent as it is, is the exordium, which we particularly recommend to the candid and deliberate consideration of every minister in the kingdom.

"Addresses from the pulpit on nice and controversial questions in divinity, however entertaining, and even instructive, they may sometimes prove to learned critics, seldom do much good to the people in general. Those who hear me frequently, know that I constantly avoid discussions of this kind. Even the disputes respecting Calvinism, which of late years have very much agitated men's minds through the medium both of the pulpit and the press, I have never so much as once mentioned; deeply convinced, as I am, that the Scripture doctrines of grace, of salvation by Jesus Christ, and renovation of heart by his Holy Spirit, are the subjects on which the great stress ought to be laid; that a mere head-knowledge, whether the Church of England be or be not Calvinistic, will not help a man one hair's-breadth forward in the road to heaven and happiness; and that heat and contention about such points serve only to sour the temper, engender pride, and divert the mind from its proper business and concern—the care of the soul.

"A preacher, however, is always in his right province when he employs his powers in protecting his congregation from errors in essential doctrines; and I observe, that by avoiding unnecessary disputes he will have more leisure for this most important part of his duty. I endeavour, therefore, at all times, to regulate my own practice by the great distinction of essentials and non-essentials; and though my text this morning might possibly lead several persons to expect a controversial harangue on some intricate article of religion, yet my hearers in general, provided they judge from the past, will not, I am persuaded, be disappointed when they find me applying the advice of Elijah to our own times and circumstances—to the mass of the inhabitants of any large town or city in Christendom,—and endeavouring to take any vantage of that great and holy prophet's example, for the purposes of substantial and practical improvement in our spiritual concerns." Vol. II. pp. 68–70.

Our readers must not be displeased if we are backward to spoil, by further extracts, the effect of a discourse which we have not room to exhibit in an adequate manner. The chief fault in it, as it is now published, seems to us to be, that a page of explanatory statement (p. 92.) is interposed in the midst of the concluding application, which should have been introduced at a much earlier part of the sermon.

The next subject treated is self-examination, from 2 Cor. xiii. 5: *Examine yourselves, whether ye be in the faith.* It is of a character very different from the preceding, but of at least equal excellence. In the first part the preacher labours to convince the merely nominal and formal Christians, who ordinarily compose the mass of congregations, that they stand in need of the proposed scrutiny. In the second, the progress of the true penitent in real religion is described by means of a series of examinations. If our readers desire to see a thorough exposure of that unsound scheme of Christian doctrine which consists in the notion of a mitigated law, and which is adopted by thousands at this very moment in England, let them study the first division of this sermon. If they would then wish to trace the rise of genuine penitence, and of sincere and spiritual faith and love in the breast of the real Christian, let them attentively weigh the second. Both these topics are of the last importance, and are very commonly misapprehended; but they are treated by our venerable author with great wisdom and discrimination. He appears to us quite as much at home here, as in any of the various questions which he had previously considered. This sermon is, however, on the whole, one perhaps more adapted for the closet than the pulpit. It is also less Scripturatory than most of the others, and less deformed by transpositions. Our space does not permit us to attempt a selection of passages: we shall confine ourselves to a part of the peroration.

"Brethren, when I look on a congregation of such magnitude as this, and consider that in a very few years every one of us will be in eternity, I confess that I feel my mind deeply affected with thoughts of the invisible world, and the importance of spiritual things. The dismal sound of numberless passing-bells, announcing the departure of many from this world; the melancholy sight of graves and coffins; with 'Earth to earth! ashes to ashes! dust to dust!'—these things to the eye of wisdom appear, as they are, not imaginations, but realities: in spite of the world and its delusions, they demand attention, they arrest the judgment, and, for a moment at least, they moderate the passions. Yet what is there in all this affecting scenery, thus denoting the extinction of the body; what is there in the loss of friends, of health and beauty, and of all that is pleasant to the eye or that belongs to the pride of life, which ought to be compared with the loss of the soul in hell? 'There the worm dieth not, and the fire is not quenched.'

"Brethren, it is exceedingly useful to bring these realities often into the contemplation of our minds. For example, if both the preacher and his hearers would endeavour, this morning, to view their prospects of life in this world, and of eternity in the next, with the same seriousness with which we certainly shall view them at the Day of Judgment, there could be little doubt but that, on the one hand, I as a preacher of the everlasting Gospel should solemnly disclose to you the whole counsel of God: I should earnestly exhort you to 'examine yourselves, whether ye be in the faith;' I should warn you against all such subterfuges and deceits as might prove your ruin; I should dare to keep back from you no good advice, however disagreeable to your feelings, or however liable to give offence. On the other hand, brethren, would you but realize to yourselves that great change, which is even at the door; would you preserve on your minds the impression of an eternal and immutable sentence just going to be passed; you would take no offence at the severe or harsh representations of the preacher—nay, even your curiosity would be repressed, so as to think little about the person who has exhorted you to self-examination: you would not be contented with loose conversations about him, or the truths he has delivered;—in a word, your attention would be mightily drawn to the consideration of your own state and condition before God; you would be apt to reflect that much may depend upon the use you shall make of the few inestimable moments that are left you. On the score of Gospel-advantages, it cannot be but that many who now hear

me must be conscious of the great privileges they enjoy, and have long enjoyed; and it is my duty to put them in mind that they serve a Master who will expect an account to be given of the talents and opportunities entrusted to their care and management." Vol. II. pp. 133—136.

The seventeenth discourse, on Rom. vii. 18, *I know that in me, (that is, in my flesh) dwelleth no good thing*, begins with vigour, and gives the promise of a discussion inferior to none in the volume; but it falls off, after about ten pages, in so extraordinary a manner as to excite the idea that we have the continuation designed for another text appended to the one before us. Whether this be so or not, the discourse, in its present state, ought by all means to have been suppressed. Still it abounds with fragments so excellent, that we the more regret the ruined state of the edifice to which they belonged. Let the following passages speak for themselves.

"Brethren, it is in religion, and the study of the Bible, precisely as in all other subjects,—the true meaning of the writer is to be collected by a strict attention to the times and circumstances under which his declarations are made. When St. Paul is exhorting his converts to a practical diligence, he calls forth their energetic exertions by the most powerful arguments that can be imagined. He tells the Corinthians there is a 'prize' to be obtained: 'So run,' says he, 'that ye may obtain.' And again, 'Every man that striveth for the mastery, is temperate in all things. I therefore so run, not as uncertainly .... but I keep under my body, and bring it into subjection; lest 'that by any means, when I have preached to others, I myself should be a cast-away.'

"But when this very Apostle would impress distinctly on the minds of men the real condition of mankind, both as fallen depraved creatures, and as converted to God, by his grace in Christ Jesus, to serve him in good works all the days of their lives, he is most pointedly cautious in guarding them against mistakes: then he would have them know, that no labour or exertion of their own could ever deliver them from their lost state; that state of condemnation in which they were born. There is, he tells them, that in their nature which would bring them into captivity to the law of sin: and though in the 'inward man,' by which term he denotes the condition of every true convert, there is a will to do good, even a delight in the law of God; yet so powerful, so active, and so harassing are the remains of the body of sin and of natural depravity, that this great and good man, this very favourite of Jesus, mourns over the struggle which is constantly taking place between the carnal and the spiritual principle throughout the whole course of the Christian's warfare in the present world." Vol. II. pp. 139, 140.

"Brethren, I know no part of holy Scripture so peculiarly adapted to correct and eradicate that erroneous and destructive high opinion of the natural powers of man, which prevails among many persons, as the whole history of the life of St Paul. All the parts of his conduct taken together—his particular confessions, his lamentations, and his prayers—all conspire to convince a thinking student of the Bible of this great truth, which the Article of our Church most explicitly declares, that 'man is very far gone from original righteousness, and is inclined to evil;' and that without the preventing grace of God he can neither, in the first instance, begin to do good works, nor persevere in doing good without its co-operation, even when he has a good will.

"The example of so eminent a saint as St. Paul, together with his positive declaration as an inspired writer, who received his commission from Christ himself, one might have supposed abundantly sufficient to silence all objections, evasions, and subterfuges on this subject. But woful experience shews it not to be so. Still men go about to establish their own righteousness, and, like the Jews of old, do not submit to the righteousness of God. Men pretend to believe the Scriptures; but they do not cordially believe, with the Apostle in my text, that in their flesh 'dwelleth no good thing.' Men profess to be firmly attached to the Establishment; yet many do not believe our own Seventh Article of religion, 'That man is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit.' But you will observe, that this

opposition to true doctrine usually appears among those who are of a refined and speculative turn, and have never been exercised in the practical warfare of Christians. Men of this stamp are apt to indulge themselves in much vain conceit of the sufficiency of their natural powers;—and there is an important practical use to be made of their case; namely, that this their very opposition to the truth is in itself a strong argument of the existence of the natural ignorance and blindness against which they contend. It appears to me extremely plain, that nothing can account for this disbelief of the depravity of our nature, but the perverse operation of the depravity itself, which blinds the eyes and hardens the heart, and prevents a sincere reception of the great medicine of our nature.

"On the contrary, all those who have been strongly exercised in godliness, who have laid aside impediments, fought the good fight, and run the race for the prize set before them, have agreed and do agree in sentiment on this head, and express themselves with one voice, That amidst the numerous enemies with which they are beset—namely, their visible enemies in the world, and their invisible ones through the agency of Satan—there is none so dangerous and so active, none that calls for such incessant care and watchfulness, as their own evil heart: for, such are the remaining seeds of corruption in the very best of men, that they constantly need the grace of God: they need both preventing and co-operating grace, insomuch as that they do not find how to perform the good which in their enlightened judgment and will they cannot but approve." Vol. II. pp. 144—146.

The resolution of Joshua, *As for me and my house, we will serve the Lord*, (Josh. xxiv. 15), is the next subject in the volume. The topics treated of in the first and largest division of the discourse are thus recapitulated:—

"1. The nature, the meaning, and the extent of Joshua's holy resolution to 'serve the Lord.'

"2. The necessity both of legal and of evangelical exhortation. The first produces humiliation, from a sense of guilt and of inability; and the second encourages penitent sinners, by promises of pardon and spiritual help to overcome sin.

"3. These exhortations of both kinds, legal and evangelical, are the more necessary because naturally we are extremely ignorant of these Gospel-remedies: all that we know either of the one or the other by nature, is very slight and imperfect.

"4. We are not only ignorant, but have false notions. The Pelagian notion of doing God service purely in our own strength, sticks very close to us by nature, and is very destructive.

"5. Yet we are not to run into the opposite extreme; and suppose we are not to use our faculties in the business of religion. This error is quite as mischievous as the former.

"6. The true Gospel-scheme answers every objection, and supplies every want. It is a scheme which could never have been invented by human skill. There is nothing like it in any book but the Bible. It brings glory to God and happiness to man." Vol. II. p. 197.

The observations on the opposite errors of Pelagianism and Antinomianism are admirable.

"Mere human resolutions, made in the weakness of human nature, will never be efficient for the service of God; will never either subdue the bad passions of a carnal man, or implant in him holy affections. The mere supposition implies a doctrine that daily slays its thousands and its tens of thousands, a doctrine that suggests the groundless fancy that you can keep a part of the holy law of God, and that your observance of that part is the cause of the rest being forgiven you; a doctrine not the less dangerous because it is so much the belief of the multitude. Christ's flock is, and always was, 'a little flock.' Happy would it be were this Pelagian doctrine merely an error in speculation! whereas, in fact, it vitiates and defiles the very source of every practical Christian stream; and while it holds forth a plausible and delusive pretence to purity of principle, and to having entered, as it were, even into the holy of holies, it is found on examination not so much as to have passed the threshold of Christianity.

"How copious are the holy Scriptures in teaching the inability of man! 'Without me,' says the Divine Saviour, 'ye can do nothing.' Then how re-

markably explicit is our own church on this head! 'We have no power,' says the Tenth Article, 'to do good works without the grace of Christ preventing us that we may have a good will, and working with us when we have that will.'

"Great and dangerous as is the Pelagian error of resting on human abilities and human performance, there is yet another, which, though by no means so common, is yet quite as mischievous, and as destructive of all true service of God,—the error of those who would maintain that, because the Saviour is described as a complete Saviour, and gives to his real servants the power both to will and to do his service, therefore there is in this business no place left for the exertion of our natural faculties. Whoever takes the matter thus, most grievously misapprehends the Gospel dispensation. For, always most carefully observe, that in that great change of heart called conversion of the soul, the Spirit of God makes use of our natural faculties, our faculties as men. He does not give new faculties, but new principles of action. He enlightens the darkened understanding; but it is still the understanding of a man on which the Divine operation takes place. And so it is with the will and affections: these, in the new creature, are placed on new objects; but they are nevertheless the will and affections of a man. And these, in the conversion of a sinner, are not to lie dormant, but must be called forth into the most vigorous exercise." Vol. II. pp. 187—189.

The sermon, taken in the whole, is not amongst the most favourable specimens of our author's manner, though containing passages of very considerable power. But our contracting space forbids us to go on with farther quotations; nor is it necessary. We have said enough, we trust, to give our readers a fair view of the excellencies and defects of these volumes, so far, at least, as any observations of ours, or any series of extracts, can accomplish that end. It may suffice to state, that the nineteenth and twentieth sermons are on 1 Cor. ii. 2, *For I determined not to know any thing among you, save Jesus Christ, and him crucified;* the twenty-first is on conformity to the world, from Rom. xii. 2; the twenty-second, on the words of the dying Patriarch, *I have waited for thy salvation, O Lord*, Gen. xlix. 18; the twenty-fourth, on our Lord's rejoicing in spirit, Luke x. 21, 22; the twenty-fifth, on the character of Nehemiah, Neh. v. 15; and the last, which deserves particular notice, and is amongst the best in the whole work, from Luke ix. 26, *Whoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.* From this discourse we shall give only a single extract, on a most important subject, and we particularly recommend it to the attention of our clerical readers.

"Those who frequent sick beds have often occasion to lament, even in the last hours of worldly men, that ignorance of the true way of salvation of which the holy Scriptures speak so largely. Men of the most cultivated understandings are found to know nothing of the way of the acceptance of a sinner with God by faith in the Saviour; nor of the renovation of heart by the Spirit. They have either carelessly passed over these important doctrines, or they have heard them explained with so mischievous a licence of interpretation, that their departing souls are lulled into the most dangerous security.

"When you examine such candidates for eternity, often, very often, you can obtain no better answer than some vague, unfounded, obscure hopes that 'God will be merciful, and not extreme to mark what is done amiss;' and that, in general, they trust they are as good as their neighbours:—that they never wished any person harm; that they have long practised a sincere obedience; and are sorry, perhaps, for the many imprudences of their juvenile years.'

"If experience did not convince us that the thing continually happens, it might scarcely seem credible that any inhabitant of a Christian country should be on the edge of the grave in this dreadful state of ignorance. To humane and considerate persons, no scenes can be so distressing. Death stares a man in the face: he regrets the past;

he dreads the future: he would give the world for a little more time; he entreats the physician to do his utmost, and he is most punctual in obeying his injunctions: he calls upon God with great earnestness to spare his life: he promises reformation of conduct; and he really thinks, that, if his prayers are answered, the care of his salvation shall in future be the great business of his life. Too often all this is represented by profane persons as the effect of weak animal spirits, and of unreasonable and superstitious apprehensions; whereas, in good truth, the trouble and anxiety of a careless sinner on the approach of death is the only reasonable fragment of his life.

"I have no satisfaction in describing to you the difficulties and perplexities of such a situation. Perhaps the bodily distemper does not permit much to be said to him; perhaps his only apparent chance of recovery depends on tranquillity both of body and mind; and perhaps there is danger of exciting much tumult of passion, affection or alarm, in opening to him his real condition. Then, possibly, the man has some suspicion that all is not well with him respecting eternity: he is not quite hardened: he remembers, or the good Spirit of God suggests to him, some expressions of an instructive sermon or conversation: he is in confusion; he is ashamed to speak out, and he needs a spiritual adviser. It may be he has been heard *to pray* in secret, and in penitent language; and his physician ascribes a bad night, which he has had, to religious fears and scruples, and forbids the admission of any earnest and zealous clergyman. It may be the man is besieged by his own friends, who thwart his requests, and endeavour to quiet his conscience by speaking peace to him, when there is no peace; by poisoning his mind with pharisaical reflections on the many good-natured actions he has done; and by thus preventing a true peace of mind from growing out, of a sound contrition for sin and a steady application to the Redeemer's merits.

"No man on earth, I acknowledge, knows how to give general directions respecting what is to be done in tremendous cases like these; and therefore I attempt no such thing: but this I say, if a spiritual adviser be not entirely ashamed of his Saviour, and of his professional duty, there is now presented a very favourable opportunity for exhorting the relatives, the familiars, the friends, and attendants, of the sick man. Now is the season for sowing good seed in many families, who in their prosperity would turn a deaf ear to all spiritual advice. Now is the time to attack deep-rooted prejudices, and vague notions concerning the natural goodness of the heart; concerning humanity and kindness to fellow-creatures, the strength of passion, the mercy of God; and, in short, a long train of misconceptions, all tending to puff up the vanity of man and make him respectable in his own eyes; all tending to lessen the severity and strictness of God's law, and to take away the necessity of the Redeemer's merits, and the assistance of his Spirit." Vol. II. pp. 439—443.

In offering a few remarks in conclusion, we would first observe, that the testimony of a man like the late Dean of Carlisle, the successor to the chair of Newton, and in many respects one of the first men of his day, to *the characteristic truths of the Gospel of Christ*, is a circumstance of real importance. No person of the least candour can affect to undervalue the eminent powers of intellect which distinguished him; and amidst the sad decline from the great principles of the Reformation, which has made the most unsound schemes of religion fashionable in our day, it is delightful to see such a mind as his bowing with child-like simplicity to the doctrines of the Cross, and laying again the old and too much forgotten foundations of "the Gospel of the grace of God."

This is the more important, because the *remarkable caution, and indeed abstinence, of the Dean on the tenets which are properly Calvinistic*, must add great force to his testimony. We have scarcely ever met with discourses more free from any thing like sectarianism. The vital truths of the total corruption of our nature, of justification by faith only, and of the regeneration and sanctification of our fallen nature by the blessed Spirit of God, form the broad and solid found-

ation on which he builds. The deep mysteries of the Divine purposes are wisely left in the obscurity in which the Scriptures have placed them, and are not made the topics of popular inculcation, or controversial discussion. Whatever view the Dean may have had of the probable import of the language of Scripture and of our church on these hidden depths; in his public instruction, he follows throughout the example both of Scripture and of the church, in not mingling his speculations on such incomprehensible points with the matters more directly and essentially connected with man's salvation.

This wise and discreet conduct appears to have arisen from a *vivid and penetrating conception of the importance of eternity and the value of the souls of men.* We earnestly propose to the imitation of the clergy the affectionate and affectingly solemn manner of these discourses. The whole soul of the preacher is obviously occupied with one idea—the unspeakably awful nature of the work in which he is engaged. He is addressing immortal, but sinful and perishing, creatures, in the presence of their Saviour and Judge, and on the margin of the grave, which, if he cannot rouze them to consideration, will prove the threshhold of that place of torment, where the worm dieth not, and the fire is not quenched, and from which there is no redemption.

In this lies the secret, as we suspect, *of his having fixed so remarkably the attention of his hearers.* We listen, because he is in earnest, and speaks to us with affectionate seriousness. The attention cannot flag under such appeals. Let ministers who are anxious to reach the hearts of their hearers, be persuaded to imitate this peculiarity in the sermons of the Dean of Carlisle. A cold discussion never can arouse the consciences of men. Formal criticisms, finely-adjusted periods, mere decorations of style, are lost on the mass of mankind. But let a deeply-seated affection express itself, and the heart of man is gained, and it responds to every appeal which is made to it.

To guard this warmth from disorder, the preacher of the Gospel should further follow the example of our author *in thoroughly understanding the subject of which he treats.* It is impossible not to admire, in the volumes we have been reviewing, the luminous manner in which every topic is illustrated. The author completely understood his subject; he grasped it with a firm hand, and then he explained it and enforced it on his audience. And every minister who would succeed must do the same. No one can hope to preserve the attention of others by confused and obscure statements of questions only half comprehended: he must himself *study* the truths which he wishes to teach to others.

Their adaptation to the particular state of his congregation is a further excellency in these discourses, which must have contributed to the great end of exciting attention. Almost every variety of character likely to be found in such an assemblage is delineated, painted we had almost said, to the life. A diligent study of the Scriptures, a careful observation of the characters of men, and a vigilant attention to the operations of their own minds can alone supply ministers with the materials of such faithful portraits. And though they may not hope to attain the same skill in this respect which distinguished the Dean of Carlisle; still the more intimately acquainted they become with the springs of human conduct, the more familiar they are with men's business and bosoms, and the more they are able to discriminate the varying shades of character and motives in classes of persons who may yet, in many respects, resemble each other, the more likely are they to reach the conscience and affect the heart. Men are naturally interested when they observe their own lineaments accurately pourtrayed; and being obliged

to recognize the likeness, they may be led, by the grace of the blessed Spirit, to follow the course of the instructor who has so skilfully and faithfully exhibited it to their view.

The constant and intimate union of the doctrinal and practical parts of religion may again be properly mentioned as strongly recommending the sermons before us, and as contributing greatly to the interest they are calculated to excite. And the union of which we speak is not a confused, or inconsistent, or obscure mixture, but that natural and harmonious connexion and dependence of which the Scriptures never lose sight. Merely doctrinal discourses, however orthodox, and, abstractedly considered, however valuable, fail to move the affections. It is doctrine brought home to the heart, exhibited in its just relations, pressed as it bears upon our own happiness, traced in its operation, and displayed in its influence and effects on our sanctification, comfort, peace, and salvation, which really attracts and wins the hearer. Mysterious truths, crudely enforced, revolt the prejudiced, mislead the inquirer, and injure the sincere and humble Christian; while the same doctrines scripturally exhibited tend to soften the obdurate, to guide the young and inexperienced, and to nourish and edify the more advanced Christian. They then stand in sermons as they stand in Scripture—not theoretically deduced, or dogmatically marshalled as on the field of controversy, but clothed with the holy attributes, and surrounded by the influential motives, and leading on the spiritual affections, which give them so much both of their beauty and their force.

We mention only one more characteristic of the volumes before us, and that is *the high standard of conduct which they propose to the true Christian.*—The venerable author seems every where to entertain an elevated opinion of what the servant of Christ ought to be; of his holy vocation; of his infinite obligations; of the constant necessity of vigilance and prayer; of the arduous work he has to achieve; of the strict example he should propose to others; and of the tender and simple-hearted piety he should cultivate himself. He appears also to have a vivid apprehension of the numerous enemies that surround him; of the inward corruption which he has to subdue; and of the unspeakable peril of stopping short or turning back in his Christian course;—while to the declining Christian who has become remiss and negligent, there is more said, and said pointedly, in these two volumes, than in most others which we know. The rule of Christian practice is not lowered in compliment to the prevailing manners or fashion of the day; but the sincere believer is called steadily to place before him the scriptural model of fervent love to the Saviour, humble reliance on His grace, unremitted communion with Him by His Spirit, and ceaseless dedication to His service in "all holy conversation and godliness."

If we were asked in what light these sermons appear, as compared with those of the eminent brother of the Dean, we should perhaps say that they bear about the same relation to them as the Continuation of the Ecclesiastical History does to the preceding volumes. In the Dean's sermons, as in his portion of the History, there is more of powerful intellect and discriminating judgment; but less perhaps of that long exercised familiarity with the peculiar truths of Christianity which the habits of the elder brother, as the minister of a parish, insensibly communicated. In all great and essential truths, the two brothers agree. In originality and force of genius, in the able delineation of character, in his powers of argumentation and extent of knowledge, the Dean is undoubtedly superior. But in what may be called the experimental details of religion, in describing the exercises

of the mind under the influence of the doctrines of grace, Joseph Milner may be considered as having the advantage. We should think the Dean's sermons better adapted for persons of intellect and education, as yet comparatively unacquainted with religious truths; and Joseph Milner's, for the great mass of persons already familiar with the doctrines of Scripture. The former takes the worldly man by the hand, addresses him with affection and earnestness, detects his fatal errors, and presses upon him the supreme importance of the Gospel of salvation. The latter speaks to hearers already accustomed to the language and the claims of truth, and commends that truth to their further attention and practice. They both fail in the orderly discussion of their subjects, and in attention to those most common rules of composition which are without doubt very subservient to utility. They both excel in simplicity, force, originality, and faithfulness. It is to be remembered, however, that the sermons of Joseph Milner were edited with great care, and during the life of his brother, and therefore with as little disadvantage as was possible. We need not again state the opposite circumstances which have attended the volumes of the venerable Dean. We will rather conclude with exciting our readers to bless God for both these eminent divines afforded in these latter days to his church, and with humbly imploring Him that a succession of such men may be raised up to espouse the cause for which they laboured, and to transmit to the latest posterity those great scriptural doctrines of the Reformation which their whole lives and writings, and more especially their joint labours in the Ecclesiastical History, tended so successfully to revive.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication;—Memoirs of Mr. Pitt, by the Bishop of Winchester;—The last Nine Years of the Reign of George II. by Horace Walpole, Earl of Orford, from the MSS. found sealed after his death, to be opened by the first Earl of Waldegrave who should become of age after the year 1800;—J. L. Burkhardt's Travels in Syria and Mount Sinai;—The late Professor Dalzell's Lectures on Greek Literature, by J. Dalzell;—Voyage to the Polar Sea, by Captain Parry;—A History of the Quakers, by R. Southey;—An Account of New South Shetland, by Captain Rogers.

In the press:—The Vision of Judgment, a Poem, by R. Southey;—Life of Archbishop Bancroft, by Dr. D'Oyley;—Metrical Legends of Exalted Characters, by Joanna Baillie;—The Works and Life of Professor Playfair;—The State of Science in France, by Dr. Granville;—Travels in Northern Africa, by Lieut. Lyon;—A Digest of the Various Readings of Hebrew MSS., and of the ancient Versions of the Old Testament, forming a Codex Criticus of the Hebrew Bible, with a Preliminary Essay, by the Rev. George Hamilton, A. M., Rector of Killermogh, in the Diocese of Ossory;—Mr. Dudley's work on the System of the Bible Society, which has been delayed by the severe and long continued illness of the author. It embraces a succinct review of the effects of the system, both direct and collateral; and the length to which it has, necessarily, extended renders an advance of price to Non-subscribers unavoidable;—Remarkable Providences; by Joseph Taylor, Author of the Instructive Pocket Companion, &c.;—The Articles of the Church of England, illustrated by Extracts from the Homilies, Nowell's

Catechism, Jewell's Apology, and the Liturgy, and confirmed by Passages of Scripture; by the Rev. W. Wilson.

Oxford.—The members of Jesus College, Oxford, have offered the following Prizes:—For the best Essay in the Welch language, on "the Advantages likely to accrue to the Principality from a national Biography," 20 *l*.—For the best Translation into the Welch Language of the first of the Sermons on the Sacrament, by the Rev. John Jones, M. A. of Jesus College, Archdeacon of Merioneth, Bampton Lecturer for the present year, 10 *l*.—For the best six Englynion on the words of Taliesin, "Cymru fu, Cymru fydd," 2*l*.—To the best Welsh Reader in Jesus College Chapel, 6*l*.—To the second best Welch Reader, 4*l*.

Cambridge.—Sir William Browne's Medals. The subjects for the present year are: For the Greek Ode, Ὠκεανος ὁ Ὑπερβορεος. For the Latin Ode, *Maria Scotorum Regina*. For the Epigram, Ἐπαιζεν ἁμα σπουδαζων.—Porson Prize: The passage for the present year is from Shakespear's Othello, Act I. Scene III. Othello's Apology, beginning with

"And till she comes, as truly as to heaven;"

And ending with

"Here comes the lady, let her witness it."

FRANCE.

Royal Athenæum of Paris.—The programme of the Royal Athenæum of Paris, for 1820, assumes that the Society is now in the thirty-sixth year of its establishment, under the successive names of Museum, Lyceum, and Athenæum. It has weathered all the storms of the Revolution, having never suspended its labours. From its sittings have issued a number of celebrated works, such as the Course of Literature of La Harpe, the System of Chemical Knowledge of Fourcroy, the History of Italian Literature, by Ginguiné, &c. besides daily Lectures on different branches of the Sciencos. Under the name of Museum, Pilatre de Rosier was its principal support; but in 1785, after his death, Monsieur (now Louis XVIII.) assisted by characters of rank and talents, enlarged its plan, appropriated till then only to the Sciences. It then assumed the name of Lyceum.

ITALY.

Some new discoveries of great interest have been made in the Vatican Library by M. Mai, the principal librarian. In a Greek palimpseste manuscript (a manuscript in which the first writing has been effaced to make the parchment serve a second time) containing the Harangues of the orator Aristides, the learned librarian has discovered a part of the Extracts of Constantine Porphyrogenetus, belonging to the Chapters of Sentences, Harangues, Succession of Kings, Inventors of Things, and Sententious Answers. As the Byzantine Prince had made extracts from a multitude of historical and political works which have been long lost to the world, this discovery is considered to promise an ample harvest of gleanings. M. Mai announces, that he has discovered parts of the lost books of Polybius, Diodorus Siculus, and Dion Cassius, and fragments of Aristotle, of Ephorus, of Timeus, of Hyperides, and of Demetrius Phalereus. There are also some fragments of the Byzantine writers, such as Eunapius, Menander of Byzantium, Priseus, and Petrus Protector, historic authors of a very interesting period. Among the fragments of Polybius, there is one of the thirty-ninth book, in which he announces that the 40th and last was to treat of Chronology. In another palimpseste M. Mai has found a political treatise posterior to the time of Cicero, with many other Greek and Latin authors.

INDIA.

Major Latter, commanding in the hilly country east of Nepaul, states, that the unicorn, so long considered as a fabulous animal, actually exists at this moment in the interior of Thibet, where it is well known to the inhabitants. "This," he remarks, "is a very curious fact, and it may be necessary to mention how the circumstance became known to me. In a Thibetian manuscript, containing the names of different animals, which I procured the other day from the hills, the unicorn is classed under the head of those whose hoofs are divided: it is called the one-horned tso'po. Upon inquiring what kind of animal it was, to our astonishment the person who brought me the manuscript described exactly the unicorn of the ancients; saying that it was a native of the interior of Thibet, about the size of a tattoo, (a horse from twelve to thirteen hands high), fierce, and extremely wild; seldom, if ever, caught alive, but frequently shot; and that the flesh was

used for food." "The person," Major Latter adds, "who gave me this information, has repeatedly seen these animals, and eaten the flesh of them. They go together in herds, like our wild buffaloes, and are very frequently to be met with on the borders of the great desert, about a month's journey from Lassa, in that part of the country inhabited by the wandering Tartars." This communication is accompanied by a drawing made by the messenger from recollection: it bears some resemblance to a horse, but has cloven hoofs, a long curved horn growing out of the forehead, and a boar-shaped tail, like that of the "fera monoceros," described by Pliny.

NEW HOLLAND.

In 1818, a printing press was set up in Hobart's-town, Van Dieman's Land, New Holland. The first book from this press is the history of a fugitive exile, named Michael Howe, who at the head of twenty-eight other runaways, disturbed the tranquillity of the colony for six years. We shall be glad to hear that works of a more improving kind are in demand.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Dr. Chalmers's Christian and Civic Economy of Large Towns, Nos. V. and VI. "On Clerical Patronage," price 2s. Published Quarterly.

Tracts on the Divinity of Christ, and on the Repeal of the Statute against Blasphemy; by the Bishop of St. David's. 8vo. 12s.

The Village Preacher; partly original, partly selected; by a Clergyman. Vol. I. 12mo. 5s.

Meditations on the Scriptures, chiefly addressed to young persons; by the Rev. Richd. Waland, A. M. 2 vols. 12mo. 8s.

Thoughts on the Essential Requisites for Church Communion, Baptism, and the Lord's Supper, as connected with Christian Missions; in Reply to the Rev. S. Greathead, F.S.A. 12mo. 5s.

Letters to a Young Clergyman; by Stephenson Macgill, D. D. 12mo. 6s.

Picturesque Piety; or Scripture Truths, illustrated by 48 Engravings; by the Rev. Isaac Taylor of Ongar. 2 vols. 6s.

The Book of Common Prayer, with Notes explanatory, practical, and historical; selected and arranged by the Right Rev. Richard Mant, D.D., Bishop of Killaloe. 1l. 16s. bds. medium, and 3l. 12s. on royal paper.

The Book of Common Prayer, in eight Languages. 4to. 2l. 10s.

MISCELLANEOUS.

Memoirs of his late Majesty George III., written with a View to the Progress of Religion, Civil and Religious Liberty, Benevolence and General Knowledge; by Thomas Wilson. 12mo.

Letters from the Havanna, by an official British Resident; containing a Statistical Account of the Island of Cuba.

Hindostan, and the adjacent Country; by Walter Hamilton, Esq. 2 vols. 4to. 4l. 14s. 6d.

A General History of the House of Guelph; by A. Halliday, M. D. 4to. 2l. 10s.

History of Seyd Said, Sultan of Muscat, with an Account of the Countries and People on the Shores of the Persian Gulf, particularly of the Wahabees; by Skaik Mansur. 12s.

Electricity and Galvinism; by John Cuthbertson. 8vo. 12s.

Observations on the Use of Oxygen or Vital Air, in Diseases; by D. Hill. 7s. 6d.

An Inquiry into certain Errors relative to Insanity, and their Consequences, Physical, Moral, and Civil; by G. Burrows. 8vo. 8s.

The Influence of Civil Life, Sedentary Habits, and Intellectual Refinements on Human Health and Happiness. 3s. 6d.

Sacred Edict; containing Sixteen Maxims of the Emperor Kang-He, amplified by his Son, the Emperor Yoong-Ching, with a Paraphrase on the whole by a Mandarin. Translated from the Chinese original, and illustrated with Notes; by the Rev. Wm. Milne. 8vo. 7s. 6d.

The Changeable Magnetic Properties of Iron Bodies, and their Effects on Ships' Compasses; by P. Lecourt. 8vo. 4s. 6d.

Address of M. Hoene Wronski to the British Board of Longitude; from the French, by W. Gardiner. 8vo. 5s.

An English and Hindoostance Naval Dictionary of Technical Terms and Sea Phrases; with a short Grammar of the Hindoostance Language; by Capt. T. Roebuck. 12mo. 7s.

RELIGIOUS INTELLIGENCE.

SCOTTISH MISSIONARY SOCIETY.

THE Committee, in commencing their last Report, state, that though in their Mission in the wilds of Russian Tartary, they cannot exhibit any very decisive and splendid successes, they yet have it in their power to communicate many facts which seem to intimate that the way is gradually preparing for the entrance of Christian truth into those long desolated regions.

The Emperor of Russia continues to befriend the Mission at Karass; and the Missionaries are enabled to carry on their labours both in the colony and in the surrounding districts, without being exposed to any of the personal dangers, either from the plague or from the turbulence of the natives, with which in former years they have often been more than threatened. They had been diligently employed in embracing such opportunities as were presented to them, of conversing on the subject of Christianity with the natives; in making occasional excursions into the villages and steppes in the neighbourhood; in distributing copies of the Tartar New Testament, Psalms, and Tracts, to all by whom it was hoped they would be valued and perused; in attending to the education and religious instruction of the ransomed; and in superintending the secular affairs of the settlement. They write that, "there is a sensible diminution of the bitterness discovered by the natives, on having their attention directed to the truths of the Gospel. In former times, their eyes, the tone of their voice, and their every gesture, bespoke the existence of a bitter deep-rooted rancour, which, the moment it was touched, burst forth in angry words, and sometimes in rude behaviour. Now, however, the outward expressions of this spirit may be considered as a kind of exception to their general conduct towards us.—There is also a considerable partial abatement of the horror which the common people once felt at the idea of being counted *giaours*, or infidels, should they listen to us, and relinquish the religion of their countrymen."

At Astrachan the Missionaries, Messrs. Glen, Dickson, Mitchell, and M'Pherson, have continued the prosecution of the particular studies and duties connected with their respective departments of labour. In the printing department, the following works have been executed: 5000 copies of the Orenburg Tartar Testament, from the first sheet as far as the sixth chapter of the Epistle to the Hebrews: 2000 of the Book of Genesis in the Jagatai Tartar, being a revised edition of the MS. purchased by Dr. Pinkerton from the Karaite Jews at Bachcheserai; 1000 of a small school-book for the Orenburg Mission; and 500 of a Tartar catechism. The issues from the depository for gratuitous distribution, besides 1477 copies of St. Matthew's Gospel, in the Orenburg dialect, sent to that station, have been 207 Tartar Testaments, 160 copies of the Psalms, 21 of St. Luke's Gospel, and 2020 Tracts, (including 950 of the Orenburg School-book,) all in Tartar; 80 of the Book of Genesis, in the Jagatai Tartar; 25 of the Gospels in Calmuck; and 105 Persic Testaments. Mr. Dickson is going on with his version of the Pentateuch in the Jagatai Tartar. He has likewise been engaged in collecting and arranging materials for a Vocabulary in the Tartar; and in turning the Karass Turkish Catechism into Tartar, and in translating the Assembly's Shorter Catechism, and Brown's small Catechism for Children, into the same language. The Pentateuch of the Turkish translation of the Old Testament discovered by Dr. Pinkerton, the printing of which was commenced at Berlin, and was afterwards continued and completed at Paris, having reached Astrachan, and being carefully examined by Mr. Dickson, is considered by him and his brother missionaries, as promising, on being "revised with judgment and care," to furnish a version of the Old Testament corresponding with the Karass version of the New.

Information had been received from Astrachan, respecting a very considerable number of Jews resident on the western shores of the Caspian, and to whom the Missionaries are extremely anxious that the Gospel should be sent. Some years ago, it was understood that several villages of these descendants of Abraham were to be found in the neighbourhood of Endery, in the country of the Kumak Tartars: but it was not till lately that the Missionaries learned, that, in the vicinity of Derbent and Shomaka

alone, there are nearly 1000 familes, who still profess to adhere to the Law of Moses exclusively. With the view of endeavouring to reach this people, as well as of paving the way for subsequent journies among the Tartars in that part of Georgia and the north of Persia, the Missionaries at Astrachan agreed that an exploratory tour into those districts should be as soon as possible undertaken by Messrs. Glen and Dickson. It is proposed that they should meet at Mosdock, a town to the SS. E. of Karass. Thence it is intended that they should penetrate into Daghestan, and the north of Persia, visiting the different towns on the west side of the Caspian Sea, among which are Endery, Terichi or Tarqhu, Derbent, Gilan, Shamacha, and Backu, obtaining as accurate information as possible regarding the state of the country and its inhabitants,—of the possibility and expediency of fixing missionary stations in these regions,—of the situation and tenets of the Jews who reside in the different towns, and examining, as minutely as may be, into all the different objects of interest presented to their view. From Bakhu, or some of the other towns on the Caspian, they can sail for Astrachan, if this voyage were judged preferable to returning by land. Two of the other Missionaries at Astrachan will probably be employed in an expedition nearer home—in the steppe between Astrachan and Kitzliar, including the Kumak Tartars. In the kingdom of Bokhara also, there are many Jews constantly resident, amounting, as is reported, to above a thousand families; who, though they generally speak the language of that kingdom, or of the countries from which they have emigrated, yet make use of no written character but the Hebrew, even when they write the language of the people among whom they live. This information the Missionaries received from one Baba, himself a Buchanan Jew, who first visited them about eighteen months ago, and last year, again, had several interviews with them, while passing through Astrachan, on his way homewards, after having spent the winter among his countrymen in Daghestan. He is extremely anxious to have copies of the Hebrew Bible sent to Bokhara. The London Society for the Conversion of the Jews have placed at the disposal of the Committee, 200 copies of the New Testament; 230 of the Prophets; with a quantity of Hebrew tracts, to be sent without delay from their depositary at Odessa, directly to Astrachan.

The reports from the station at Orenburg contain no decisive results: but are in general of a hopeful kind. The convert Mollanazar continues to give satisfactory evidence of his conversion being genuine. No communications of great importance had been received from the New Mission to the Crimea.

The Committee state, with deep regret, that the funds continue quite inadequate to their opening prospects of usefulness, and that the utmost efforts of the friends of the Society will be requisite to keep up their missionary establishments. For the year ending March 31, 1820, the receipts were 3314 l. 7s. 5d., and the payments 4599 l. 11s. 11d.; leaving an excess of expenditure, amounting to 1285 l. 4s. 6d.—which has not only exhausted the balance of 847 l. 1s. 2d. with which the year began, but has rendered it necessary to have recourse to a loan.

MARYLAND PRAYER-BOOK AND HOMILY SOCIETY.

Since the organization of this Society in May, 1818, one thousand and fifty Prayer-books have been purchased at thirty-two cents each; of which number seven hundred and seventy-two have been gratuitously distributed.—There have been sold 359 copies at cost prices; and to an individual four at sixty-two and an half cents each.

Two thousand copies each, of the First, Second, and Fourth Homilies of the Church, have been printed as tracts by the Society; of which number seventy-five have been gratuitously distributed, and fourteen hundred sold.

The Managers remark: "Such is the short and simple record of our proceedings, during the first year of our institution; and although it will be perceived that we have done little in comparison with older associations of a similar nature, yet the hope is entertained, that considering our infant state, and the smallness of our funds, we have done as much as could have been reasonably expected, towards advancing the prosperity of the Episcopal Church, and extending the holy influence of the religion of Jesus Christ."

The operations of the Managers have been greatly restricted by the limited state of the funds, which are altogether inadequate to the immense field of usefulness which invites the benevolent exertions of this Society.

The Managers report, that some good has already been effected by its labours. They remark: "Many of the poor, who had before been prevented from joining in the public service, by the want of books, are now heard in our different churches, lifting up their voices in the assemblies of God's people, and audibly joining in acts of confession, supplication, and praise. In some instances the Prayer books distributed by this Society have been employed in leading family devotions in the habitations of the indigent, who, either from want of inclination or want of ability, had heretofore neglected the duty."

VIEW OF PUBLIC AFFAIRS.

FRANCE.

The minister of finance, in presenting the estimates for the year 1821, stated that the expected receipts would considerably exceed the current expenses, and this without resorting to any parsimonious retrenchment in the different branches of the public service. The calculated produce of the taxes is eight hundred and eighty-eight millions of francs, and the expenditure eight hundred and eighty-two millions; leaving a surplus, which, added to the excess of receipt for 1819 and 1820, makes 29,000,000 of francs.

Another attempt has been made to alarm or injure the royal family by the explosion of a petard, or a small barrel of gunpowder, in the palace of the Tuileries, near the chamber of the king. There seems, however, as his majesty expresses it, in his speech to the peers, to have been "more of insolence than of danger in the project." A person, named Neveu, was arrested on suspicion, and on his way to prison made a virtual avowal of his guilt by committing suicide. Petards have also been exploded in various other places, particularly in the Rue St. Honoré, as the duc d'Angoulême was passing. The nature and object of these proceedings do not seem very clear. The opinion which appears to have obtained most credit in Paris ascribes the whole affair to the *très-ultra* as they are called. They had seen the effect which was produced by the assassination of the duc de Berri, on the stability of the ministry. The alarm which it caused led to the removal of the duc de Cazes—a person exceedingly obnoxious to them, on account of the sincerity of his attachment to the Charter and the general liberality of his political views; and they hoped, by creating a fresh alarm for the safety of the royal family, and an impression of the want of due vigilance and zeal in the ministry, to lead to some changes which would favour their return to power. Hence the explosions were evidently intended to frighten, not to injure. No one however, not even the king or the princes, fell into the snare; and when the *très-ultra* in the chamber of deputies endeavoured to introduce into the address to the king, on that occasion, an expression reflecting on ministers, it was rejected: and the king, in replying, took care to speak of the fidelity of his ministers, by way of obviating every apprehension of distrust. Contemporaneously with the explosions, a complicated attempt was made, by means of forged orders of sale to a large amount, addressed to stock-brokers, to produce a sudden depression of the funds, which, had it succeeded, would naturally have increased the consternation. But the plot is said to have been discovered before it had led to any results. All this, we know not with what truth, is confidently affirmed to have been traced to the machinations of the *très-ultra*. Whether the charge be true or false, they labour at present under the discredit of it; and, in consequence of this, the breach between them and their former allies, the more moderate *ultras*, has been widened, and the hands of ministers proportionably strengthened. But, after all, the whole affair seems to remain involved in mystery, as respects not only its origin but its objects.

SPAIN.

A considerable degree of ferment seems still to prevail in this country. On the one hand, the royalist party, who are named "Defenders of the Faith," are supposed to be watching for a favourable opportunity to subvert the Constitution. On the other, the democracy have not learned to employ with moderation the power of which they have become suddenly

possessed, and they are liable to perpetual agitations. A tumult has taken place at Madrid; and the king's body guard having been called out to suppress it, several persons are said to have been killed and wounded. The exasperation excited by this circumstance was so great, that the king found it politic to yield to the popular clamour, and to disband his body-guard. We dread the occurrence of farther excesses, unless the Cortes should see the necessity of arming the executive authority wth the means of maintaining effectually the public tranquillity. Great uncertainty still hangs over the state of the Spanish trans-atlantic provinces.

PORTUGAL.

The deputies of the extraordinary or provisional Cortes have met to organize a constitution. Their first proceeding has been to commit the executive power to a regency, elected from the members of their own body. A committee of five deputies has been appointed to draw up the outline of the new constitution.

NAPLES.

The affairs of Naples continue to rivet the attention of Europe; and, we are happy to say, have excited a deep interest in the British Parliament. The extraordinary "declaration" of the allied sovereigns at Troppau had led our government, on its appearance, to issue a circular dispatch to his majesty's missions at foreign courts, dated 19th of January, 1821, for the purpose of preventing an erroneous impression of his majesty's sentiments respecting the great points in discussion. The principles advanced in that declaration, the circular note observes, would be in direct repugnance to the fundamental laws of this country; they are such as cannot safely be admitted as a system of international law; and, in the hands of less beneficent monarchs than those who are the parties to it, they might lead to results fatal to the independence of nations. Such powers, it is distinctly stated, cannot be assumed by the allied courts, without either attributing to themselves a supremacy incompatible with the rights of other states; or, even if other states should accede to this assumption, without leading to many very serious inconveniences.—So much for our clear reprobation of the principle on which the declaration of Troppau is founded.—With respect to the particular case of Naples, strong disapprobation is expressed of the *mode* of the Revolution, which, however, is said not to be such as to justify the interference of this country; and a large admission is made of the right to interfere which other states may possess, with a view to their own security, provided they have no view to their own aggrandisement. The assumption of such right, however, is regarded as only to be justified by the strongest necessity, and not to be applicable indiscriminately to all revolutionary movements;—as, in fact, only an exception to general principles, growing out of the special circumstances of the case. As for the expectation expressed in the declaration of the allied sovereigns, that the court of London would assent to the measures proposed to be taken with respect to Naples, since these measures, it is alleged, are founded on existing treaties; that court, lord Castlereagh declares, not only withholds its assent, but protests against any such construction being put upon the treaties in question, having always maintained the negative of that proposition.

The opposition party in Parliament, conceiving that the above circular did not reprobate in sufficiently strong terms, the course of interference which has been pursued by the allied sovereigns with respect to Naples, have moved several questions on the subject, in both houses of Parliament, which have given rise to animated debates; and it is with the utmost satisfaction we remark, that no member of either house has undertaken to defend the conduct of Austria and her allies. The utmost that has been said, even by ministers, is, that we ought not to prejudge Austria, as she may have a case to produce sufficient to justify her aggression; and until we know all the circumstances of danger in which she has been placed by the incendiary measures of the Carbonari, it is premature to pronounce upon her a harsh judgment. The warmest friends of ministers, however, not in office, have not hesitated to stigmatize the conduct of that power as a violent and unjust encroachment on the rights of independent states; and as endangering the liberties of every nation of Europe,

and of Great Britain among the rest. It was most gratifying to hear, on the evening of the 20th instant, in the House of Commons, the representatives of all the varying shades of political opinion—such as Mr. Stuart Wortley, the Honourable Mr. Ward, Mr. Wilberforce, &c.—concurring heartily with Mr. Tierney, Mr. Brougham, and Sir James Macintosh, in reprobating the attempt to controul the movements of free and independent states; and even ministers going as far as, perhaps, it was prudent for them to go in the same direction. Very strong remonstrances on their part, or even a very decisive condemnation of the particular measures resorted to (the propriety of which, in any case, must depend on a full knowledge of all circumstances), might not be advisable, unless we were prepared to back our remonstrances by warlike demonstrations. And even those who feel most forcibly the unjust and unjustifiable nature of the present proceedings of the allied sovereigns would admit, that so to interfere, for the protection of Naples, would be to compromise the vital interests of the British empire.—The steps which our government have taken, together with the undisguised expression of public feeling which our parliamentary debates have called forth, will not, however, we trust, be without a very considerable effect on the conferences at Laybach. We are even sanguine enough to hope, that they may yet make a sufficiently powerful impression to avert the tide of war which is flowing towards the South of Italy. We have hitherto no certain tidings that the Austrian armies (amounting, it is said, to 100,000 men) have yet crossed the Po. The opponents of ministers in Parliament affirm, indeed, that the professed neutrality of our government, has, in fact, been a manifest partiality towards the projects of Austria; and, that to have fulfilled the high obligations imposed upon them by the commanding position we hold among the powers of Europe, their remonstrances should have been both earlier in point of time, and much more energetic. On this point we have at present no means of judging. We can have no doubt, however, that our government is too strongly impressed with a sense of the evils which may eventually be produced by rekindling the flames of war in Europe, or even by the bloodless occupation of the Neapolitan territory by Austrian troops, not to desire and to labour most strenuously to avert them. And it is on this conviction that our hope, of still witnessing a beneficial result from the mediatory efforts of this country, is built. May it please Providence to realize that hope, and to avert the impending horrors of a fresh war, the extent and issue of which no human sagacity can foresee!

DOMESTIC.

The affair of the Queen has been brought before Parliament in several different forms, and always with nearly the same issue. We mentioned, in a Postscript to our last Number, the result of a motion for pronouncing that the exclusion of the Queen's name from the liturgy was ill-advised and inexpedient. A more direct motion of censure, for the general conduct of ministers respecting her Majesty, was brought forward by the Marquis of Tavistock, on the 5th of February, and debated during that and the succeeding evening at great length, and with much warmth. In the course of the debate, several of the members, who usually vote with ministers, admitted the inexpediency of some of the steps that had been taken by them, and especially the exclusion of her name from the liturgy in the first instance; but they argued, at the same time, that the errors that had been committed, did not form a sufficient ground on which to vote the dismissal of the present administration, which must be the effect of the proposed vote, if adopted; and that the case itself was so delicate and difficult as to render partial errors excusable. The conduct of the Queen, since her arrival in this country, appeared to be regarded by numbers as furnishing the strongest reason why no step should be taken by Parliament that might give her, and the dangerous party with which she appeared to have too much identified herself, a triumph that would be used for the most factious purposes. On the division, there appeared a majority of 146 against the motion, in a very full house.

Another motion was brought forward on the 13th of February, by Mr. John Smith, to this effect; "That the house having taken into consideration the fact of the Queen's name not being inserted in the liturgy, and also the numerous petitions on that subject,

is of opinion, that under all the circumstances, her Majesty's name should be inserted in the collects and liturgy of the church; and that such a measure would greatly tend to remove the discontents existing on that subject." The moderation of this proposition induced many members to give it their support, who had not supported Lord Tavistock's motion. Among others, Mr. Wilberforce, who spoke on the occasion, contended, that although there were no just grounds on which, looking to the whole of their conduct, it would be just to condemn ministers, their situation being one of great difficulty, and their errors being merely errors of judgment; and although the Queen's conduct since her return had been no less dishonourable to herself than injurious to the country, yet he was disposed to vote for restoring her name to the liturgy, not as conferring a mark of favour upon her, but in deference to the wishes of the Nation, and above all for the sake of peace. While the present heats continued, they tended to introduce party feelings into the services of the church; to pollute the atmosphere of love and peace, which should surround the altar, with hatred and dissension; and to alienate the affections of the people from the establishment. Mr. Wilberforce particularly lamented that the day of sacred rest, when men were called to forget all vulgar cares, and to dismiss from their minds the animosities which disturb the course of human life, should be broken in upon by feelings of political rancour and discontent. He voted for the proposed measure, because it was healing and pacific, and because it would prevent many well-meaning persons from becoming the dupes and instruments of the disaffected and designing.—Mr. Peel, Mr. Stuart Wortley, and Sir Thomas Acland, while they agreed in their disapprobation of some things in the conduct of ministers towards the Queen, and especially in their original exclusion of her name from the liturgy, took a contrary view of the subject. Sir Thomas Acland urged, that if this motion were carried, it must be followed up by a motion for the grant of a royal palace, and for the coronation of the Queen, and that gentlemen would be bound in consistency to introduce to her presence the female branches of their families. For his part, he could not concur in a vote which would have the effect of placing the Queen at the head of female society in England. The original omission of her name, indeed, he regarded as inexpedient and unjustifiable; still, however, considering what had been her conduct since, he could not vote for its insertion. It was due to the female virtue of the country, not to require that homage to be paid to her Majesty to which he wished he could say she was entitled. The motion was rejected by a majority of 120, in a house consisting of 476 members.

Here the matter at present rests. Ministers have proposed a provision of 50,000*l.* per annum to her Majesty, which has been agreed to by both Houses of Parliament; but the Queen has announced her intention of declining to accept any allowance till her name shall be restored to the Liturgy. It is impossible to deny to her this right of refusal, but we apprehend that she will discover some good reason for changing her purpose; for if she indulges the hope that her partizans will support her in this punctilious act of self-denial, by a subscription sufficiently large to render her acceptance of the bounty of Parliament unnecessary, she will most surely be disappointed.

A variety of other subjects have been brought before Parliament, which we cannot enter upon at present. We hope that the topic of the Queen will now give place to others of more intrinsic importance, connected with the political, commercial, and moral interests of the community.

ANSWERS TO CORRESPONDENTS.

JUVENIS; EUANTHES; J. H.; CLERUS; L. P. A.; R. B.; C. P. N. W.; A CONSTANT READER; J. P.; W. V.; ΠΙΣΤΙΣ; CLEMENS; and two or three communications, without signature, are under consideration.

G. M. 940 has been received.

We are requested to state, that the half of a bank post-bill, No. 1740, for 100*l.* has been received by the British and Foreign Bible Society.

ERRATUM.

In last No. p. 51, col. 2, *for* sixth, *read* fifth.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

IF the following letter to a friend, on the subject of worldly conformity, should appear worthy of insertion in your pages, it is much at your service. I am, &c.

My Dear Friend—

In the language of compliment, I should say, "Your will is a law to me:" but, independently of the inducement I shall always derive from the hope of meeting your inclination, a variety of motives in the present instance combine their influence, and animate my zeal in this epistolary combat; a friendly combat—for, while we throw down and accept the gauntlet, our hearts acknowledge no unamicable rivalship. The subject is indeed not a trifling one, but demands the most serious inquiry and examination. I, at least, consider it as involving within its compass some of the most essential points in religious principle and practice, (a conclusion formed on no hasty deliberation); and therefore, should I appear to write in a graver style than is usual in a familiar correspondence, recal to your recollection, that I consider myself the advocate of Truth—a client that demands the utmost seriousness and attention to do justice to its cause.

I think we are in no danger of misunderstanding the topics in question between us, when we proposed this correspondence. I would reduce them to the following: The nature and extent of true religion—its requisitions on the temper and conduct—and how far we are allowed to follow our own standard of right and wrong.

I must commence my argument by placing it on the broad basis of Divine inspiration—an authority which, I cannot doubt, your early education and subsequent inquiries have rendered so sacred that, in *your* mind, there is no appeal from its testimony. If indeed the *external* and *internal* evidences of Christianity, founded on types, prophecies, and miracles, and corroborated by a code of ethics inimitable in its structure and unprecedented by any anterior system, had hitherto failed in producing full conviction in your mind, you would need but to drink yet deeper of the "perennial spring," in order to taste its sweetness and experience its efficacy; and it must be self-evident to the most shallow understanding, and much more so to one so capable of comprehending acutely as yours, that to neglect this most important inquiry, or to give it only a cursory thought, must argue a state of mind quite unworthy of that rationality which our Creator has bestowed upon us. Even admitting, for the sake of stating the case under all circumstances, that a doubt existed as to the authenticity of the Bible; still the arguments in its favour so obviously counterbalance those which have been set up against its authority, that it would still demand an attentive examination. But allowing, as we are compelled by irrefragable evidence to do, that "holy men of old wrote as they were moved by the Holy Ghost," how awful both in its guilt and consequences must

be such a contempt of the Divine Lawgiver!

I have said thus much, my dear friend, because the whole force of my remarks rests on this bulwark for support. It is from this source, from the plain testimony of the sacred Scriptures, that I principally derive my opinion, that an undue conformity to the world is at once derogatory to the dignity of our nature, inconsistent with the hopes of immortality which we profess to cherish, and inimical to the progress of those dispositions which assimilate our souls to God, and prepare us for our high destination as aspirants for what an Apostle calls "the inheritance of the saints in light."

Religion is represented in the Scriptures not as a subordinate but as the main object of our existence: it claims a supreme authority over our thoughts, words, and actions. Its character and importance may be in some measure inferred from the nature of the obstacles which are represented as impeding its progress, and the consequent conflicts which the Christian is called upon to encounter. If its dictates were to be made subservient to the varying inclinations or prejudices of the human mind—corrupt by nature and vitiated by evil habits and example—whence would arise the contest which we are enjoined to hold with every erroneous principle and feeling? We are commanded to "fight the good fight of faith,"—to "strive to enter in at the strait gate,"—to "press forwards towards the mark of the prize of our high calling of God in Christ Jesus;" all which expressions, with many others of similar import, convey a striking idea both of the inestimable value of the object to be pursued, and the danger of ultimately losing it.

The invariable tenor of Scripture tends to depreciate the importance of earthly objects, and to elevate the mind to the attainment of celestial hopes. The former are pourtrayed as sinful and debasing—the latter as the source and centre of felicity; the one as the puerile and unworthy enjoyments of a nature degraded from its primæval tastes and dignity—the other as the exalted attainments of a soul renewed in the Divine image, and expanding towards heavenly maturity.

The abstract truth of this statement, my dear friend, your frequent perusal of Scripture will, I am sure, enable you to perceive; but, without denying its truth, there are other fallacious grounds on which the votaries of the world evade these rigid requirements. *Rectitude of intention,* peculiarity of situation, the powerful fascinations of youth and pleasure, are among the most ready and specious pleas to palliate an occasional, perhaps habitual, relaxation of the strict line of religious duty. I make no reference in the present remarks to the more flagrant acts of immorality: it is rather to those apparently venial faults which, from their fair semblance, often obtain the name of amiable weaknesses, that I wish chiefly to invite your attention. This class of sins (for such, when measured by the unerring standard of rectitude, they will appear,) infuse their baneful poison imperceptibly around; and like a potent opiate, though they produce no apparently violent effect on the system, they are not the less fatal from the moral lethargy which they inevitably superinduce.

I think you remarked, my dear friend, in the course of conversation, that the action which was justifiable in your own eyes could not be essentially wrong—and thus that an appeal to your personal opinion was a fit criterion to judge of conduct. Now, it is necessary to bring every sentiment of this kind to the test of universal application, before its genuine or spurious origin can be ascertained; and I am convinced you will agree

with me, that such a system, if universally adopted, would be most pernicious to the interests of society, and utterly subversive of all virtue and religion. Let once the varying passions and interests of individuals become the standard of moral rectitude, and worse than chaotic darkness and disorder must ensue. If the ancient philosophers, whose habitual abstraction from those ideas and employments which are calculated to excite the passions and obscure the mental vision, obtained after all so very imperfect a perception of right and wrong, what heterogeneous notions must necessarily be embraced by a mixed community, whose comparative ignorance would of itself afford a strong presumption against the rectitude of their perceptions, even if their headstrong passions and conflicting interests did not lead them habitually to prefer the lowest standard.

There must then be some fixed test of excellence, something not liable to fluctuate with the prejudices or caprices of mankind. And if, as we profess to believe, the Author of Wisdom has deigned to reveal such a standard, and to bestow upon us clear and comprehensive directions for the regulation of our tempers and lives—can any thing justify, or even extenuate, our disregard of his communications? Can we slight them, and be guiltless? It is the language of Revelation, "Be not conformed to this world:" can we then with impunity sacrifice our time, our talents, and our health at its unhallowed shrine? The Christian Sabbath is appointed as a day of sacred rest and religious improvement, and we are commanded to "*keep it holy.*" But is the spirit of this injunction observed by those who devote some of its best hours to sleep, and then the remainder to any trifling amusement which happens to seize on the frivolous imagination, and this with scarcely a parenthesis for public worship or private devotion? Think me not severe or personal if I venture also to enumerate the irreverent mention of the name of God among that list of almost unnoticed sins which are nevertheless wholly incompatible with a devotional state of mind. I know you condemn this habit; and I sincerely wish you would consider it in that serious light which would render your conscience a faithful centinel at the "door of your lips."

In every sphere of life there is an ample field of obligations, personal and relative, which it is our bounden duty to discharge, and respecting which we are enjoined to practise constant self-examination. The various charities of life—discretion, humility, forbearance, forgivenness—are also all in their several degrees constituent parts of the Christian character; it is incomplete without them; these, therefore, furnish topics for self-scrutiny. Again: there are scenes of want and misery, which appeal to our compassion, and teach us to "weep with those that weep." Coldness, selfishness, and personal indulgence, are utterly opposed to the spirit of the Gospel, and must be superseded by the self-denying graces of Christian charity. But where, in the school of fashion, are those graces inculcated? The maxims of the world are incompatible with their purity—its laws are at variance with their spirit—its engagements clash with their important but unobtrusive claims; these heavenly exotics cannot flourish in the barren soil of the natural heart—their buds are blighted—they wither and decay.

It deserves to be mentioned as an additional argument against worldly conformity, that the world cannot bestow real happiness.

Where are true riches? Gold says,
"Not in me.
"And not in me," the diamond: gold is poor.

The heart, if not the lips, of each devotee to fashion must make a si-

milar confession relative to true enjoyment. It is not in the nature of any worldly gratification to satisfy an immortal soul; and mere fashionable pleasures are the poorest of the poor: they spring from foreign sources—are dependant on external circumstances—are ushered in by no virtuous intention—and leave behind no trace of virtuous reflection. Even when arrayed in their brightest attractions, and fixing on the disposition most susceptible to their influence, it is but a transient ebullition of gaiety that is excited by them, and that gaiety is often borrowed from the tranquillity of many succeeding days. The Power who proclaims, "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you," knew what was in man—knew what alone was competent to satisfy the human soul, which is an emanation from Himself.

Let us then view the nature of true religion with the chastened eye of sober reflection; let us regard it in its relative connexion with a future state, and then all the splendid promises of sublunary honour and pleasure will appear "less than nothing and vanity" in the comparison. If the consideration of unchangeableness and perpetuity stamps value on an object, how insignificant must be the best possessions of this fleeting world; how inestimable the treasures laid up in heaven! Through the dim vista of the longest life, we may distinctly discern the termination of the brightest worldly perspective; but contemplating the boundless extent of eternity, our thoughts stretch beyond the faint horizon which circumscribes our view, and grasp the vast conception of immeasurable felicity.

I am fearful, my dear friend, that your patience is already exhausted; but the importance of my subject must plead my excuse for trespassing yet further on your time, since there is one most interesting point hitherto unmentioned. I allude to the subject of the Divine influences, which the impotence of our resolutions and the force of temptation render essential to our making even the first advances in religion. If then we would "attain the end of our faith, even the salvation of our souls," we must engage on our side a heavenly auxiliary, who alone can assist us in the conflict and secure to us the final triumph. The difficulties of a religious life, we are taught, are great indeed, and insuperable to mere human effort; but our merciful Creator did not mean by this disclosure to break the bruised reed, or quench the smoaking flax, but to lead us to Himself, to teach us to repose on the strong for strength, and to fix an immoveable basis of hope and confidence on the ruins of our natural self-dependence and pride. In the affecting prayer which our Saviour presented to his Heavenly Father previously to his crucifixion, he adverts both to the trials which should occur to exercise the faith of his disciples and the assistance which he was able and willing to afford them. There is a ground of assurance fully adequate to counteract our own weakness, that "we can do all things through Christ that strengtheneth us." With such a guide, and such a protector, "the ways of religion are indeed ways of pleasantness, and all her paths are peace." The Bible, like the pillar of cloud, will direct our track through the meridian hours of youth and prosperity, and, like the resplendent pillar of fire, will cheer the gloomy night of adversity and old age. But the Bible itself must be studied with prayer for the guidance of God's Holy Spirit. Its promises are closely connected with the exercise of the devotional affections. "For all these things I will be inquired of by you." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be

opened unto you." "Every good and perfect gift cometh down from the Father of lights." "If any one lack wisdom, let him ask of God, who giveth to every man liberally and upbraideth not."

As my discussion has been principally of a practical nature, I have not digressed from the ostensible topic, to enlarge on particular doctrines, which nevertheless are essential to religion and form the only true basis of Christian conduct. But for these I must refer you to the Scriptures themselves, where you will find them detailed, not only with infallible accuracy, but in the aspect and proportions best calculated for religious improvement, and with the impress of divinity on every statement.

Believe me, with every kind wish, your affectionate and faithful friend,

E. L. C.

To the Editor of the Christian Observer.

In the Edinburgh Philosophical Journal, No. II. in the article entitled, "*A List of Meteoric Stones, &c., which have fallen from the Heavens from the earliest Period down to* 1819," *the shower of stones which destroyed the enemies of Joshua at Beth-horon,* Josh. x. 11, is inserted. The author of that paper, or of that part of the paper which makes mention of this shower (for it appears that the article is a compilation of catalogues of meteoric stones, &c., drawn up by different hands), observes in a note annexed, that "*the word* אבנים, *which, according to Parkhurst, signifies stones in general, has been translated, without any reason,* HAILSTONES, *in our version of the Bible.*" He moreover adds, "*In the Book of Job, however,* xxviii. 3, *the same word is translated* 'STONES OF DARKNESS,' *meaning, says Scott,* '*undoubtedly metallic stones, or metals, which man searches out.*' *Miss Smith, in her translation of Job, attaches the very same meaning to the word.*"

Now, it will appear from investigation, that the translation in our Bibles is quite correct, and that the argument in the above-mentioned note for admitting the shower in question into the list of *meteoric stones,* is without foundation; the writer having mistaken the sense of the original both in the passage in *Joshua,* and in that which he has cited from the Book of *Job.*

The 11th verse of the xth chapter of Joshua, in our translation, runs thus: "And it came to pass, as they fled before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones (אבנים גדלות) from heaven upon them unto Azekah, and they died: they were more which died with hailstones (אבני הברד) than they whom the children of Israel slew with the sword."

Hence it appears that the words אבני הברד, and *not* the *single* word אבני, (or, according to the author of this note, אבנים), are, by our translators, rendered *hailstones;* that is, literally, *stones of the hail.* The word אבנים *alone* undoubtedly signifies "*stones in general;*" but in the *present* instance, its signification is determined by the word הברד with which it is *in regimine;* and ברד always signifies *hail.* And from this, it is manifest, what we are to understand by אבנים גדלות, the "*great stones*" mentioned in the former part of the verse. And of this opinion, undoubtedly were the Seventy, when they translated both אבנים גדלות and אבני הברד by the *same* words, λιθος χαλαζης, *stones of hail.*

With regard to the passage in Job, the *Hebrew* for "*stones of darkness,*" as it is rendered in our translation, is not simply אבן, but consists of the *two* words אבן אפל, which translated literally is, *stone of darkness.* Thus the signification of אבן in this place is determined by the word אפל, with which it is *in regimine.* And though commenta-

tors may explain the sense of these two words together by "*metallic stones, or metals*" which "*men search out*" in the earth, it by no means follows that either אבנים *alone* should mean the same, or that by אבן אפל should be signified *meteoric stones*, to whatever origin we may attribute the production of those bodies.—But, independently of the signification of the Hebrew words, and of the testimony of the Septuagint translation, is it not more reasonable to suppose, that the Almighty would have destroyed the enemies of his people by an instrument so much more natural in its cause than *meteoric stones*—and the more so as he had employed the agency of *hailstones* against the *Egyptians* (Exod. ix.)—a circumstance with which the Israelites must have been well acquainted—than that he should have produced the quantity of meteoric stones sufficient for the destruction of such a multitude of men, "*in the going down from Bethhoron unto Azekah?*" And if we look to other parts of the Old Testament, (Isaiah xxx. 30; Ezek. xiii. 11, 13; and xxxviii. 22), we shall find that *hail* is there spoken of as an instrument of God's vengeance against his enemies: and in the New Testament (Rev. xxi. 21), it is described as falling from heaven upon the ungodly in the latter days.

C. P. N. W.

To the Editor of the Christian Observer.

A RECENT Number of the Christian Observer contained some remarks drawn up by the late Rev. Henry Martyn, on the Old-Testament arguments for a future state. Permit me to suggest another, which may be deduced from the seventh chapter of the Second Book of Maccabees, in proof of the prevalence of this doctrine amongst the Jews, prior to its full revelation by Jesus Christ. It will scarcely be doubted that the firm reliance on a future retribution expressed by the mother and her seven sons in their noble refusal to comply with the wicked commands of Antiochus, for the infringement of their Law, was founded on sure grounds, and that they considered themselves as having received the promises of God to that effect. What else could have enabled them to despise the torments with which they were afflicted, and to assert with their last breath their confidence of being raised up again in their bodies unto everlasting life? (See verses 9, 11, 14, 23, 29, 36). Razis also (chap. xiv. 46.) appears to have been animated by the same confidence, although the manner of his death—for he perished by his own hand—was far from being such as we may lawfully consider as authorizing the expectation of a resurrection to future blessedness.

L. P. A.

To the Editor of the Christian Observer.

THE word διαθηκη used in Heb. ix. 15—17. frequently occurs in the New Testament, and is generally rendered *covenant* by our translators. In the passage under consideration, however, they have preferred the word *testament*, although neither in the preceding nor following context does the Apostle refer to a last will, but treats of the inefficacy of the legal sacrifices, and the sufficiency of the blood of the incarnate Son of God for the expiation of guilt.

I agree with D. M. P. that διαθηκη does not necessarily signify a reciprocal compact between two or more contracting parties; it rather means a disposition, or constitution, or appointment. The new dispensation as described by the Prophet, and quoted by the Apostle, does not even contain a condition*. (Heb. viii. 8—10.)

* The above refers to the new dispensation as promised by God to his people. Faith in Christ is essential to our individual interest in the blessings of the Gospel.

It is certain that victims were immolated on occasion of solemn engagements, whether these were compacts or simple promises. This is proved both by sacred and profane writers; and hence the phrase *ferire fœdus*. In the Scriptures we have repeated instances of the ratification of engagements by slaying victims. Thus Gen. xv. 9, 18. Jer. xxxiv. 15, 20. Neither of these transactions was a mutual compact between two contracting parties: in the former, God solemnly promised to give the land of Canaan to the seed of Abraham; and, in the latter, the Jews engaged to give liberty to their servants. In neither case do we read of sprinkling the blood of the victims; the engagements were ratified by passing between the two parts into which they were divided. This militates against the opinion of D. M. P., that covenants were not "ratified by the mere act of executing them over the sacrifices, but by *sprinkling* the parties with the *blood* of the victims." This took place at the ratification of the Sinai covenant, but nothing similar is recorded in either of the above instances; and as it is no where said that it is essential, we have no right to assume that sprinkling the parties with blood was necessary *. But, according to what I conceive to be the true rendering of the passage under consideration, the Apostle affirms that a covenant was confirmed upon, or over, the dead; and this exactly corresponds with all the instances referred to.

There is every reason to believe that the offering of victims at the ratification of solemn engagements originated in the Divine conduct to our first parents.

It is generally admitted, that Gen. iii. 15, contains the first promise of salvation through Christ. The Apostle establishes this when he says, that "Christ took part of flesh and blood, that through death he might destroy him that had the power of death—that is, the devil." (Heb. ii. 14.) This is the *truth* or explanation of the mysterious and parabolic language, that the serpent's head should be bruised, while he bruised the heel of his conqueror. Moses, indeed, gives no account of victims being slain, or sacrifices being instituted on that occasion; but, in the next chapter, we read that Abel offered with acceptance the firstlings of his flock, which demonstrates that animal sacrifices were of Divine appointment; for "will worship" has been condemned in every age. (Isaiah xxix. 13; Col. ii. 22, 23.) To this may be added, that previously to the expulsion of our first parents from Eden, God made them coats of *skins*, and clothed them. Hence it is highly probable that, although the brevity of the narrative did not admit of an account of the institution of sacrifices, this institution was connected with the first promise of a Saviour, and to this we may probably trace the practice which afterwards prevailed of slaying victims as a ratification of solemn engagements.

Besides the grammatical impropriety of rendering διαθηκη *testament* in the passage before us, when it occurs both before and after in the sense of *covenant*, there is a grand objection which necessarily arises from this construction. For if the Sinai dispensation was a testament, who was the testator? The Ten Commandments were spoken by God, and it was certainly *His* dispensation or covenant, (Jer. xxxi. 32); but in this case there was nothing resembling the death of the testator, either figuratively or otherwise. And how could Moses be termed the testator? He made no promises in his own name; he was merely a servant employed

* There was no sprinkling of the blood on the parties when the new covenant was ratified. Believers are indeed said to be "come to the blood of sprinkling;" but the language is figurative, and alludes to what took place at Sinai.

to declare his Master's will: he was not even his Master's representative. But if these difficulties, which to me appear insuperable, could be got over, if we could consider the Law as a testament of which Moses was the testator, it would inevitably follow that the law was "of no strength" till the death of Moses, forty years after its promulgation; for, says the Apostle, "where a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead, otherwise it is of no strength while the testator liveth." But the Apostle affirms, that the Law was dedicated or ratified, not by the death of Moses, but with the blood of the victims, forty years before that event, (ver. 18, 19.) This amounts to a positive contradiction, representing the Apostle first declaring that the death of the testator is essential to the ratification of a testament, and with the same breath affirming that the testament was ratified forty years before that event.

It is not necessary at present to determine on what principle the death of victims was connected with the ratification of an engagement. The supposition of D. M. P., that it was significant of the deadness of the party as to all power of revocation, is ingenious, but not, I fear, well founded. It is supported by no proof; and if it were admitted that the death of the victims at the ratification of the Sinai covenant signified the deadness of Moses as to all power of revocation, it must follow that the death of those victims was typical of the death of Moses, which certainly was not the case.

That your correspondent should find it necessary to introduce the expression "mediatorial testators," I think a strong presumption against his argument. Moses and Christ are both represented as Mediators between God and the people, but no such idea as a Mediatorial Testator is conveyed in Scripture, and there is no foundation for such language in human transactions. To this may be added, that neither in sacred nor profane history do we find any trace of a last will being ratified by the blood of victims. A testament derives its efficacy not from any particular ceremony or significant emblem, but from the death of the testator.

While, on the whole, I approve of the view given of this passage by Mr. Faber, I cannot agree with him, that "the typical mediators of the first covenant were animal victims." There was but one mediator of the old covenant, namely, Moses, corresponding with the one Mediator of the new covenant, Jesus Christ. There were indeed many sacrifices under the Law; for it had only a shadow of good things to come, and not the very images of the things (Heb. x. 1), but the victims are never represented as mediators.

I shall not occupy your pages with any critical remarks. I only observe, that, in my opinion, the Authorized Version of this passage, not only represents the Apostle as arguing inconclusively, but also does more violence to the original than would be necessary if the usual rendering of διαθηκη were retained.

J. H.

To the Editor of the Christian Observer.

I BEG leave to offer a few remarks on the paper, in your Number for November, respecting the death of Sir Walter Raleigh.

Your correspondent first quotes the words of Dr. Tounson, and then proceeds to observe, that "no truth can be more incontrovertible than that contained in Raleigh's reply, that, for a man who knows the character of God, and fears him, there is but one source of support in death, an assurance—not a mystical, but a well-founded and scriptural assurance—of God's love and favour to

him, grounded, as Dr. Tounson observes, on the hope of salvation by Christ."

Now, sir, what strikes me is, that, considering the infinite importance of the subject to which your correspondent's remark has reference, he has not expressed himself with sufficient clearness. The most weighty of all questions is, How may I obtain a well-founded hope of salvation? On this great point Dr. Tounson's words to Raleigh are perhaps themselves scarcely satisfactory; nor are Raleigh's own expressions sufficiently precise to yield any peculiar matter of general instruction.

Your correspondent considers Dr. Tounson as observing, that Raleigh's assurance of God's love and favour was "grounded on the hope of salvation by Christ." This, however, is not exactly the expression of Dr. Tounson. In fact, the Doctor's words are so loosely put together as to throw some doubt even on their grammatical construction. As they stand, the hope of salvation by Christ is not to be the *ground* but the *matter* of Raleigh's assurance, conjointly with God's love and favour; and to both is added, Raleigh's own innocence as to the particular crime laid to his charge: but exactly in what manner this last ingredient is to be connected with the two preceding particulars, the careless texture of the sentence does not strictly determine.

Of the sincerity of Raleigh we cannot entertain a doubt. He is ready to try himself by Dean Tounson's standard; and he expresses, without hesitation, his assurance of God's love and favour toward him; justly observing, that nothing but this could give cheerfulness and courage under such circumstances as those in which he then stood. But on what evidence he rested this assurance is not stated. That it was primarily grounded on God's inestimable love in the redemption of the world by his Son, cannot be questioned; but on what specific evidences Raleigh concluded himself personally interested in this general provision, we are not informed. When, therefore, your correspondent applies the case of Raleigh to an instructive purpose, might he not, with advantage, have supplied greater strictness to the vague language of Dr. Tounson, and somewhat more specification to the general terms used by Sir Walter Raleigh?

Is "assurance grounded on hope" a perfectly intelligible idea? Rather must not hope grow into moral certainty, before it can imply assurance? Either the hope of salvation by Christ is a general hope of that which is conditionally attainable, or it is a confident expectation of that in which we trust we have an appropriate interest. In the former sense, hope cannot sustain assurance, without a consciousness of the needful qualifications: in the latter sense, hope is not the foundation of assurance, but practically the same thing.

Ought not, then, your correspondent to have expressed himself with somewhat stricter propriety as well as greater clearness? When he spoke emphatically of "only *one* source of support in death," ought not this to have been described, not as the assurance of God's love and favour to the individual, grounded on the mere hope of salvation by Christ, but as the hope of salvation by Christ matured through seeking, obtaining, and exercising the saving grace of the Gospel, into the assurance of God's love and favour to the individual?

This assurance, your correspondent proceeds to say, must not be mystical, but well-founded and scriptural. In the latter of these qualifications all will agree; but the question recurs, What is a well-founded scriptural assurance? Something more specific, in order to fix the import of this too indefinite idea, would have been desirable. Indeed, the more so for this reason, because your correspondent

says, that our assurance of God's love and favour must not be mystical. This is, at least, a very dubious negation: so that, in fact, it is equally difficult to decide what it is your correspondent rejects, or what he approves. In the book of Common Prayer there is a petition, that the water of baptism may be sanctified to the *mystical* washing away of sin; and the same established formulary speaks also, on another occasion, of the *mystical* union between Christ and his Church: and St. Paul appears to sanction this particular epithet, when, in his Epistle to the Colossians, he represents it as the primary object of the apostolic ministry, "to make all men see what is the fellowship of the *mystery*, which," says he, "is Christ in you, the hope of glory."

If, indeed, by rejecting what is mystical, your correspondent means only to protest against reliance on sudden illapses, or unaccountable impressions—which, I conclude, *is* his meaning—then, no doubt, the sentiment may be just; though the propriety of the expression must still be questioned, inasmuch as there is a sense in which the assurance of God's love and favour must be *mystical* in order to its being *scriptural*.

To establish this position it is only necessary to dwell for a moment on the text just quoted. "Christ, in the inner man," says St. Paul, "is *a mystery*;" and "Christ in the inner man," he also asserts, "is *the hope of glory*." Can there then be any well-founded or scriptural assurance of God's love and favour, but in the clear possession of *that* hope? But, according to St. Paul, must not such assurance be *mystical?* That is, must it not imply an operation and influence as much beyond man's conception as it is above his power; of the undelusive effects of which the rational mind may have the fullest satisfaction; but of the nature of which our Lord himself has assured us it is fruitless to inquire?

I do not mean to insinuate that your correspondent could intend to substitute any other source of support in death for that which, by its very title, is alone adequate to that exigence. It is self-evident that nothing can sustain sinking nature except "the hope of glory;" and this, according to St. Paul, being neither more nor less than "Christ in us," I should think it unfair to suppose that your correspondent would intentionally advance a contrary idea. But I candidly submit, whether, in respect of language, he has been sufficiently vigilant on this important point, exactly to "speak as the oracles of God."

I should not, however, have troubled you with these remarks, for the mere purpose of correcting a verbal inaccuracy. The expressions of your correspondent may, in their consequences, involve a far more important error. From their want at least of precision, they may be understood to sanction a species of "support in death," of which it might be difficult to say whether it is more against reason or against Scripture.

"There is," says your correspondent, "but *one* source of support in death;" namely, "an assurance of God's love and favour, founded on the hope of salvation by Christ." Will not these words, most probably, be thought to mean, that all *true* comfort in the hour of death must consist in abstract reliance for acceptance with God on what Christ did in our behalf, once for all, in the days of his flesh? But this single and exclusive support in death would surely be found as unscriptural as it is obviously irrational. Not again to adduce the already quoted words of St. Paul, I would ask, what reasonable hope can there be of future salvation through the merits of Christ, except so far as there is a consciousness of present spiritual salvation through the grace of Christ? The hope of salvation by Christ

must be apprehended, not according to the fancy of self-deluding man, but according to the design of its all-wise and all-gracious Author; and in all that our Redeemer has spoken—yea, and in all that prophets had said before and apostles have said after Him—do we not invariably find salvation by Christ to be in the first instance *spiritual* in its effects; and this by necessity in order to its being eternal? To prove this fact from holy Scripture would be superfluous. There is no part of the New Testament wherein it is not either directly or indirectly established. Why, then, on such a momentous question as how to secure the only true support in death, should not the order of evangelical truth be accurately kept in view? Why, in a word, should it not uniformly be urged, that "hope maketh not ashamed" on this indispensable ground, that "the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us?"

I the more anxiously call attention to this subject, because I soberly believe, that in such views as the language of your correspondent may be thought to countenance, Antinomian extravagancies find their chief support. Were it once felt, that the salvation of the Gospel, as offered to individual man, is primarily and supremely a *spiritual salvation;* that our Lord Jesus Christ saves his people *from their sins;* that he gave himself for them, to redeem them from all iniquity; and that his dominion, as the Messiah, is over men's minds and hearts, there could no longer be any difference of opinion, respecting either the chief business of life, or the true support in death.

"To know Him, and the power of his resurrection, and the fellowship of his sufferings, by being conformed to his death," would be, in modern Christians, as it was in St. Paul, the supreme object of pursuit; and inward consolation, in life and in death, would be felt in proportion as it was hoped that this pursuit had been effectual.

It might indeed be otherwise, if "the great salvation" were external and material, instead of internal and spiritual. But as the very nature of men, as well as the concurrent voice of Scripture precludes such an idea, why should not every word which is said on religious subjects point undeviatingly to "the *one thing needful.*" Why, finally, should either the living or the dying be led to rest satisfied with any source of support, but a "well founded and scriptural consciousness of the life which is hid with Christ in God?"

The last sentence of your correspondent's paper contains a just and important observation. "There is," says he, "no topic of Christian casuistry which stands more in need of elucidation than the right mode of conducting death-bed visits." I believe that nothing can be more true than this remark; but, if so, I would presume to ask, is the former position in every sense correct, that there is but *one* source of support in death? If one single ground of hope is simply and without qualification, to be rested in by all, then what farther light can be thrown on the right way of conducting death-bed visits? But if, on the other hand, it be practically felt that no one sole and simple representation will correspond to all cases, ought not the assertion of one single and exclusive source of support in death to have been more cautiously hazarded?

May I say on this subject what strikes me to be the plain truth? I believe there is just one single disease of the mind for which the *one source of support* which your correspondent insists upon would be the specific remedy. I conceive, wherever there is a doubt of Divine mercy to the returning sinner, the truth to be urged must be the assur-

ed "hope of salvation by Christ." Beyond all doubt, in such a case, no argument can be used like that of St. Paul; "He who spared not his own Son, but delivered him up for us all, shall he not with him also freely give us all things?"

But how rare are cases of despondency, in comparison with those of spiritual insensibility! However a death-bed may alarm the feelings, it will not change the heart; and of course, the far greater number of persons in that awful situation are likely to be found, not only devoid of the dispositions which can alone qualify them for heaven, but scarcely capable of conceiving what those dispositions imply, or on what ground they are necessary. Such persons may indeed tremble at the prospect of everlasting punishment; for all men are perfectly susceptible of this species of terror; and if they be encouraged to believe that an unreserved reliance on what our blessed Saviour has done on their behalf will ensure not only their escape from hell, but their admission into heaven, is it not too possible that natural fear and self-love may induce them eagerly to entertain such a confidence?

Is it consistent then with Christian charity, to leave the smallest opening for this lamentable self-delusion? On the contrary, ought it not in every such case to be strenuously urged, that notwithstanding all that Christ has done for our salvation, he himself has instructed us, that only the pure in heart can have the blessedness of seeing God; and that therefore whatever was done for us by the Redeemer was with the intention not only of atoning for us, but of fitting us for the Divine Presence previously to our admission to the fulness of joy which that Presence implies; in other words, of saving us spiritually here, in order to our sharing in immortal bliss hereafter.

Can there then be a doubt that this vital subject in one aspect or other, should be the ruling theme in all addresses both to the living and the dying? The ignorant should be instructed in its nature; the careless should be impressed with its importance. Habitual violations of the Divine Law, and neglect of known duties, are not to be overlooked; much less the assurance of forgiveness to the penitent through the expiation of the great High Priest. Still, however, outward sins are to be dwelt upon, not as if they were the chief source of danger, or the guilt incurred by them the great evil to be remedied, but much more as evidences of an internal pravity, of an inherent aversion to good, and propensity to evil, for which expiation, however indispensable as a preliminary in the great scheme of salvation, is not, in itself, the appropriate remedy; inasmuch as our natural enmity to God must be subdued, and what is internally polluted, must be internally purified. "Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of Heaven."

Prayer, then—earnest and continual prayer for the renovating grace of Christ—ought to be urged as, amongst means, the great resource of that soul which begins to listen to the Divine call at the eleventh hour. As there can be no entrance into heaven without inward purification, and as this effect can be accomplished only by the omnipotent grace of the Redeemer, to implore this grace, and to exercise it in proportion as it is communicated, is the great point which ought to be pressed upon the dying penitent, and to which, therefore, all other topics of discourse should be made subservient.

The New Testament, interpreted not by dogmatical prepossession, but by the light of a spiritual mind, will, throughout, be found applicable to this vital purpose. Matter,

therefore, for expostulation, exhortation, direction, and consolation, can never be wanting. The instructor who has been intent, not only on discovering the spiritual sense of Scripture but on feeling its entire influence on his own mind and heart, will ever be in readiness to apply it skilfully and opportunely to the inward exigencies of those to whom he is called to afford ministerial assistance.

Such a person will peculiarly endeavour so to communicate the matter of Scripture, as that it may become the sustenance of prayer. By the prayer of the heart, as by a digestive organ, the sincere milk of the word is made nutritious to the inner man. According to St. Paul (Rom. x. 13, &c.) prayer is immediately connected with salvation; and both faith itself, and the hearing by which faith comes, are represented as of importance, on account of their being necessary preliminaries to prayer.

May it not then, on the whole, be said, that in proportion as the spirit of cordial and scriptural prayer is awakened, a death-bed becomes illumined with the rays of well-founded and consistent hope? "Behold he prayeth," was the first evidence of the conversion of St. Paul: and he who prays as *he* prayed is certain to partake of the same grace that he obtained; that grace through which the persecutor became "crucified with Christ," and by the strength of which he was made "more than conqueror" in every subsequent trial. Such *must be* the result: since, to pray with the heart is to "draw nigh to God," that he may "draw nigh to us;" it is, to follow in its simplicity the counsel of our Redeemer to the woman of Samaria, and thereby infallibly to participate in the blessing which he communicates. "If thou hadst known the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of Him, and He would have given thee living water."

Nor is prayer for internal grace a means of safety only; it is also the surest vehicle of Divine consolation. It is hardly possible to pray for spiritual blessings with cordiality, and not to feel conscious comfort in the very act; because, to pray with cordiality is to pray with interest, and to be interested in purely spiritual blessings is already to possess commencing principles of spirituality.

It is possible to implore admission into heaven, and to deprecate hell; it is possible to dread the terrible Majesty of the Most High, and to be anxious, on any terms, to escape his vengeance; and yet to have little if any wish to obtain purity of heart or supreme love to God. But to be solicitous for these real elements of life eternal, and to look up to the incarnate Deity as the Fountain of that life as well as its ever-gracious Dispenser, is in truth the heart-pulse of the new creature; and to be more and more engaged in such exercises of the mind, to feel increased relish for them and deeper delight in them, is, even on a death-bed, to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

He who is led *thus* to "believe on the Son of God" cannot fail to have "the witness in himself." His new cares, pursuits, and pleasures are the evidences of a new nature, and the pledge of a happy immortality; and as it was through prayer that these feelings were obtained, so in prayer will they be exercised. There will indeed be fruits visible to others; there will be serenity of temper, patience under suffering, increased self-control, and thankfulness for kind attentions;—but to himself, what he increasingly feels, in inward converse with his God and Saviour, will be the support and rest of his soul, until mortality be swallowed up of life.

CATHOLICUS.

FAMILY SERMONS.—No. CXLVII.

ON PARTIAL REFORMATIONS AND RELAPSES.

Matt. xii. 43—45.—*When the unclean spirit goeth out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first.*

THE Scriptures frequently represent it as among the unhappy circumstances of man's fallen condition, that we have become subject to the dominion of Satan, and are taken captive by him at his will. By nature we choose the world for our possession, and the world's god for our master; we submit to the unholy sway of "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Till changed in our affections by the grace of God, our life is spent in the slavery of sin, and the wages of sin are our fearful inheritance in the world to come. And this servitude is the more complete because we are not aware of our bondage: we think ourselves free when we are most enthralled, for our slavery is that of the will, which, being once gained to the side of our spiritual enemy, brings all our other powers into unresisting captivity.

Such appears to be the condition of things pre-supposed in the text. The heart of man is there represented as the residence of an unclean spirit who usurps dominion over it, going in or out at his pleasure, and relaxing or multiplying his temptations as best suits his seductive purposes.

We shall not dwell at present upon all the circumstances mentioned in the text, or on their immediate application to the case of those whom our Lord was addressing; but shall proceed to consider the affecting picture which they present of a mind over which Satan exercises his dominion. There are two principal stages pointed out: the first, when the evil spirit quits the heart for a season; the second, when he returns to it with seven other spirits worse than himself: the former we may consider as describing the case of a sinner during a temporary and partial reformation; the latter, his case when hardened again in his sins.

First, We are to consider the case of a sinner during a temporary and partial reformation.—There are many persons who have such a sense both of their folly and their danger while living in a state of sin, that they are anxious to pacify their accusing conscience by leaving off some of their evil habits; at least till the power of temptation induces them to resume them. When warned of the awful consequences of living and dying unreconciled to God, they are perhaps terrified into the outward semblance of repentance, which however proves itself not to be of a genuine kind, by not bringing forth fruits meet for repentance. Some of the more vicious dispositions, if such existed, are indeed reformed; but the heart remains unchanged; the evil spirit, though absent for a season, is not dispossessed of his dominion; and the sinner is only deluding himself by a superficial and transient amendment, which falls far short of real conversion and sanctification of soul. Let us examine some of the most common ways in which persons are thus apt to deceive themselves.

1. Many take credit to themselves for having forsaken a sin to which they were once addicted, when they have only ceased to fall into it by having their attention turned towards something in which

they find greater satisfaction. For example: a man addicted to gross vices may be diverted from his besetting temptations by powerful worldly objects; and, in the pursuit of a successful prospect which opens before him, may find himself so much engaged, and that in lawful things, as almost to forget his former propensities. But the tempter has only to return with his accustomed persuasions, in order to prove that the mansion which appeared swept and garnished was still the abode of every unholy affection.

2. Others fancy that a particular sin has ceased to reign over them, when it has only taken some new and more specious direction. The man who was proud, or worldly, or uncharitable before, continues so now, though he indulges his propensity in a way that gives less uneasiness to his conscience. This is sometimes seen among persons who take up a profession of religion without counting the cost, or being prepared to make the sacrifices which it involves. Thus we witness the disputatious man indulging the same angry passions under the guise of zeal for God, which he once exemplified on subjects of temporal interest; while another carries into his intercourse with society, after his professed reformation, the same pride, or censoriousness, or overbearing spirit which he once displayed among his worldly companions. In the mean time, a false peace is experienced, and the self-deceiver hopes that God will be satisfied with the empty appearance which contents his own conscience.

3. Others take credit for having truly forsaken some particular sin, when, from any cause, they happen for the time to be tired of it. The false attractions with which unlawful pleasures appear arrayed often vanish after a more close acquaintance. The world cannot satisfy the desires of its most zealous votaries; its poisoned food soon palls upon the taste; and thus the sinner, cloyed with vicious indulgences, often turns with disgust from the accustomed temptation. But this is not conversion to God: the affections remain as sinfully disposed as ever; and if the very sin which has been apparently forsaken could present the same attractive appearance which it did at first, there would be the same disposition to fall into it.

4. Others, again, think they have forsaken sin when they change one sin for another, and perhaps for a worse. A young man may relinquish the sins of childhood for others to which his age presents greater temptations; and he may quit these again, as he advances in life, for others of a more decorous kind; yet, in all these changes, not experience one single emotion of hatred to sin, as being contrary to the law of God, and fatal to the eternal welfare of his own soul.

5. Indeed, the mere absence of temptation is often sufficient to create this injurious self-flattery. A man of unbridled temper sometimes assumes merit to himself, that his angry passions are subdued merely because every thing around him has been prosperous; his wishes have been consulted and gratified, and there has been little or nothing to bring him to the test, and to prove in what degree, or whether in any degree, the power of religion has really effected a change in his nature. So again the man who is supremely devoted to the world, either in its pleasures, its honours, or its riches, is often apt to conceive that he has gained a victory over his inordinate desires, when pain or sickness, or some overwhelming visitation of Divine Providence, has for the moment deadened him to every sensation but that of present affliction. And in a variety of other ways are men accustomed to deceive themselves with the hope that the evil spirit has finally departed, when he is but occasionally absent, and may very probably and shortly return

with new and still more seductive temptations.

The case then of a sinner, during a partial and temporary reformation, is far from being of that hopeful kind which he is apt to imagine. On the contrary, it is one of peculiar danger. The false security which he experiences, prevents his probing into the mystery of iniquity which lurks within his heart, or looking to the Saviour for pardon, or to the Holy Spirit for sanctification. He has healed the wound in his conscience slightly, crying Peace, peace, when there is no peace: and hence he is insensible to the threatenings of God's law against sin, because he persuades himself that they do not apply to his case; while he comforts himself with the promises of the Gospel, to which he has no scriptural title: for those promises are made to none but the truly penitent sinner, who deeply laments his transgressions, and turns with full purpose of heart to the God whom he has offended, trusting to the sacrifice of his Redeemer alone for pardon, and endeavouring to walk worthy of his high vocation, in all holiness, obedience, and good works.

Secondly. But there is a second stage of the sinner's progress which we are now briefly to consider; namely, his case when this superficial and short-lived amendment has subsided, and he has gone back, and perhaps with new aggravations, to his accustomed sins. And this, it should be observed, very frequently happens; for where there is no real hatred to sin implanted in the heart, and where there is not a constant spirit of prayer and vigilance against its incursions, there is no dependence to be placed upon the durability of any supposed reformation. Even while the conduct was outwardly decent, the vital substance of religion was wanting; the fairest virtues had no root in scriptural principles; and hence with the first blast of temptation they wither and die. Now, our Lord says of the state of such a man—of one out of whom an unclean spirit had departed for a season, but returned with seven other spirits more wicked than himself—that it was worse than at the first. The higher our attainments in religion, and the more specious our amendment of heart or life, the greater is our danger after a relapse. Thus, St. Paul says, "It is impossible"—that is, it is a matter of extreme difficulty and improbability, and but for the renewing grace of God of absolute impossibility—"it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

The reason why the condition of such a person is so peculiarly dangerous will be evident, if we consider how many warnings he must have resisted, how often he must have hardened his heart against the remonstrances of conscience, and the secret strivings of God's Holy Spirit; and being a professed disciple of Christ, how often, to use the Apostle's language, he must have crucified the Saviour afresh by his unholy and inconsistent conduct. A physician usually experiences far greater difficulty in treating a constitutional malady, into which the patient has relapsed after an apparent recovery, than a recent disorder. So it is spiritually with those who are hardened by the deceitfulness of sin; every fresh indulgence aggravates their malady, till at length the heart often becomes seared to all salutary impression, and the disease is incurably confirmed.

To apply this subject to our own case—let us learn our awful condition while under the dominion of

sin, and a prey to every temptation of our spiritual enemy, who makes his baneful incursions into our hearts unnoticed and uncontrolled. And whence arises this unhappy degradation of our once pure and exalted nature? It is because we have expelled from our bosoms their rightful Sovereign; because we would not that God should rule over us, and have sold ourselves as the servants of sin. Yet even in this condition we are not abandoned by our justly offended God; he does not at once reject us; he gave his Son to die as a sacrifice for us; he bestows on us a space for repentance; he admonishes us by his Spirit and his word; he invites us to return; he is willing to listen to our petitions; he even indites our requests; he promises his Holy Spirit to all that call upon him, and is willing to dwell in those hearts which had been defiled by the dominion of Satan, and to purify them by his presence as a temple for himself. Let us then eagerly embrace this offered mercy; let us not slight our convictions, and especially at those favourable moments when the tempter seems to be absent for a season, or to exert less than his usual power over our hearts; when the conscience is alarmed, and the mind serious; when we are convinced of the importance of religion, and are almost persuaded to begin in earnest to devote ourselves to the service of God. Another such an opportunity may not return; the Spirit of God may not again strive with us: and if we stifle our awakened impressions it may be for the last time; according to the language of the text, the tempter may return with seven other spirits more wicked than himself, and our last state become worse than the first.

Let us then open our hearts to the Heavenly Guest who seeks admission; to the God whose we are and whom we ought to serve; to the Saviour who bought us with the price of his own blood, that we should no longer live to ourselves, but to Him who loved us and gave Himself for us; and to the Holy Spirit, whose sacred influences and indwelling are alone equal to the task of expelling the powers of darkness from our souls, and of filling them with all the graces and charities of the Christian character.

MISCELLANEOUS.

To the Editor of the Christian Observer.

In reading the Review of Mr. Simeon's Horæ Homileticæ, in a late Number of your publication (vol. for 1820, p. 761), my attention was particularly arrested by some valuable remarks on the too frequent inefficacy of sermons, and on the causes of so lamentable a fact. I have had many opportunities of witnessing the truth of your reviewer's observations in some clergymen, who in the main preach the pure doctrines of the Gospel, and that in perfect agreement with the established formularies of the church. But I am inclined, in *some* cases, and under certain circumstances, to attribute this inefficacy, in part at least, to a cause somewhat different from the several ones mentioned by your reviewer; but which, in my judgment, merits equal notice with them. I have known some pious and faithful ministers, who have been labouring in the vineyard of their heavenly Master for a number of years with little or no apparent success. Now, it is recorded in the words of unerring prophecy, that "the word

of God shall not return unto Him void, but shall accomplish that whereunto it was sent:"—and when our blessed Lord, after his resurrection, commissioned his Apostles to go and teach all nations, he left this encouraging assurance with them; "Lo, I am with you alway, even unto the end of the world." I have therefore often been induced to examine, how it is that these promises appear in some instances to be so partially accomplished: and shall be happy indeed, should this letter be the means of exciting a spirit of self-examination among those ministers who, though in the main faithful and zealous, yet feel conscious that their pulpit ministrations have been attended with little or no visible success. Would that they may be led to inquire how far this unhappy result may have arisen from any defect either in the choice of their subjects, or in the matter, the composition, or the delivery of their discourses: and may the Holy Spirit assist them in their inquiries, and lead them into all truth!

There are clergymen who, though they admit the Gospel to be a dispensation of mercy to fallen man, perpetually clothe it, I had almost said, in the terrors which accompanied the delivery of the Law at Mount Sinai; and in a hard and unfeeling manner, as if not subject themselves to the like infirmities with their hearers, constantly overwhelm their people with a black and appalling catalogue of their transgressions; and habitually pourtray, in the most tremendous colours, the punishment of the wicked in the eternal world; and then, as if mercy formed no part of the scheme of redemption, with scarcely a mention of the way of salvation by Christ, they leave their audience the chilling alternative of embracing a religion which they have never beheld but amidst the frowns of justice and the thunders of vengeance, or of persisting in their evil course, with the certainty of incurring the awful destruction which the preacher has described. Now, what I complain of is, that during the denunciation of these affecting truths, little *apparent* concern or compassion is manifested for those to whom they are delivered; so that the good effect which they might perhaps otherwise have produced is destroyed, either by a seeming insensibility in the preacher to the future state of his hearers, or by an impetuosity and warmth of temper, savouring too much of that "wrath of man which worketh not the righteousness of God." Accustomed to hear the threatenings of Scripture *constantly* brought forward, and seeing their minister *apparently* unconcerned in denouncing them, an audience grows hardened under rebuke; while unused, on the other hand, to view religion as the remedy for every moral disease, as the balm of consolation to the wounded spirit, as the only source of real happiness, they recoil from it as calculated only to disturb their peace, to fill their minds with vain apprehensions, and to deprive them of what they esteem the substantial felicities of life.

Let not my meaning, however, be misunderstood, by supposing that I am offended at the plain declaration of the truths of Revelation, though of ever so alarming an import; or that I would desire to see Christianity softened down to suit the sickly delicacy of a fastidious ear. The minister of Christ must indeed try all methods, if by any means he may save some of the souls committed to his charge. Now there are, in almost every congregation, persons whose attention to religious subjects can be excited only by an appeal to their fears; persons on whose hearts the merciful tidings of the love of God, and the atonement of Christ, make comparatively little impression. The faithful shepherd is therefore obliged to enforce the terrors of the Lord. He is compelled to re-

mind his hearers, that "the wicked shall be turned into hell, and all the people that forget God;—that there is no peace to the wicked;—that he who believeth shall be saved, and he who believeth not shall be condemned." These truths constitute a most important part of the disclosures of Revelation, and should be frequently and solemnly enforced; but they should not usurp the place of other truths equally important. I can discover no reason why one part alone of those motives by which men are persuaded to accept of salvation, should be constantly exhibited, to the exclusion of all others; and still less why the part selected should be the one most revolting to the human mind. It is granted indeed, that the natural mind is enmity against God; and that the whole scheme of the Gospel is uncongenial to the vicious taste: but this is an additional inducement to throw no unnecessary stumbling-block in the way of the most hardened sinner, and to avoid giving to the Gospel an air of unmerited austerity and repulsiveness, which it does not wear in the wisely blended pages of sacred writ, and in the preaching of our Lord and his Apostles, who, knowing the terrors of the Lord, *persuaded* men. It is, however, the manner, even more than the matter, that constitutes "angry preaching;" and I am not to be understood as arguing that the threatenings of God against sin are not to be earnestly and often dwelt upon; but only that they should be enforced in a way that indicates real Christian sympathy and tenderness of heart upon the part of the preacher, and with a soberness of language, and a solemnity of appearance, which shew an evident reluctance to wound, except in order to heal. Allow me, in confirmation of my remarks, to adduce the testimonies of two or three writers, whose office or character entitles their opinions to attention.

The late Mr. Newton, in a "Letter to a young Minister," remarks; "There is another strain of preaching which, though it wears the garb of zeal, is seldom a proof of any power but the power of self. I mean angry and scolding preaching. The Gospel is a benevolent scheme, and whoever speaks in the power of it will assuredly speak in love. In the most faithful rebukes of sin, in the most solemn declarations of God's displeasure against it, a preacher may give evidence of a disposition of good-will and compassion to sinners, and assuredly will, if he speaks under the influence of the power of Truth. If we can indulge invective and bitterness in the pulpit, we know not what spirit we are of; we are but gratifying our own evil tempers, under the pretence of a concern for the cause of God and truth. Persons of this character may applaud their own faithfulness and courage, and think it a great attainment that they can so easily and constantly set their congregation at defiance; *but they must not expect to be useful*, so long as it remains a truth that the wrath of man worketh not the righteousness of God."

In the "Remains of the Rev. R. Cecil," the sentiments of that eminent servant of Christ are clearly expressed on this point. "The zeal of some men is of a haughty, unbending, ferocious character. They have the letter of truth, but they mount the pulpit like prize-fighters. It is with them a perpetual scold. This spirit is a reproach to the Gospel. It is not the spirit of Jesus Christ. HE *seems to have laboured to win men.* But there is an opposite extreme. The love of some men is all milk and mildness! There is so much delicacy, and so much fastidiousness! They touch with such tenderness!—and, if the patient shrinks, they will touch no more! The times are too flagrant for such a disposition. The Gospel is sometimes preached in this

way, till all the people agree with the preacher. He gives no offence, and he does no good!

"But St. Paul united and blended love and zeal. He *must* win souls; but he will labour to do this by all possible lawful contrivances. *I am made all things to all men, that I might by all means save some.* Zeal, alone, may degenerate into ferociousness and brutality; and love, alone, into fastidiousness and delicacy: but the Apostle combined both qualities; and, more perfectly than other men, realized the union of the *fortiter in re* with the *suaviter in modo.*"

In another part of the work, Mr. Cecil observes; "It is a foolish project to avoid giving offence; but it is our duty to avoid giving *unnecessary* offence. It is necessary offence, if it is given by the truth: but it is unnecessary, if our own spirit occasion it." "Our system of preaching must meet mankind: they must find it *possible* to live in the bustle of the world, and yet serve God: after being worried and harassed with its concerns, let them hear cheering truths concerning Christ's love, and care, and pity, which will operate like an enchantment in dispelling the cares of life, and calming the anxious perturbations of conscience. Bring forward privileges and enforce duties, in their proper places and proportions. Let there be no extremes: yet I am arrived at this conviction;—Men who lean toward the extreme of evangelical *privilege* in their ministry, do much more to the conversion of their hearers, than *they* do, who lean toward the extreme of *requirement.* And my own experience confirms my observation. I feel myself repelled, if any thing chills, loads, or urges me. This is my nature, and I see it to be very much the nature of other men. But let me hear, '*Return again to me, saith the Lord*—I am melted and subdued."

Such are the sentiments of two divines, to which I shall subjoin the testimony of a layman—the poet Cowper. "No man," says he, "was ever scolded out of his sins. The heart, corrupt as it is, and because it is so, grows angry if it be not treated with some management and good manners, and scolds again. A surly mastiff will bear, perhaps, to be stroked, though he will growl even under that operation; but if you touch him roughly, he will bite. There is no grace that the spirit of self can counterfeit with more success than a religious zeal. A man thinks he is fighting for Christ, and he is fighting for his own notions. He thinks that he is skilfully searching the hearts of others, when he is only gratifying the malignity of his own; and charitably supposes his hearers destitute of all grace, that he may shine the more in his own eyes by comparison. When he has performed this noble task, he wonders that they are not converted: 'he has given it them soundly; and if they do not tremble, and confess that God is in him of a truth, he gives them up as reprobate, incorrigible, and lost for ever.' But a man that loves me, if he sees me in an error, will pity me, and endeavour calmly to convince me of it, and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily, and in much heat and discomposure of spirit. It is not, therefore, easy to conceive on what ground a minister can justify a conduct which only proves that he does not understand his errand. The absurdity of it would certainly strike him, if he were not himself deluded."

These extracts I submit to the most serious consideration of all whom they may concern: and I trust that with some they may have their due weight and influence in producing a conciliatory strain of preaching, accompanied by a conciliatory manner; a mildness and forbearance entirely consistent with the strictest fidelity. A just picture of what a clergyman ought to

be in addressing his congregation is incidentally drawn by the poet just quoted, in the person of one "for years deserving honour, but for wisdom more."

"With a smile,
Gentle, and affable, and full of grace,
As fearful of offending whom he wish'd
Much to persuade, he plied his ear with truths,
Not harshly thunder'd forth, or rudely press'd,
But, like his purpose, gracious, kind, and sweet."

TASK, b. vi.

I add no other comment than an earnest exhortation to every minister of the Gospel of *Peace*; "Go, and do thou likewise."

CLEMENS.

To the Editor of the Christian Observer.

IF you think the two following extracts, on the subject of sending the Gospel to the heathen, will either interest or benefit the readers of your publication, they are at your service. The former is taken from a sermon of Dr. Donne, Dean of St. Paul's, and the latter from Mr. Baxter's "Life and Times."

S.

"And he (Jesus Christ) came in a purpose (as we do piously believe) to manifest himself in the Christian religion to all the nations of the world; and therefore *lætentur insulæ*, says David, *the Lord reigneth, let the islands rejoice;* the islands which, by reason of their situation, provision, and trading, have most means of conveying Christ Jesus over the world. He hath carried us up to heaven, and set us at the right hand of God, and shall not we endeavour to carry Him to those nations who have not yet heard of His name? Shall we still brag that we have brought our clothes, and our hatchets, and our knives, and bread, to this and this value and estimation, amongst those poor ignorant souls, and shall we never glory that we have brought the name and religion of Christ Jesus in estimation amongst them? Shall we stay till other nations have planted a false Christ among them? and then either continue in our sloth, or take more pains in rooting out a false Christ than would have planted the true? Christ is come into the world: we will do little, if we will not ferry Him over, and propagate His name, as well as our own, to other nations."—*Sermon preached at Whitehall, April* 19, 1618, *from* 1 Tim. i. 15.

"My soul is much more afflicted with the thoughts of the miserable world, and more drawn out in desire of their conversion than heretofore: I was wont to look but little further than England in my prayers, as not considering the state of the rest of the world; or if I prayed for the conversion of the Jews, that was almost all. But now, as I better understand the case of the world, and the method of the Lord's Prayer, so there is nothing in the world that lyeth so heavy upon my heart as the thought of the miserable nations of the earth. It is the most astonishing part of all God's providence to me, that He so far forsaketh almost all the world, and confineth his special favour to so few; that so small a part of the world hath the profession of Christianity, in comparison of Heathens, Mahometans, and other infidels; and that among professed Christians there are so few that are saved from gross delusions, and have but any competent knowledge; and that among *those* there are so few that are seriously religious, and truly set their hearts on heaven. I cannot be affected so much with the calamities of my own relations, or the land of my nativity, as with the case of the Heathen, Mahometan, and ignorant nations of the earth. No part of my prayers is so deeply serious, as that for the conversion of the infidel and ungodly world, that God's name may be sanctified, and His kingdom come, and His will be done on earth as it is done in heaven. Nor was I ever before so sensible what a

plague the division of languages was, which hindereth our speaking to them for their conversion; nor what a *great sin tyranny is*, which keepeth out the Gospel from most of the nations of the world."—*Life and Times*, book i. part I. sec. 23.

He adds a remark highly to the credit of his candour and right feeling, and which shews how forcibly real piety and zeal for the salvation of men tend to overcome those sectarian feelings and prejudices which divide the visible church of of Christ, and which were never stronger than at the period in which Baxter lived. "Could we but go," he remarks, "among Tartarians, Turks, and Heathens, and speak their language, I should be but little troubled for the silencing of eighteen hundred ministers at once in England; nor for the rest that were cast out here, and in Scotland and Ireland; there being no employment in the world so desirable, in my eyes, as to labour for the winning of such miserable souls; which maketh me greatly honour Mr. John Elliot, the Apostle of the Indians in New England, and whoever else have laboured in such work."

To the Editor of the Christian Observer.

I WAS much pleased with the suggestion of a correspondent in your last Number, on the propriety of benefiting remote and uncivilized countries, by introducing useful animals and vegetables suited to their climate. Something has already been done in this way by Christian Missionaries, ancient and modern, yet, perhaps, more might often be effected without entrenching on their higher and more immediate duties, and also without any great sacrifice of expense or labour.

Your correspondent may not, however, be aware of the frequent difficulties attending the process of naturalizing either animals or vegetables in a new climate. With regard to the latter, the modern discoveries in chemistry, and the experiments which have been successfully made for forcing germination, have relieved a great part of the obstacle. It is not, I conclude, consistent with the object of your work to dilate much upon such subjects; but perhaps you would indulge me with a spare column for a short extract from Professor Willdenow's Botany, which may not be uninteresting to the general reader, and may convey some useful information to those whom it concerns. And let it not be forgotten, that he who made the world, and gave his Son to redeem it, is not inattentive to the lowest animal wants of his creatures; that he clotheth the lily, and feedeth the young raven, and has afforded an abundant supply of all that is necessary for the physical comfort of the human race; making even the very briars and thorns which followed the primæval transgression to become a benefit, by creating a salutary exercise and employment for a large portion of mankind, and thus preventing the indolence, lassitude, and vice which might have followed a state of uninterrupted ease and nauseating superfluity.

"It has long been known that every plant affects its own particular soil, and that on this account seeds do not germinate in all kinds of soil; at least they soon decay in a disadvantageous one. Various trials have been made to make seeds germinate in various matters, different from the usual earths. Sukkow made plants grow in pounded fluate of lime and barytes. Bonnet made plants grow in saw-dust, slips of paper, cotton, and even an old book. That cress (*lepidium sativum*) germinates upon a piece of woollen cloth, is a well-known fact. M. Humboldt's experiments to make seeds germinate in metallic oxyds, especially the red oxyd of lead, red massicot, &c. are more instructive. In powder of coal and sulphur, seeds germinated likewise very well. He found

that oxygen proved an extreme stimulus to plants, and that without it they never can be brought to germinate. On this account germination went on quickly in metallic oxyds, especially in minium. In oil, on the contrary, carbon, hydrogen, in the filings of lead, iron, and copper, as well as in powdered molybdene and in alkalis, no one seed germinated. It soon occurred to him, that with oxygen as a stimulant, he might forcibly make seeds germinate faster; and he actually found, that at the temperature of 20 deg. Reaum. all seeds vegetated most rapidly when steeped in oxymuriatic acid. One instance alone will suffice. The seeds of *lepidium sativum* germinated after six or seven hours, when put into oxymuriatic acid; whereas, when lying in common water, they require from 36 to 38 hours. In a letter, dated Feb. 1801, he writes to me, that in Vienna they derived much benefit from the discovery of this fact, and that seeds, 20 or 30 years old, brought from the Bahama Islands, Madagascar, &c. which constantly refused to germinate, very readily in this way vegetated and produced plants which grew up quite successfully. As every gardener cannot obtain the oxymuriatic acid, M. Humboldt proposes a very easy method to procure it without difficulty. He took a cubic inch of water, a tea-spoonful of common muriatic acid, two tea-spoonfuls of oxyd of manganese; mixed them, and placed the seeds in them. The whole was then allowed to digest with a heat of 18—30 Reaum. In this the seeds germinated excellently; but it is necessary to take the seeds out as soon as the corkle appears. That the seeds are not injured by the acid, is proved by the many plants which have been treated in this way, under the inspection of Mr. Jacquin, and in which vegetation went on extremely well.

"It is the oxygen of the atmosphere which stimulates the seeds to germinate; and this explains at once the experiment of Mr. Achard, why plants vegetate faster in very compressed air, than in air in its common state.

"Besides oxygen, ammonia favours the germination of seeds: hence, they germinate almost immediately, when placed in manure. In fluids which contain no oxygen, seeds will not germinate. Thus, they never germinate in oil, which consists of hydrogen and carbon."

To this I may add, that Professor Pohl, at Dresden, caused to germinate in oxygenated muriatic acid, the seed of a new kind of *Euphorbia*, taken from a collection of dried plants, 120 years old. Jacquin and Vander Schott, at Vienna, threw into this acid all the old seeds which had been kept 20 or 30 years at the Botanic Garden, every previous attempt to produce vegetation in which had been fruitless, and their latent germinating powers were for the most part stimulated with success; even the hardest seeds yielded to the agency of this acid.

RUSTICUS.

QUERIES RESPECTING THE GYPSIES, AND THE ABORIGINES OF NEWFOUNDLAND.

A CORRESPONDENT inquires, whether any measures have been adopted for instructing the Gypsies and reclaiming them from their wandering habits, in consequence of the papers which appeared on the subject in the Christian Observer for 1815; and, if not, whether any thing could yet be done for that purpose.

Another correspondent is anxious to know what measures have been taken, either by government or individuals, to instruct and Christianize the aboriginal inhabitants of Newfoundland, whose case was strongly noticed by Mr. Reeves, the judge of the island, in his evidence before a Committee of the House of Commons in 1793.

REVIEW OF NEW PUBLICATIONS.

1. *A Charge delivered at the Primary Visitation of* HERBERT *Lord Bishop of* PETERBOROUGH, *in July* 1820. 1820. pp. 38.
2. *Remarks upon the Eighty-seven Questions proposed by the Bishop of Peterborough to Candidates for holy Orders, and to those in Orders who apply for a License to a Curacy.* By the Rev. JOSEPH WILSON, A. M. 1820. pp. 69.
3. *A Refutation of the Remarks of the Rev. Joseph Wilson, with a brief Comment on the leading Tenets of the Calvinistic Methodists.* By a LAYMAN. 1820. pp. 59.
4. *A Refutation of the Objections advanced by the Rev. Joseph Wilson against the Bishop of Peterborough's Questions.* 1820. pp. 37.
5. *The Legality of the Questions proposed by the Bishop of Peterborough to Candidates for holy Orders, considered as usurping the Place of an established Test.* pp. 29.
6. *A Reply to a Pamphlet entitled "The Legality of the Questions, &c."* By a LAYMAN. 1820. pp. 20.
7. *The Curates' Appeal to the Equity and Christian Principles of the British Legislature, on the Arbitrary Nature of the Laws as they are now frequently enforced against them.* 1819. pp. 177.
8. *Hard Measure, or Cruel Laws in Liberal Times, illustrated in the Sufferings endured, and the pecuniary Loss sustained by the Rev. G. Bugg, A. B., in three Dismissals from his Curacies.* Written by HIMSELF. 1820. pp. 46.
9. *The Christian and Civic Economy of Large Towns.* By THOMAS CHALMERS, D. D. Minister of St. John's Church, Glasgow. *Nos. V. and VI. on Church Patronage.* Glasgow. 1821.

THE Bishop of Peterborough is well known to the public from his various writings, and particularly for his zealous efforts to point out "the consequences of neglecting to give the prayer-book with the Bible." It was his lordship's deliberate opinion, that the Scriptures require "a safeguard against the delusions of false interpretations;" and "what better safeguard," he adds, "can we offer than the Book of Common Prayer, which contains the doctrines of the Bible, according to its true exposition?" Unhappily, however, for his lordship's argument, the "Methodists," and "Calvinists," and "Evangelicals," had the effrontery to claim the Prayer-book for their own, as much as the Bible; and not a few, both of our clergy and best informed laity, thought they discovered the *unmitigated* hypothesis respecting original sin and justification *exclusively* by faith, with other obnoxious tenets, lurking in the very formularies which were to be a safeguard against such perversions. The Thirty-nine Articles, in particular, as being the embodied creed of the church, were frequently appealed to with confidence by many who differed widely in their opinions from the Margaret Professor of Divinity at Cambridge. What then was to be done? Nothing more easy: only prepare a "safeguard" to the Articles, and if necessary a second safeguard to the first, and so on as the exigencies of the case may require: the project will then be accomplished. Such a "safeguard" we have in the "eighty-seven questions" which have given rise to the

present controversy, and which it will be necessary for us to transcribe, as the basis of the remarks which we may have to offer on the important subjects at issue between the Bishop of Peterborough and his opponents. We the less regret devoting a few pages to them, as they are not merely of momentary interest, but will be referred to as an historical record. We shall give them as they stand in the pages of the Layman's Refutation.

"Questions proposed to Candidates for holy Orders, in the Diocese of Peterborough, so arranged under Heads, or Chapters, that they may exhibit a connected View of God's Dealings with Man under the New Covenant.

"CHAP. I.—*Of Redemption by Jesus Christ.*

"1. Did Christ die for all men? or did he die only for a chosen few.

"2. If Christ died for all men, and the free gift of God therefore came upon *all* men to justification, may we thence conclude that all men will be actually saved?

"3. Is not God himself *willing* that all men should be saved?

"4. If then Christ died for all men, and God is willing that all men should be saved, must not they who *fail* of salvation fail through their *own fault*?

"5. Does it not then behove us to inquire into the terms of our redemption, that we may learn to do what is necessary on our parts towards the obtaining of everlasting salvation?

"6. Is it not necessary, in order to acquire a knowledge of those terms, to examine, *first*, the state in which we were left by the Fall of Adam; and, *secondly*, our deliverance from that state, through the death of Christ?

"Consult Rom. viii. 32; 2 Cor. v. 15; 1 Tim. ii. 6; James ii. 2. See also the consecration prayer in the Communion Service, and the Church Catechism, in answer to the question, 'What dost thou chiefly learn in these Articles of thy belief?'

"Rom. v. 18; 1 Tim. ii. 4.

"CHAP. II.—*Of Original Sin.*

"1. Did the Fall of Adam produce such an effect on his posterity, that mankind became thereby a mass of mere corruption, or of absolute and entire depravity? Or is the effect only such, that we are very *far gone* from original righteousness, and of our own nature inclined to evil?

"2. Does the notion of man's *total* corruption, or *absolute* depravity, produce in general (what is considered its chief recommendation) a deep sense of *humility*?

"3. Has not the frequent repetition of the doctrine, that we are not only *far gone* from righteousness, but are nothing better than a mass of *mere* corruption and depravity, a tendency to destroy all sense of virtue or moral goodness?

"4. Is it possible, that a doctrine, which tends to destroy all sense of virtue, or moral goodness, should be a doctrine that comes from God?

"5. Do we exalt the *Creator* by degrading the *creature*?

"6. What advantage, then, can we derive from a doctrine which converts mankind into a mass of absolute and entire depravity?—See Art. IX.

CHAP. III.—*Of Free-Will.*

"1. Is it in the power of *man*, without the assistance of *God*, to do what is pleasing and acceptable to *God*?—Art. X.

"2. Is not Divine assistance necessary, even to obtain the *will* to do so?—Art. X.

"3. But when we *have* the will to do what is pleasing to God, is not the grace of God 'working with us, and thus *helping* our infirmities?'—Art. X.—Rom. viii. 26.

"4. Would it not be absurd to say, that the grace of God is working *with* us, 'if we ourselves had *no share* in the work?'

"5. Is it not, then, contrary to our Tenth Article, to declare, that man has *no* share in the work of his own salvation?

"6. Though the power which we possess is derived from God, yet when God has *given* us power, does it not rest with ourselves to *exercise* that power?

"7. Does not St. Paul declare, that where the spirit of the Lord is, there is *liberty*?—2 Cor. iii. 17.

"8. Though it is God who enables us both to will and to do, are we not required in Scripture to *exert* that ability, and to *work out* our salvation?—Philip. ii. 12.

"9. Is it not, then, contrary to say, that man has no share in the work of his salvation?

"10. Are any advantages to be derived from the doctrine that God is the sole agent in the work of man's salvation?

"11. Is not the power of God *equally*

manifested, whether he operates on man immediately, as in a mere passive object, or whether he acts *mediately* through the agency of man himself, and by means which, as Creator of all things, he must have previously imparted?

"12. Is it necessary, then, to deny the agency of man, in order to promote the glory of God?

"13. Has not the doctrine, that man himself has no share in the work of his own salvation, a tendency to make him indifferent in regard to his moral conduct?

"14. Can a doctrine, which renders men indifferent with respect to their moral conduct, be a doctrine that comes from God?

"CHAP. IV.—*Of Justification.*

"§ i.—*Of Justification in reference to everlasting Salvation.*

"1. Does not the Church of England *distinguish justification* from everlasting salvation *?

"2. Do not our Articles represent justification as *preceding* the performance of all our good works †?

"3. Does not, therefore, our justification (as the term is used in our Articles) take place in this *present* world ‡.

"4. Is not everlasting salvation the same as everlasting life or happiness in the world *to come?*

"5. Is not then our justification the mere *commencement* of that of which in the general scheme of redemption everlasting salvation is the *end?*

"§ ii.—*Of Justification in reference to its Cause.*

"1. Does not the Eleventh Article declare, that we are "justified by faith only?"

"2. Does not the expression *faith only*, derive additional strength from the negative expression in the same Article, and *not* for our own works?

"3. Does not, therefore, the Eleventh Article *exclude* good works from all share in the office of justification? or, can we so construe the term *faith*, in that Article, as to make it include good works?

"4. Do not the Twelfth and Thirteenth Articles *further* exclude them; the one, by asserting that good works *follow after* justification; the other, by maintaining that they *cannot precede* it?

"5. Can that which precedes an effect be reckoned among the *causes* of that effect?

"6. Can we, then, consistently with our Articles, reckon the performance of good works among the causes of justification, whatever qualifying epithet be connected with the term *cause?*

"§ iii.—*Of Justification in reference to the Time when it takes place.*

"1. When we are justified, are we not, in the words of the Eleventh Article, accounted righteous before God?

"2. When we are accounted righteous before God, and so accounted for the merit of our Lord and Saviour Jesus Christ, are we not then admitted to the benefit of the Christian Covenant? —Art. XI.

"3. Is not, therefore, our justification our admission to the Christian covenant?

"CHAP. V.—*Of Everlasting Salvation.*

"1. Though we are justified or admitted into covenant with God, through the merits of Christ, if we have but *faith* in these merits, and though we are thus admitted even *before* our faith has produced good works, does not the performance of good works, when we *are* admitted into covenant, become thenceforth a *bounden* duty?

"2. Do all men, who have been admitted into covenant with God, *perform* that bounden duty?

"3. Does not, then, experience show, that faith, which had been sufficient for our *admission* to the Christian covenant, is not always productive of that fruit which is wanted in order to *remain* there?

"4. Though the Twelfth Article declares, that good works spring out necessarily of a *lively* faith, are they a necessary consequence of faith *in general?*

"5. Is there not a *dead* faith as well as a *lively* faith? and does not St. James give the former appellation to the faith which remaineth unproductive of good works?

"6. Though good works, then, are

"* In the very first Homily, and in the very wording of that Homily, we find the expression, 'justification *and* everlasting salvation.' If the *disjunctive* particle had been employed, the terms might have been considered as of similar import. But in such a case it would be tautology to employ the *conjunctive* article."

"† According to Art. XII. good works *follow after justification*; and according to Art. XIII. we are even *incapable* of doing good works, before we are justified."

"‡ It is used also in the same sense by St. Paul."

the *natural* fruits of faith, are they the *necessary* fruits of faith, or fruits which follow of *necessity*?

"7. If our faith should not be productive of good works, will our *admission* to the Christian covenant ensure our arrival at the completion of it? In other words, will the justification which takes place in the present life ensure our everlasting salvation or happiness in the life *to come*?

"8. Does not the Sixteenth Article declare that we *may* depart from grace and fall into sin?

"9. Does the same Article say more than that 'we *may* arise again and amend our lives?' and does it not thus imply that we may *not* arise again and amend our lives?

"10. Does it not then follow from the Sixteenth Article, that justification leads not of *necessity* to everlasting salvation?

"11. Is not then the performance of good works, a condition of everlasting salvation though not of justification, namely, as the term justification is used in St. Paul's Epistles and in our Articles? St. James takes it in a *different* sense; and therefore does not contradict St. Paul.

"12. Are *conditions* of salvation incompatible with the doctrine, that salvation is the *free* gift of God? or must we not rather conclude, from the very circumstance, that though, on the part of God, the gift is *free*, he may annex to the offer whatever conditions he may think proper to prescribe*?

"13. Are not those conditions repeatedly declared in holy Scripture?

"14. Has not Christ himself declared that we are to be rewarded every man according to his *works*†? and that they only who have done *good* shall come to the resurrection of life‡?

"15. Has not St. Paul also declared that God will render to every man according to his deeds?—Rom. ii. 6.

"16. Does not St. James ask the question, 'Can faith save us? And does he not himself answer the question, by saying that 'faith, if it hath not works, is dead?'—James ii. 14—17.

"CHAP. VI.—*Of Predestination.*

"1. Does not the Seventeenth Article enumerate various qualities as belonging to those persons who are predestined to everlasting life?

"2. Is it not one of those qualities, that 'they walk religiously in good works?'

"3. Is not, therefore, the walking religiously in good works a *criterion* by which they who are predestined to eternal life may be distinguished from those who are *not* so predestined?

"4. Does not our Saviour declare that we shall be known by our *works*, as a tree is known by its *fruit*? Matt. vii, 16—21; xii. 33—35. Luke vi. 43. 45.

"5. Does not St. Peter declare that we are elect according to the foreknowledge of God, unto *obedience*? 1 Pet. i. 2.

"6. Is it not, therefore, a contradiction, both to Scripture and to the Seventeenth Article, to assert that the decrees of God are *absolute*? or that election on the part of *God* has no reference to foreseen good conduct on the part of *man*?

"7. If we believe that, in respect to a future state, neither our good conduct can excite any reasonable hope, nor our bad conduct any reasonable fear, is there any thing beyond the dread of *temporal* punishment to deter us from the commission of crimes?

"8. Is not the law of God (which, when rightly understood, affords us an *additional sanction* to the law of man) so perverted by such a belief, as to become the means of *counteracting* the law of man?

"9. Is not such a belief *injurious* also to the *individual*, as well as to society, by exciting ungrounded hopes in the confident hypocrite, and driving modest virtue to despair?

"10. Though the Creator is not accountable to the creature, and his will alone determines *who* shall be elected to eternal life, is it credible that a Being of infinite wisdom, justice, and goodness, should elect on any other principles than such as are *consistent* with those attributes?

"11. And does not absolute or indiscriminate election *annul* the distinctions of good and evil, of virtue and vice?

"12. Is, therefore, such election possible on the part of a Being who is infinitely wise, just, and good?

"CHAP. VII.—*Of Regeneration, or the New Birth.*

"1. Is not our *new* birth distinguished from our *first*, or natural birth, by being a *spiritual* birth?

"2. Are we not *spiritually* born when we enter into covenant with *God*?

"* The word used by St. Paul, clearly shows that it is the *giver*, not the *receiver*, who is free from obligation.—See Rom. v. 15, 16."

"† Matt. xvi. 27. ‡ John v. 29."

"3. Do we not enter into covenant with God, through Christ, at our *baptism*?

"4. When the outward sign is duly accompanied with the inward grace, are we not then born (in the words of our Saviour, John iii. 5.) 'of water and the Spirit?'

"5. Does not our baptismal service accordingly declare that we *are* regenerated at our baptism?

"6. Does it make any exception or reservation on that head?

"7. Is not our new or spiritual birth, as well as our first or natural birth, an event which happens only *once* in our lives?

"8. If, then, we believe in the doctrine of our Church, that the new birth takes place at *baptism*, can we believe that they who have been baptized according to the rites of our Church will be regenerated at any *other* period?

"CHAP. VIII.—*Of Renovation.*

"1. Though at our baptism we become regenerate, and were made the children 'of God by adoption and grace,' does not the infirmity of our nature still require that we should *daily be renewed* by the same Spirit? See the Collect for Christmas Day.

"2. Does the assistance which we thus receive from the Holy Spirit display itself by sensible impulses; or do we discover this assistance only from the *effects* which it produces?

"3. Does not St. Paul describe the fruits of the Holy Spirit? And do not these fruits consist in *goodness and righteousness and truth*? Ephes. v. 9.

"4. If we wish, then, to know whether we are assisted by the Holy Spirit, must we not examine whether we have attained to *goodness and righteousness and truth*?

"5. And if we have *not* these fruits of the Spirit, is it not presumptuous to imagine that the Spirit dwelleth in us?

"6. Do not even the *best* of men require, during the whole course of their lives, the aid of the Holy Spirit to secure them from the danger of sin?

"7. Is it not then presumptuous to suppose that, at *any* period of our lives, we can have become either so *perfect* or so *secure* as to have no longer need of renovation?

"CHAP. IX.—*Of the Holy Trinity.*

"See the Articles I.—V.; and the Church Catechism.

"1. Are not there Three Persons in the Holy Trinity, equal in power, though different in office?

"2. What is the office of God the Father?

"3. What is the office of God the Son?

"4. What is the office of God the Holy Ghost?"—Refutation, pp. 41—59.

To these questions are added the following directions, which neither Mr. Wilson nor the Layman has inserted, but which are very necessary for understanding the merits of the question at issue between the Bishop of Peterborough and his opponents. They stand as follow in "Episcopal Innovation."

"*Directions for Answering the preceding Questions.*

"They must be all answered in writing; and that the connection between the Questions and their Answers may be distinctly seen, each Question must first be copied, as it stands in this paper, and then followed by its proper answer. The Answers must be full, clear, and unequivocal; that the Bishop may know whether the doctrines of the candidate are in perfect unison with the doctrines of the Church; and, therefore, whether he is fit for admission to an office in the Church. And that the candidate may have sufficient time for the due consideration of these Questions, they will be sent to him by the post as soon as he announces his intention to the Bishop. When he has written the Answers, he will subscribe his name at the bottom of each sheet; and either deliver them in person or send them by the post, as the Bishop shall require. And all candidates for holy Orders in this diocese are desired to take special notice, that if any question remains unanswered, or receives an unsatisfactory answer, it may tend to their exclusion from the sacred office; for though scholarship is necessary to support the dignity of the clerical character, a conformity to the doctrines of the Church is essential to its very existence."—Episcopal Innovation, p. 104.

This "declaration" is further stated, in some of the pamphlets before us, not to be a mere inoperative threat upon paper, but to have been already acted upon in different instances. With these we have *at present* no concern; nor shall we allow ourselves, in our remarks upon the subject, to interfere

with any questions of personal history or alleged grievance. These may be proper subjects for inquiry at some other time; but our concern *now* is with general principles. We are indeed at all times averse to allow our pages to become a vehicle for circulating the charges which individuals may think it necessary to prefer against the official conduct of public functionaries. But the case before us is of far wider comprehension: it is not a local question between a particular diocesan and one or more of his clergy, but it is a question of a public, and, as we think, most ominous, character; and to which we could not be inattentive without compromising the duties we owe to the church, and to the general interests of religion.

The chief points to which we intend to invite the attention of the reader are, first, Whether a Bishop has a legal right to require of candidates for ordination, or of curates applying for a licence, as a test of their sound churchmanship, and a condition of their being admitted to orders, or of obtaining their licence, that they shall fully, clearly, and unequivocally, answer all the foregoing questions in writing, to his satisfaction, and that they shall subscribe their names to such answers; secondly, How far such an innovation is expedient or likely to be useful; and, thirdly, What is the theological character of the Questions themselves.

I. The initial ground on which the Bishop of Peterborough's opponents rest their argument is, that his conduct is *illegal*. The author of "Episcopal Innovation" does not scruple even to affirm that "there can be little doubt but that his lordship would subject himself to the cognizance and censure of the courts of law, were he to refuse candidates ordination simply because they declined subscribing to his lordship's 'view of the New Covenant' as exhibited in these Questions." (p. xii.) Now, in this assertion, we think that the author is incorrect; for we conceive that no court of law would take "cognizance" of the point, and much less "censure" a bishop for the use of his discretionary power in ordination, even should an instance be supposed to occur of flagrant abuse. The case of licensing a stipendiary curate is analogous; for in neither instance do the statutes give to the person aggrieved a right of appeal from the decision of the bishop to any court, either of law or equity. The only appeal is to the archbishop of the province, who, as well as the bishop, is empowered to decide summarily and without assigning his reasons. If the bishop's motives should satisfy his metropolitan, the law is so far satisfied as to make the decision final. The legality or illegality of the proceeding is a point, however, which the archbishop is bound, *in foro conscientiæ*, most carefully to consider, and as much to act upon in deciding on the bishop's conduct, as if he were one of the Judges in Westminster Hall deciding on an appeal from the Quarter Sessions. The difference consists in this, and we admit it to be an important difference, that in the case of the archbishop the final judgment which he pronounces is a matter of private arrangement, and not of public legal discussion. Were a bishop therefore to proceed upon grounds which *appeared to the archbishop* illegal, *legal* redress might doubtless be obtained by means of the archbishop's intervention. But this appears to us to be the only remedy which the law has prescribed, the aggrieved party not being entitled to demand any other investigation of his complaint than such as an appeal to the archbishop, who is constituted the sole and the irresponsible judge of the law as well as of the facts of the case, may give birth to. We are somewhat surprised that, in this controversy, little or no attention

seems to have been paid to this main part of the question.

In thus stating what is actually the law on the subject, we are very far from meaning to argue in favour of this secret tribunal, bearing, as it does, in the principle of its constitution, a far closer analogy to the office of the holy inquisition, than to the free and liberal spirit of British jurisprudence. On the contrary, we regard it as a blot on our statute-book. Publicity is one of the strongest checks—nay, we would add, if injustice in the use of power is to be prevented, an indispensable check—on the frailty of our fallen nature; and we have again and again stated our firm and unalterable conviction, that not only the plainest principles of equity require that such a course should be preferred, but that it would tend greatly to the honour, the efficiency, and the popularity of the Established Church, if the judgments of our bishops respecting their clergy were to proceed on known and intelligible grounds, which would bear the strictest investigation, and would be placed by their public and unambiguous statement above the suspicion of passion, prejudice, or unfairness. At present, the law allows a bishop 'to eject a licensed curate, without assigning any reason. Even if we were to admit, that, in the great majority of cases, this power is likely to be employed only on justifiable grounds; yet instances, it will not be denied, *may* arise of a contrary character: and while bishops are men, however proper it is to arm them with adequate authority for all beneficial purposes, it is surely at least as necessary to guard against error or abuse in the exercise of that authority, as it is to guard against like error or abuse on the part of the judges of the land. We have expressed our intention to decline at present the investigation of individual instances, in which this irresponsible power is alleged to have been misused; but we have no hesitation in saying hypothetically, that numerous cases of such abuse are not unlikely to occur. Would it be tolerated in this free country, that a general should be allowed to deprive an officer under his command of his commission without an open trial; nay, without naming the accuser, or stating the evidence, or specifying his reasons? We could indeed imagine many instances in which such a power might be exerted for the public benefit; but would not the high probability of mistake or abuse far outweigh any conceivable advantages which could arise from it? The case applies, in all its force, to a bishop and his clergy; and if a prelate cannot assign a cause which will bear being made public, and, when assigned, cannot substantiate it, it is more for the welfare of the church and of the community that the alleged, and perhaps real, delinquent should escape, than that he should be punished arbitrarily on grounds either inadequate in themselves, or supported on inadequate testimony. Private parties may guide their proceedings by more accommodating rules; but public officers should be restricted by fixed and well-known regulations. It might be a sufficient reason to the mind of a rector to decline accepting a clergyman as his curate, that his manner or his elocution was not agreeable, or that he was credibly informed that the individual was of opposite sentiments to himself on some controverted points; and he might even adopt this decision without any impropriety on the strength of a private communication, the particulars of which he was not at liberty to disclose to the party concerned. This being an affair of voluntary and reciprocal contract, no wrong could be done by either party to the other in declining the proposed arrangement. But very different is the case with a public judge or umpire—so different, indeed, that it is considered in every court of law as a highly

offensive act for any suitor in a cause, or any friend of such suitor, to attempt to convey private exparte information to the ear of a judge or juryman; and certainly no just judge would ever think of acting upon such information. It may be argued, indeed, that the station and character of our bishops forbid the idea that they will violate the dictates of their conscience in their official decisions; but the same might be said, with no less truth, of our excellent and highly venerable judges, who preside in the different courts of law and equity; yet who would wish to see a Lord Chancellor, or a Lord Chief Justice, however unimpeachable his character, however enlightened his understanding, and however profound his legal knowledge, adjudicating causes on private or confidential information, and without assigning any reason for his decisions? Such a summary process might, we will admit, be, in numerous instances, just, and also beneficial; but all reasonable men would dread the abuses to which it would unavoidably be liable. The argument applies with at least equal force to the bishops, whose irresponsible powers may, in many cases, be so employed as to be beneficial to their clergy and the world; but we fear that the practical evils of the system (not to advert to its radical and incurable injustice) would infinitely outweigh any such advantages. The more the clergy are governed by the open and manly procedure which characterizes our other institutions, and which alone is consistent with the rights, and congenial to the principles and the habits of British subjects, the higher, we are disposed to think, will their character rise; and, we are very sure, the more respected will be the decisions of their ecclesiastical superiors, both by the parties concerned and the public at large.

The case of the clergy, particularly the unbeneficed clergy, is quite an anomaly in this free country. A man of adequate learning, respectable talents, irreproachable character, and orthodox sentiments, after proceeding through the usual gradations of academical life, may at the age of twenty-three, when it is too late to choose another profession or to recal the expense or time consumed on his education, be rejected as a canditate for holy orders, merely because he cannot in conscience give the expected reply to eighty-seven questions, the drift of which he may think at variance with the plain meaning of the legally authorized formularies which he is also required to sign, and is willing, *ex animo*, to sign and to abide by. Or if admitted by *one* bishop to deacon's orders, he may still have another bishop's eighty-seven questions to settle with his conscience before he can be admitted priest. Nay, even when fully received into the sacred profession, and rendered for ever legally incapable of turning his attention to any secular employment, he may still be threatened with another eighty-seven questions by a third before he can obtain a licence as a stipendiary curate in his diocese. Or should he obtain a licence, and discharge his ministry faithfully in a parish during the greater part of his life, another prelate may come to the diocese with a new code of intricate questions, and eject him peremptorily, if his sentiments do not accord with them, or even on the mere presumption of their not doing so. And all this without the bishop assigning his reason, or alleging any fault against the individual. This is a monstrous abuse. Nothing like it exists in any other church on earth—not even in the Church of Rome.

It was till lately considered, that the presentation to a benefice stood on firmer ground; because the jealousy of our laws in matters of property, and particularly of freehold property, has given an appeal

from a bishop who refuses institution to the courts of law or equity; so that he must either institute the presentee without delay, or be compelled to shew *legal* cause for his refusal. But from what passed in the House of Lords last session, in the case of the late Bishop of Exeter and Mr. Jones, it appears, that in a large number, probably a majority of instances, this right of appeal is undermined: for wherever the testimonials of the presentee are not signed by clergymen in the diocese in which his intended benefice lies, a bishop's counter-signature is of course requisite; and this counter-signature, it seems, may be refused, without a reason being assigned; and, in fact, for no better reason perhaps than because the presentee is not willing to give a "full, clear, and unequivocal" reply to some eighty-seven leading questions, the aspect of which he may think quite inconsistent with *the authorised tests* which he is required by law, and is willing from conscientious conviction, to sign.

We are not now bringing any charge against our prelates for their mode of using their powers, either in the case of ordination, licensing, or countersigning; but we contend that such irresponsible jurisdiction ought not to be given to any individual, however discreet or upright. So long as bishops, like all other men, are liable to be prejudiced or misinformed; so long as they are open to the temptations of our common humanity; so long ought some adequate barrier to be opposed to the unjust and oppressive use of their prerogative. And we, doubtless, owe it in great part to the benevolent principles and conscientious character of the generality of those who fill the right reverend bench, and not to the legal checks on their proceedings, that clergymen are not appointed or dismissed on the most frivolous grounds; and that personal feeling, or self-interest, or political bias, or private pique, or ex-parte representations, or the solicitations of friends, are not found to operate to a far wider extent than the bitterest enemy of the church would venture to insinuate has ever yet been the case. We feel it our duty to pay this tribute of respect to the character of the present episcopal body; whose general moderation and integrity form the only, or at least the chief, protection we possess against such enormous abuses as have been specified. But whatever may be the temper of any particular race of public men, it can never be wise to rest the rights and property of their fellow-subjects on so precarious a presumption as that they will always continue to be just, and temperate, and wise, and impartial in their decisions.

But the importance of the question under consideration will justify us in inquiring more in detail into its legal character.

The Bishop of Peterborough briefly justifies his conduct by stating that "the Canons [the 48th and 49th] require an examination as well on the licensing of curates, as on conferring holy orders." But the thirty-ninth canon equally requires "due examination" for *institution;* so that the whole question turns upon what is legally meant by due examination. We are disposed to think that if declining to admit the Bishop of Peterborough's code of questions as a test of doctrine, would not be considered by a court of law a sufficient reason to justify his lordship in refusing *institution;* neither is it a sufficient reason to justify him in the case of refusing ordination or a licence. There is, however, this difference between the two classes of cases; that in the former a court of law would be the umpire, and in the latter the archbishop of the province. Now it seems to be admitted by the Bishop of Peterborough's warmest advocates that his lordship could not stand his ground in a court of law, in requiring replies to his queries

in the case of institution; and in point of fact, he has not, we believe, seen fit to suffer any case of that kind to come to a legal issue. We conceive, therefore, that by a parity of reasoning he is not legally justified in requiring this test in the cases of ordination and licensing; and that an archbishop exercising his appellant jurisdiction is bound not to admit, as a valid reason, what a court of law would have rejected, had an opening been allowed for the case to come under its decision. We are not arguing that our judges would compel a bishop to assign his reasons for refusing to ordain or license; the fact is certainly otherwise; but if a case *could* come regularly before them, in which his reasons *were* to be assigned, they would of course judge of their legal validity, and decide accordingly. An archbishop we conceive to be placed in similar circumstances; for though he is empowered to decide summarily, yet the grounds of his decision should be, not his private sense of expediency, but the strict letter of the law, and the acknowledged provisions of the Church.

How then does the matter stand? We admit, with the Bishop of Peterborough, that a prelate not only *may* examine, but is bound by the canons to examine, the applicant for holy orders, or for a licence to a curacy. But why did not his lordship add, that he has a right to examine, and is bound to examine, for institution also? One of the pamphlets before us asserts indeed that his lordship *has* announced his intention of applying the test of his Eighty-seven Questions to the case of institution; to which the Christian Remembrancer, in its article on this controversy, only replies, that he has not announced this intention "*in his Primary Charge.*" But may not his lordship have announced it elsewhere, or in some other manner, and may he not have subsequently discovered that the courts of law would not support him in such a course? And if the use of the word "examination" in the canon would not authorize his lordship to employ his *new test* (for such we shall undertake to shew it is,) in the case of institution, what becomes of the argument derived from the use of the same term "examination" in reference to licensing, or even to ordination? We do not mean that the three cases are exactly alike, or that a larger discretionary power may not be necessary in one than in another; but we contend that, in all, the discretion employed must be *a legal discretion;* and that the imposition of this new test—or if the reader prefer the expression, this new mode of examination—is not entitled to be so considered.

The argument by which the supporters of the Bishop of Peterborough defend his lordship's list of queries amounts virtually and in fact to this; That because a bishop has a right to examine, he has a right to examine in what manner and on what subjects he pleases. It is true that since the present controversy has arisen, a more measured language has been used in enunciating this proposition; and the right is tacitly restricted to an examination upon the doctrines of the Thirty-nine Articles, which, next to Scripture, the Church has appointed as the recognized expression of her sentiments. But, when Bishop Marsh's Questions were first heard of, what person thought of considering them as mere queries upon the Articles? Are they not expressly set forth by his lordship as "a connected view of God's dealings with man under the new covenant?" not a mere paraphrase of the authorized Articles, but a regular connected system of the author's own framing; and in fact, whatever they may be in name, a new set of Articles? They come, it is true, in the shape of *questions*, yet being chiefly what lawyers call *leading* questions, they

presuppose the answers of the candidate; and they often adopt the expected answer of one question as the basis of the next. It is idle, therefore, to make the distinction, upon which the Bishop of Peterborough's advocates so zealously insist, between questions to be asked and propositions to be signed. His lordship knew the object of his questions better than his advocates appear to do, when he spoke of them in the language just quoted. He was well aware that they are so "connected" that it is impossible to answer them, as the proposer requires, in a manner "full, clear, and unequivocal," without asserting the doctrines which they imply. The very first question, for example, is, "Did Christ die for all men, or did he die only for a chosen few?" Suppose the candidate should happen to think the latter, how is he to answer the second question, which proceeds hypothetically. "If [then] Christ died for all men," &c. and again a little lower down, "If then Christ died for all men," &c. The whole tissue of questions, indeed, is thus woven together throughout; and it is utterly impossible for any person to give a categorical reply to many of them without fully admitting the premises on which they are founded. The reader will find a variety of examples of similarly constructed questions in Cicero de Oratore, Aristotle's Rhetoric, and all the books of logic; as for example: "Was it yesterday that you had the ingratitude to strike your father? Answer me *yes* or *no*." If the respondent should say *no*, then ask, "On what day then was it?" but never allow him to answer, *by denying the supposition on which the question is tacitly founded.*

Let us view the subject in another aspect. In admitting a person to holy orders, three points are requisite; namely, to ascertain; 1st, his moral and religious character; 2dly, his theological doctrines; and, 3dly, his general competency as an instructor. For the first the bishop is usually obliged to depend on the candidate's testimonials; the second and third are the subject of his own personal "examination." There is not much difference of opinion, we presume, respecting the power of the bishop to examine into the *competency* of the candidate, or the manner in which he is to employ that power. The chief point specified in the canons is, that the candidate "be able to yield an account of his faith in Latin, *according to the Articles of Religion;*...and to confirm the same by sufficient testimonies out of the holy Scriptures." The 13th of Elizabeth, c. xii. §. 5, which the Christian Remembrancer considers as "designedly, or ignorantly, overlooked by every writer in the present controversy," and as being "the only law, properly so speaking, which governs the case," merely says the same thing in nearly the same words; namely, "to answer and render to the Ordinary an account of his faith in Latin, according to the said Articles;" and the rubric to the Ordination Service is to the same effect, stating, that the bishop may ordain, "after examination and trial, finding him learned in the Latin language, and sufficiently instructed in holy Scripture." The competency then of the candidate is to be ascertained by an examination into his classical attainments, and his knowledge of Scripture.

But, in what way is the bishop to examine into the remaining and most essential point; namely, *the religious sentiments* of the candidate? Is he limited by the Church to fixed rules, or is his power quite discretionary? Let us hear the opinion of Mr. Wilson on the subject.

"But his lordship may, and no doubt will, reply, I neither propose, nor impose, my Eighty-seven Questions as Articles of Faith, but as my mode of examination; and, by the forty-eighth canon, I have a right to examine not

only those who are candidates for holy orders, but those also who apply for licences to curacies.

"But of what are the Eighty-seven Questions an examination?—Not of a person's competency for the due discharge of his ministerial functions, but of his faith on certain points of divinity. Now, what a man's faith should be, the Church of England has determined in her Thirty-nine Articles full 250 years ago; nor has she ever since altered her standard of doctrine. An examination, therefore, of a person's faith ought to be by no other standard than the Thirty-nine Articles: any thing more, on the subject of faith, is an usurpation of authority and power, and the imposing of a yoke on men's consciences. A person utterly incompetent to the discharge of the ministerial functions might answer the Questions to his lordship's satisfaction; for a dumb man might do it in writing as he requires. However, then, his lordship may take shelter, and rest his defence under the word examination and the forty-eighth canon; yet still, I contend that the Eighty-seven Questions are, to all practical purposes, new Articles of Faith. As a mode of examination of a man's ability and qualifications for the office of the Christian Ministry, as I shall shew speedily, the Eighty-seven Questions are to the greatest degree unavailing, nay, altogether puerile: and the only purpose which they can answer, is, to ascertain whether a man's faith agrees with his lordship's, on those subjects which he proposes for answer. But still, his lordship will say, By the forty-eighth canon I have a right to examine, and I will examine on what subject I please. Now, let it be admitted that his lordship has a right to examine, by the forty-eighth canon; still he has no right to examine on what subject he pleases: for, upon that ground he might examine on the German language, and refuse a man ordination, or a licence to a curacy, because he is not a proficient in it. But by the Canons he has not a right to examine on what subject he pleases; for the 34th, 35th, and 36th canons have determined the subject of examination, which is, that the candidate, at least 'be able to yield an account of his faith in Latin, according to the Articles of Religion approved in the Synod of the Bishops and Clergy of this realm, one thousand five hundred sixty and two, and to confirm the same by sufficient testimonies out of the holy Scriptures.' Here is the subject of examination specified, and it keeps close to the Thirty-nine Articles as they are now constructed; and not as Bishop Marsh may alter the construction, or increase the number, of them. To examine otherwise is contrary to the Canons, and illegal." Remarks, pp. 18—20.

We shall also adduce another passage closely connected with the present argument, from the fifth pamphlet on our list.

"To estimate his lordship's Questions properly, it will be necessary first to inquire what is the test proposed by the Church of England, as the standard to which she requires all her ministers to refer their doctrinal interpretation of the sacred Scriptures.

"This test is the compendium of doctrine contained in the Thirty-nine Articles, agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London in the year 1562.

"In addition to the above is required an assent to her formularies, or mode of worship prescribed in the Book of Common Prayer, with the oath of allegiance to the king. These provisions comprise all that is deemed necessary to determine what views we are to take of the leading truths and fundamental doctrines of Christianity, and of that modification of it which we call the Established Church; with a recognition of the king's authority, as supreme head of the church.

"The Church of England acknowledges no other test than this. Any attempt to exceed these limits, and to impose another standard, is expressly prohibited, and guarded against by the most positive injunctions.

"That the subject may be considered in its true bearings, it is desirable to draw the attention of the reader to the following circumstances:—

"First, The design proposed in the compiling of these Articles;

"Secondly, The spirit and sense in which they are to be understood;

"And thirdly, The express provisions made to guard against any future encroachment or perversion of their meaning, and to maintain them, as the only authorized test and standard of

opinion for ministers of the Established Church, in their full force and integrity.

"First, then, their design.

"This design is fully set forth in the title prefixed to the Articles. It is said to be 'for the avoiding of diversities of opinions, and for the establishing of consent touching true religion.'

"Secondly, What is the sense and spirit in which they are to be understood? We are commanded to submit to them 'in the plain and full meaning thereof;' and to take them 'in the literal and grammatical sense.'

"But there remains a third consideration, of peculiar weight and importance. What are the provisions made to maintain these Articles in their full force and authority, as the only test which the Church recognises in her doctrinal interpretation of Scripture?

"The royal ratification, which they received from Queen Elizabeth in the year 1571, gives them the force and authority of the law of the land. They were again ratified and confirmed by King Charles I.; and thus enjoyed the sanction of the supreme authority in two several instances; an authority which has never been subsequently disputed.

"But in addition to this, there is a Royal Declaration prefixed to the Articles, which is most generally attributed to Charles I. As it is still retained, in all the editions of the Articles it may be presumed that it exists in its original authority; and at all events it shows the jealousy with which any infringement of the spirit and meaning of the Articles was contemplated. The object of this Declaration is stated to be, 'not to suffer unnecessary disputations, altercations, and questions to be raised, which may nourish faction both in the church and commonwealth.' It then sets forth, that 'the Articles *do* contain the true doctrine of the Church of England, agreeable to God's word,' 'prohibiting the least difference from the said Articles.' It provides against the exercise of private authority or judgment in any change or alteration that may be deemed necessary; requiring 'the Bishops and Clergy in Convocation, having first obtained licence under the Broad Seal, to deliberate of and to do all such things as being made plain by them, and assented to' by his Majesty, 'shall concern the settled continuance of the doctrine and discipline of the Church of England; from which,' it adds, 'we will not endure any varying or departing in the least degree.'

"Again, in order to heal 'the curious and unhappy differences which have for so many hundred years, in different times and places, exercised the church of Christ,' the Royal Declaration observes, 'We will that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of England, according to them. And that no man hereafter shall either print or preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: *and shall not put his own sense, or comment,* to be the meaning of the Article, but shall take it in the literal and grammatical sense.'

"Lastly, If any 'new sense' be affixed 'to any Article;' or any 'disputation' be raised; or 'any divine preach or print any thing either way, other than already is established in convocation with our royal assent, he or they the offenders shall be liable to our displeasure, and the Church's censure in our Commission Ecclesiastical, as well as any other. And we will see there shall be due execution upon them.'" Legality, &c. pp. 2—5.

There is some difficulty in defining the exact mode in which a bishop is to institute his examination into the doctrinal views of a candidate. It is easy to reply, in general terms, that he is to keep close to the Articles; but considerable latitude of opinion must arise as to what may or may not be fairly considered as an infringement upon this stipulation. We are, upon the whole, inclined to think, that our Church has in most instances leaned rather towards formal rules than discretionary tests; and this to an extent which is very generally, and often usefully, superseded in practice; as in the case of confirmation, in which the Church requires only that the candidate "shall have learned the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism set forth for that pur-

pose." Here is a specified formal standard of examination; but the clergy very generally, and very properly, think it right to go further in preparing their candidates for confirmation, and are anxious to *explain* and enforce what is taught in those documents, in order to prevent the sacred rite from becoming a mere unmeaning ceremony. We think the case of ordination somewhat analogous, and that far more is requisite on the part of the bishop than a mere technical investigation, to which Mr. Wilson's argument, if *strictly* followed up, would almost inevitably lead. The ordaining bishop, we conceive, ought to make his examination bear strongly upon the point of the candidate's piety and moral qualifications for his office. He ought to endeavour to ascertain his views and feelings relative to the plain points of Christian faith and duty, and especially in reference to the sacred office on which he is desirous to enter. An inquisition into the candidate's opinions on a few controverted topics will give but a very superficial insight, or rather no insight at all, into his religious character, and his qualifications for the office of a Christian minister. A man may unequivocally embrace, or as unequivocally reject, the "Five Points," and yet in either case be wholly unfit to receive ordination: he may be destitute of the first elements of religious qualification. We are far, therefore, from wishing to confine a bishop's examination to a mere technical routine; he must be armed with authority to inquire into the state of the candidate's mind, and to see "what spirit he is of." It would be no compensation to the Christian church for the admission of a vain, worldly, and obviously irreligious person into the ranks of its functionaries, that he had answered in the most satisfactory manner to a list of controversial queries. A strong infusion of humble piety towards God, and zeal for the souls of men, would have been a far more hopeful symptom, and a juster passport to orders, even though accompanied by some deviations in points of doubtful controversy from the personal sentiments of the ordaining bishop. We could earnestly wish that the state of the heart, as well as merely intellectual qualifications, were more generally and fully inquired into, in the case of candidates for holy orders.

But whatever may be the just extent of episcopal power in examining candidates for orders, or a licence, we have no hesitation in saying, that the Bishop of Peterborough's Questions travel far beyond its limits. We have perused with attention all that has been written in their defence; but are still incapable of discerning any substantial difference between them and a series of new articles of faith. They are expressly intended as a test of orthodoxy. They do not arise incidentally in the course of examining an individual, with a view to clear up some questionable point in his peculiar creed; but are set forth as a public exposition of doctrine for a whole diocese, and, it has even been reported, were fondly intended as a sort of exemplar for other dioceses also, in case the then new bishop had been fortunate enough to persuade his seniors of the propriety of the general adoption of some such measure. But be this as it may, it is obvious that in every case to which they *are* applied, they *operate in point of fact* as a new test, whatever may have been the limits of their *intended* range of inquisition. Let any man candidly read over these Eighty-seven Queries, and collate them with the Thirty-nine Articles of religion, and decide as his conscience shall dictate whether, in common fairness, they can be considered as *the sort* of questions which the before-cited canons, statutes, and rubrics intended to be proposed to a candidate, in giving "an account of his faith according

to the said Articles." Let him also catechize the language of the very authorities to which the learned prelate and his defenders refer. The thirty-sixth canon is expressly entitled, "Subscription required of such as are to be made Ministers;" that is, of candidates for ordination—the case which seems to allow of the largest share of discretionary power. But this canon requires only an attestation to the king's supremacy, to the Book of Common-Prayer, and to the Articles of Religion. And what bears strongly on the general subject is, that though the title speaks only of "such as *are to be made* ministers," the body of the canon embraces the cases of licensing and institution.

The thirty-fifth canon is entitled, "The *Examination* of such as are to be made Ministers," and it applies very forcibly to the present argument. It enjoins, that "before the bishop shall admit any person to holy orders, he shall diligently examine him *in the presence of those ministers that shall assist him at the imposition of hands*," who, it stipulates, "shall be three at the least." Now this canon, on the very face of it, shews the antipathy of the church to the "*sic volo, sic jubeo*" system which the advocates of Bishop Marsh contend for *." To guard against the possible abuse of episcopal power, the Church has strictly enjoined, that a bishop shall not even examine a candidate but "in the presence of three"..." sufficient preachers"..." at the least." It was doubtless considered that an individual, however high his station, or excellent his personal character, might be prejudiced, or mistaken, or misinformed; and that the interests of religion and the church, as well as the rights and privileges of the subject, required a reasonable check upon his official conduct. And what is even more to the point, the canon adds, that "if the bishop have any *lawful impediment*," he shall cause the said ministers carefully to examine every such person so to be ordered." Here we learn that the bishop cannot peremptorily reject a candidate on his own sole authority, *even where there is* "*lawful impediment*;" but must refer him to at least three respectable clergymen for further examination. But, were there no other argument, the words "*lawful* impediment" would be, to our minds, decisive of the whole point at issue, and lead us to the conclusion already expressed, that the archbishop of a province, in his appellant capacity, ought to accept of no reason from a bishop for declining licensing, or even ordination, which, *if assigned in a court of law*, would not be considered legally valid. A refusal, for example, by the candidate to sign the appointed declarations and tests, would be a sufficient reason; or proof of immoral conduct; or a declaration, confirmed by the examination of "three sufficient preachers at the least," of the incompetency of the candidate in literary or biblical knowledge: but we put it to every person who has thought candidly on the subject, whether the Bishop of Peterborough could convince a court of law, or even three impartial clergymen, that a candidate's not coming up to the test of his Eighty-seven Questions is a "*lawful* impediment;" that is, such an impediment as the law either distinctly specifies, or, by reasonable inference, would admit. But the Bishop of Peterborough's advocates seem to consider, that because the law makes a bishop irresponsible to the ordinary courts for his pro-

* The Christian Remembrancer, in quoting the above canon, omits all mention of the "three sufficient preachers at the least," and says simply, "Thus [by this canon] the bishop, *or his deputy*, is constituted sole judge of the candidate's qualifications!" Thus the persons appointed to assist, and, if necessary, to check the bishop's proceedings, are not only reduced to one in number, but that one is made a mere deputy to give his countenance to his employer!

ceedings relative to licensing and ordination, he acts legally when he acts as his own personal sense of propriety or expediency may dictate. We contend, however, that he may still act illegally, though he is sheltered by a sort of act of indemnity from any judicial investigation of his proceedings. The fact is, that there is at present an anomaly in our ecclesiastical code by the clashing of inconsistent provisions. A bishop is not authorized to refuse to ordain or license without legal cause; but should he specify no cause at all, or even a cause clearly *ill*egal, there is no judicial remedy for the disappointed candidate. The "Curates' Act," which is now embodied in the "Consolidation Act," empowers a bishop to proceed "summarily and without process," subject only to an appeal to the archbishop, who is also empowered to act in the same manner. This supersedes all canons, and rubrics, and statutes, except so far as the archbishop may see fit to employ them to regulate his own private judgment; which we ought to presume he will always do before he decides the question, and that he will decide strictly in his judicial character as an appellant court, after fully hearing and weighing the facts and arguments on *both* sides. But what we complain of is, that the individual who alleges the grievance is not legally intitled to be heard, or to *plead those statutes, rubrics, or canons*, or even to demand what is his offence, by what law he is tried or condemned, or what evidence is brought against him. The bishop may privately state his own case to the archbishop, and the whole be settled summarily, and without the complainant knowing any thing of the matter until informed of the result. Such a system as this is fraught with evils; and were no case of abuse ever really to happen, the liability to it would be a sufficient argument for adopting a less exceptionable mode of procedure.

We have touched *chiefly* on the case of ordination, because that is the one in which it seems most necessary that the Bishop's discretion, as to what is a fit, legal, and efficient examination, should be the least limited. Yet even in *this* case we contend that a prelate is not bound to make, and ought not in point of fact to make, nor ought the archbishop to allow him to make, deeper inquisition into the sentiments of the candidate upon controversial subjects than the Thirty-nine Articles, framed expressly to prevent mischievous disputations, naturally and fairly lead him to institute. If the applicant profess to receive every proposition in those Articles when proposed to him *seriatim* in its plain grammatical import, he ought not to be, and cannot legally be, rejected, merely because, in matters which the Church has not expressly decided upon, he differs from the ordaining bishop. But the case of licensing and revoking licences is even stronger; and we are far from sure that much that has been argued respecting a bishop's authority on this subject does not, if *strictly* examined, apply only to a licence *for preaching*, and not for exercising the other offices of a parochial minister. The forty-ninth canon says: "No person whatsoever not examined and approved by the bishop of the diocese, or not licensed, as is aforesaid, for a sufficient or convenient *preacher*, shall take upon him to expound *in his own cure*, or elsewhere, any Scripture or matter of doctrine, but shall only study to read plainly and aptly (without glossing or adding) the Homilies already set forth, or hereafter to be published by lawful authority, for the confirmation of the true faith, and for the good instruction and edification of the people." Thus we see that a clergyman may have a cure who is not licensed to preach—a case of very common occurrence before the general diffusion of learning and information. The modern

practice of licensing every clergyman to preach may have given rise to some of the ambiguities which occur in the use of the term "licence." But it is not necessary at present to enter on this subject. The case before us appears to us clear enough; and it comes briefly to this, that the Bishop of Peterborough is *so far* legally justified, that no person but the archbishop can call him to account for his proceedings, and that no individual aggrieved by them can obtain any redress except by an appeal to that authority; but that, at the same time, he is not *morally* justified, because he has exceeded the obvious intention of the Church, and *virtually* imposed upon her ministers new and unauthorized articles of religion, which would not be admitted in law as a valid plea in the case of a refusal *to grant institution*, and therefore ought not to be imposed by a prelate, or allowed by the archbishop, in the kindred cases of licensing and ordaining.

But there seems to run throughout the arguments of the Bishop of Peterborough's defenders a tacit hypothesis, that a bishop, in supporting what he considers to be the doctrines of the Church, is at liberty to use his own discretion as to the manner of effecting his object. His lordship himself remarks, in a note to his Charge (p. 24), that "what some persons call the doctrine of the Established Church is very different from that which is called so by others;" from which he infers, that an "examination" is necessary for a licence, "in addition to the usual testimonial;" which testimonial, by the way, always attests the sound doctrine and churchmanship of the applicant, as well as his morals and good behaviour. The Bishop, then, it seems, is to do far more for the Church than she ever thought of doing for herself; and, instead of allowing the Articles to speak for themselves, is to narrow them down to his own private opinion, to place a "safeguard" upon them, and to expect that all his clergy shall understand them precisely in the same manner with himself. It is nothing to the purpose that the bishop who adopts such a measure is sincere in his own interpretation of them; the text, and not his comment, is the authorized standard; and it was specifically to prevent disputes that the document was enjoined to be subscribed in its plain grammatical construction. And this, we farther contend, is not only all that the Church requires, but all that a national establishment can reasonably hope to obtain. Where men are honest, this is enough; where they are not honest, nothing is enough. If an Arian or Socinian will be so disingenuous as to subscribe the First and Second Articles, he will not scruple to give the most convenient answer to Bishop Marsh's Eighty-seven tentative Questions, or to eighty-seven more. The same observation applies, in its measure, to points of minor difference.—But we may have occasion to touch upon this part of the question in another stage of our remarks. At present, we are referring only to the intention of the Legislature and the Church in imposing the test of the Thirty-nine Articles, and to the illegality of virtually superseding them by requiring an attestation to them, not *as they are*, but as they appear in the ex-parte comment of an individual prelate.

On this point it is impossible for the Church to deliver her sentiments more clearly and unequivocally than she has already done in the Royal Declaration prefixed to the Articles, and which would not have retained the distinguished place it holds in our formularies, if it were not regarded as an authoritative expression of her will. Almost every line of that Declaration is directly pointed, as if by anticipation, against the Eighty-seven Questions of the Bishop of Peterborough. The Declaration is made, with the advice of the bishops,

for the very purpose of maintaining the church "in the unity of true religion, and in the bond of peace," and to prevent "*unnecessary* disputations, altercations, or questions to be raised, which may nourish faction both in the church and commonwealth." It prohibits the "least difference from the Articles of the Church of England," which are stated to "contain the true doctrine of the Church of England agreeable to God's word;" "from which doctrine we will not endure any varying or departing in the least degree." Still, however, the Declaration is so far from permitting any bishop to put his own sense on the Articles, and to impose that upon others as a test of their churchmanship, that it distinctly forbids such a proceeding. "No man hereafter shall either print or preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof; and *shall not put his own sense or comment to be the meaning of the Article*, but shall take it in the literal and grammatical sense;" and "if any public reader in either of our universities, or any head or master of a college, or any other person respectively in either of them, shall affix any new sense to any Article;"—"or if any divine in the universities" (no exception is made in favour of the Margaret Professor of Divinity) "shall preach or print any thing either way, other than is already established in convocation with our royal assent, he or they, the offenders, shall be liable to our displeasure, and the Church's censure." And lest it should be supposed that the Church meant to tolerate only one set of opinions respecting the disputed points, the Declaration distinctly recognizes and admits a variation of sentiment, provided only that "*all further curious search be laid aside*," and disputes be "shut up in God's promises, as they be generally set forth to us in the holy Scriptures, and the *general* meaning of the Articles of the Church of England according to them;" and it even concedes to both the contending parties, though differing so widely from each other, that as they all willingly "subscribe to the Articles," so it is to be assumed "that they all agree in the true usual literal meaning of them." Nay, it goes on to cite it as a proof of loyalty to the Church, that even in the more curious points of difference, "men of all sects take the Articles of the Church of England to be for them;" a fact which is admitted to indicate, "that none of them intend any desertion of the Articles established."

Now, let us compare for a moment the spirit of peace and moderation, of manly candour and comprehensive liberality which breathes throughout this Declaration, with the subtle, contentious, dogmatical, sectarian, and narrow-minded spirit which, we grieve to say, pervades the Bishop of Peterborough's Eighty-seven Questions; and we cannot fail to see their substantial illegality. For our own part, we regard them as constituting a real act of schism, as a violation of the fundamental principles of the Church, and a transgression of her most express and authoritative injunctions. We do not attribute to their author purposes hostile to the peace and unity of the Church, which it was the object of the Royal Declaration to preserve; but we maintain, that *had* he entertained such a purpose, he could not have gained his end more effectually than by the adoption of such a test of churchmanship as that he has chosen to institute; and which also, when considered in itself, and without reference to his lordship's intention, wears more the air of a trap to catch tender consciences, than of an honest effort to maintain the doctrinal purity of the Church of England.

II. But it is time that we should enter on the brief consideration of the second point proposed;

namely, how far the innovation made by these Questions on the usual mode of examination for orders or a licence is expedient, or likely to prove useful. We call it "an innovation;" for even if the propounding of *such* questions were as clearly legal as we think it otherwise, the measure differs so widely from the usual practice of the episcopal bench that it must be viewed in this light. In the case of *licensing* especially, it has scarcely entered into the view of our prelates to insist upon any examination whatever, and much less an examination of the kind adopted by the Bishop of Peterborough; or rather their right to examine for a licence seems tacitly to have been considered in much the same light as their right to examine for institution, which has in practice resolved itself, probably because it would be so construed in a court of law, into proposing the legal tests, and demanding the customary qualifications.

Now, to clear our ground, we should again state what we have before admitted, that a bishop *has* a right to examine for a licence; nay, that he is enjoined to do so, and cannot legally license without examination. But then, this examination must be of a known and definite kind; it must not depend upon the doctrinal views of an individual prelate, but on those of the authorised formularies of the Church; and it ought to be directed to such particulars only as the Church acknowledges to be essential to her constitution. But this brings us back to the point from which we set out —the authorized standard, the legal test, the Thirty-nine Articles, designed expressly to secure uniformity. These, all the bench, and all sound churchmen, both legally and morally agree to admit as the criterion of the mode in which the Church receives the doctrines of Scripture. But step one pace beyond this, and all is confusion. All parties admit the Articles, and each proposition they contain; but numerous differences prevail relative to the inferences to be deduced from them. What then is to be done to secure *a right* understanding of them? "I will give my own construction," virtually says the Bishop of Peterborough, "and *that* shall be considered, in my diocese at least, the right and legal construction." But suppose other churchmen and other bishops view the matter differently, what then is to be done? "But," it is virtually rejoined, "they cannot, they ought not, they shall not view it differently; for to do so would be Calvinism." But who shall judge what is Church-of-Englandism, and what is Calvinism? In a Protestant community such points are sometimes difficult to settle; a popish and infallible church would perhaps manage the matter more adroitly; though, even *there*, a general council would be necessary to carry a novel and questionable scheme into effect. *If* the Bishop of Peterborough can procure the sanction of Convocation to his questions; *if* he can procure them to be recognized by an Act of Parliament, and sent forth under the Broad Seal of England, with a Declaration annexed to them similar to that prefixed to the Thirty-nine Articles; *then*, but not *till* then, will we admit that in examining for a licence his lordship has not only a legal right, but is in duty bound, to constitute them the standard of orthodoxy. All must allow, that if the practice of a more extended examination for a licence is to prevail, it ought to be conducted in a uniform manner, and on known and commonly received principles. But there seems no possibility of this being effected but by all our present and future prelates agreeing to merge their private differences of opinion, which is, in fact, recurring to the neutral ground of the authorized standard. If we depart from this standard, there will be no end of division. Every prelate who

thinks the Articles not sufficiently definite to "catch" (as one of the pamphlets before us expresses it) "Evangelical candidates," or any other class of candidates whom he wishes to discourage, will be at liberty to draw up and propose a fresh test, until the express intention of the Church is defeated, and numerous schisms, the very evil she intended to prevent by her formularies, are generated on every side.

But even supposing that our prelates were generally of opinion that something more specific than the appointed tests has become necessary, and that to propose the Articles is insufficient without proposing also the exact mode in which they are to be received; and supposing also that they were all agreed, for themselves and their successors, as to the precise views which should alone be taken of every minute doctrine and inference to be elicited from them; and supposing, further, that thus influenced they could be legally justified in drawing up and imposing a stricter test than the law at present requires; —still, we ask, would the present Bishop of Peterborough be the individual best fitted to pen the new code of doctrine, which was to be made the standard of ecclesiastical reference? We mean no personal offence to his lordship, whose learning we respect, when we express our doubt of his qualifications for a task of this nature. The person charged with such an office ought at least to be a divine of known moderation, and freedom from party-spirit, and of a conciliatory turn of mind; but it has been the lot of the Bishop of Peterborough to be known to his countrymen, almost exclusively, by his polemical writings. His lordship's first controversy, we believe, was with Archdeacon Travis, on the identity of certain Greek MSS., in which, with a great parade of mathematical science, and an assumption of irresistible demonstration, he constructed a theorem to establish that identity which has since been shewn to have had no foundation whatever on which to rest*. He was next engaged in political discussions; then in a literary and Biblical controversy with the late Bishop of London, Dr. Randolph, on the subject of his translation of Michaelis, and his well-known "hypothesis" respecting the origin of the Gospels†; next in a newspaper and pulpit controversy on the systems of Bell and Lancaster‡; then on the subject of justification, which it is his object to identify with baptism; next in his best known controversy respecting the Bible Society‡; besides various subordinate controversial letters and pamphlets on religious toleration, the Prayer-book and Homily Society, &c. &c. Last, and not least, appears the controversy before us; in which, however, it is but right to add, that his lordship has not come forward further than to furnish, in his Eighty-seven Questions, the incitement to debate, and the materials for it—the text, in short, on which a host of controversial pamphlets are the comment—and also briefly to defend his new mode of examination in the Primary Charge to his clergy. Now, surely a divine who has been thus strenuously engaged *as a party* in so many of the controversies of his age, cannot be considered as qualified for the delicate office of drawing up a new standard of doctrine for the Church, or for any section of it; as, in addition to the probability that his own views may be somewhat influenced by his having already committed himself, perhaps hastily, to certain opinions, as well as by his polemical habits, there is the certainty that his name alone would excite a strong prejudice

* See, for a full exposition of this theorem, the Christ. Observ. for 1813, pp. 455, 794.

† See Christ. Observ. for 1801, p. 518; and for 1813, pp. 453 and 799.

‡ See Christ. Observ. for 1812 and 1813, passim.

against his *dicta* in various quarters, and awaken suspicions as to the scriptural moderation and well weighed accuracy of doctrinal statements promulgated under such a sanction. This conjecture is borne out by the controversy before us. Mr. Wilson, for example, expresses his sentiments as follows.

"It seems most probable, that in drawing up the Peterborough Questions his lordship has had principally in view several of the controversies which have been agitated in the Church of England during the last twenty-five or thirty years. And perhaps he may think that some who would wish to be thought sound members of our Church, are not sound in their doctrine, and do not accord with her in sentiment. His lordship has had no small share in some of these controversies; and it is not right that he should be judge in his own cause, and determine what is orthodox by his own vote. This neither will nor ought to be granted to him; and he must therefore expect that his doctrines and dogmas will be examined as freely as those of any other writer upon these subjects. There is no man who owes the obedience of faith to his lordship, and therefore he ought not to exact it from any man. But what if it shall appear that, in some very important points, he has written contrary to the Articles of our Church? What, if it shall appear that few men professing to be ministers of the Church of England, have advanced so many propositions which are utterly at variance with the plain, literal, and grammatical sense of some of the Thirty-nine Articles? If these things do appear, then shall the conclusion of his Majesty's Declaration be my inference.

"Has he not maintained, in opposition to the Sixth Article, 'that very Article which is 'of the sufficiency of the holy Scriptures for salvation,' that the Scriptures need a corrective?* And has not the popish priest, Gandolphy, hailed him as giving up and deserting the very foundation of Protestantism? Has he not asserted, in opposition to the Twelfth Article, that faith, when lively, does not necessarily produce good works? and, in opposition to the same Article, compared faith to the blossom, when it compares faith to the tree? Has he not turned the Sixteenth Article aside, by asserting that it implies what it does not imply? Has he not turned aside the Seventeenth Article, by making election to depend upon foreseen good works? Has he not impugned both the Twenty-fifth and Twenty-seventh Articles by maintaining, that all persons baptized according to the rites of the Church of England are regenerated, when they maintain that the sacrament avails to the good of those only who receive it worthily and rightly? And has he not endeavoured to lower the doctrine of original sin below the standard of expression and statement used by the Homilies? And does he not hold that we may be justified by an unproductive, dead faith?" Remarks, pp. 65—67.

That the Bishop of Peterborough's Eighty-seven Questions have no tendency to promote "peace," is sufficiently evident from the angry feelings which have been elicited by them; and this alone would be a very strong argument against them. But we contend further, that they are as little calculated to promote "unity" as peace; that they are as inefficient in the cause of uniformity as of

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* Dr. Marsh's words are, speaking of the distribution of Bibles by the Bible Society, in his address, (signed with his name, to the members of the senate of Cambridge,) dated Nov. 23, 1811: "It is true that these members of it (the Bible Society) who are attached to the Church, may so far *correct* the evil, that when they have obtained Bibles for distribution from this Society, they may of themselves add prayer-books and religious tracts in unison with the established faith, and that this *correction* will be rendered easy; if, as frequently happens, they are members also of the other Society." We introduce the passage here, in order to vindicate Dean Milner from the imputation of having used the expression "corrective" of the Scriptures, as applied by Dr. Marsh to the Prayer-book, unfairly. It is true that Dr. Marsh, when he afterwards reproduced this address in another form in his "Inquiry," omitted the above sentence; but we have it now before us in the address as it originally stood.—Ed.

Christian charity. No party-spirited measures *can* possibly have this desirable effect: they only widen the breach which wise and moderate men wish to close: they conciliate no dissidents, while they make many: they reverse the episcopal crosier;—so that far from being, as the old divines considered it, a hook to draw back the wandering sheep, and retain them in the fold, it becomes merely a staff for attack; and even in its attacks, instead of driving away the wolves, it only serves to frighten and harass the sheep. We believe that even in the Bishop of Peterborough's own diocese, his lordship's Eighty-seven Questions can never produce real uniformity. They may induce an indolent, or careless, or perhaps a diffident young man, "jurare in verba magistri;" or may operate as a guide to a not very scrupulous aspirant for preferment, in moulding himself to the principles of his patron; but while the clergy have power to think for themselves, and to convey their sentiments to each other, it is incredible that they will blindly tread in the line chalked out for them in these diocesan questions, except so far as they may think them consonant with Scripture, and the Articles of the Church—which, in fact, is reverting from them to the admitted standards.

But, even supposing that the Bishop of Peterborough *could* reduce all his clergy to his own mode of thinking, this could be effected only by shutting the door which our wise and temperate reformers purposely and judiciously left open. They indeed thought it necessary, and not without reason, to have *some* standard, though the one which they fixed upon was peculiarly mild and mediatory. But even *their* moderate test, (including subscription to the Articles, and the use of the Liturgy,) did not pass without opposition and secession; and though not *two thousand*, as the Puritan historians love to tell the tale, yet certainly a very large number of ministers, many of them men of great learning and piety, quitted their benefices rather than conform to the appointed standard. But if a new test were fixed upon, and rigidly exacted, after the plan and in the spirit of the Bishop of Peterborough's "connected view of God's dealings with mankind," we think it very probable that far more than "two thousand" of the clergy would quit the church, and how many hundreds of thousands of the laity would follow them, it is beyond our power to compute.

And besides, what warrant has any individual prelate to be stricter in the terms of admission than the Church herself? The author of "The Legality of the Questions," remarks very justly on this part of the subject:

"That the design of the Reformers, in the compilation of the Articles, is materially infringed upon, cannot but appear evident, if we reflect upon the cautious and prudent manner in which the founders of our Church express themselves on controverted and mysterious points of faith. The Seventeenth Article is an ample illustration of this remark, and in its present form no objection is ever made to subscribe to it. But the Peterborough propositions take a wide and sweeping range of doctrine; they boldly pronounce on the most mysterious tenets of our faith, subjects on which the wisest and most conscientious men have never been able to attain one uniform view: they assume to affix a specific meaning, to solve every difficulty, and then authoritatively require the candidate to acquiesce in the same conclusion, on the penalty of being rejected. The effect of this exercise of authority on the part of his lordship is, that the diocese of Peterborough is involved in a most unhappy spirit of controversy and altercation, and the legality of the mode of proceeding adopted by him questioned." Legality, &c. pp. 20, 21.

After quoting the Royal Declaration, to shew how forcibly the agitation of curious questions is prohibited, he proceeds;

"There is also extant a proclamation of King Charles I.*, expressly designed to check this dangerous spirit of innovation, as fully appears from the following extracts.

"'His Majesty, in the integrity of his own heart, and singular providence, for the peaceable government of that people which God hath committed to his charge, hath thought fit, by the advice of his Reverend Bishops, to declare and publish his utter dislike of all those who, to show the subtilty of their wits, or please their own humours, or vent their own passions, shall adventure to start any new opinions,' &c. &c.; 'and also to declare his full and constant resolution, that, neither in doctrine nor discipline of the Church, he will admit of the least innovation;' &c. &c." Legality, &c. p. 22.

We have alleged that the Peterborough Questions cannot secure conscientious uniformity even in a single diocese; and that if they could, the project would be an infringement on that system of moderation which it has been the wisdom of our national church to employ; a wisdom which led our reformers to exclude from their communion none whom they could comprehend, without making a positive sacrifice of principle. But even were the facts and probabilities otherwise; were the Bishop of Peterborough's object so far gained that all his clergy were moulded exactly to their diocesan's standard, and that in the process no measure was employed uncongenial to the charitable and catholic spirit which characterizes the Church of England, and which becomes every Protestant church; still this would be far from a *national uniformity:* it would rather be a diocesan schism, an *imperium in imperio;* a section of the Established Church opposing itself to the charitable spirit of its public documents, and probably to the general opinions of its collective members. For surely it would be too much to presume that the clergy and laity at large would conform to the new standard, and that Peterborough would give the key-note to every see and parish in the kingdom.

But it is when viewed in the light of *a precedent* that we are most appalled at this new and inauspicious experiment. All the opponents of the Bishop of Peterborough, and some even of his avowed defenders, feel the force of this objection. One of the former remarks with great truth:

"If new schemes of divinity be adopted in one instance, they may in others,—till at length every diocese may have its own 'connected view' and peculiar standard; the greatest diversity of opinion may ultimately prevail; controversies innumerable will ensue; the clergy will have no settled form of doctrine; errors and heresies will arise; the flock will be dispersed or betrayed; good and pious men will secede from a church where the peace of God, and the faith delivered to the saints no longer dwell; Episcopacy will be attacked; men's passions will be inflamed; and the enemies of the church, and those who can no longer retain their connexion with it, uniting with the enemies of the state, it needs no great portion of the prophetic spirit to announce what must be the final and inevitable issue." Legality, &c. pp. 25, 26.

Another of the pamphlets before us likewise remarks:

"If the Bishop of Peterborough has the power of imposing his creed, what is to prevent another bishop from imposing the Lambeth Articles; or another from imposing articles which are pure Calvinism, or Antinomianism; or another from imposing an Arian, or even Socinian creed? We may again have a prelate who, like Warburton, may deny the doctrine contained in the Seventh Article; and who might make men answer to his pleasure, or exclude them from his diocese. There is no conceiving to what extent the mischief may proceed: and instead of any thing like unity of faith, we may have the utmost possible diversities of opinions in religion. Perhaps it is his lordship's object to exclude from his diocese those who are called Calvinists; but it requires

* See Rushworth's Historical Collections, vol. I. p. 412.

very little penetration to perceive that a Calvinist Bishop might employ those very Eighty-seven Peterborough Questions to exclude those who are called Arminians from his diocese. The Questions may be made to operate both ways."—Remarks, p. 21.

We should dwell on this objection at great length, if we were to treat of it as its importance deserves; but we must proceed to another consideration in reference to *the expediency* of the measure, which we feel it our duty to touch upon, especially as the subject is often viewed in a very incorrect, not to say a most perverse, light. The Bishop of Peterborough's Questions, it is allowed by all parties, are expressly intended to exclude from his lordship's diocese those of the clergy who verge towards that class of sentiments which are popularly denominated "Evangelical." We shall hereafter have occasion to touch upon the *theological* bearings of this subject; at present we speak only to the point of *expediency*. And here we do not scruple to say, that even were it practicable to succeed in extinguishing this class of the clergy, no measure could be more ill-judged or unadviseable. The clergy called Evangelical, (we use the term not because we approve of any exclusive appellations among members of the same church, but for convenience, and as being less invidious, and certainly far more correct than the phrase by which some of the writers before us choose to denominate them,—namely, the *Calvinistic* clergy,) the clergy called Evangelical, we do not scruple to say, and we say it without reference to the truth or soundness of their doctrines, are the main hold which the Church of England has at present upon the great body of the people. We could earnestly wish that this fact were more seriously considered; for which reason we have added to the list of pamphlets on the present controversy, one from the pen of Dr. Chalmers, on the subject of Church Patronage*, which deserves to be attentively weighed in this connexion by all who wish well to the cause of religion, and to the moral and civil welfare of the community. Dr. Chalmers contends that there is what he denominates a popular taste in Christianity; that this taste, however occasionally wayward or unclassical, is in the main consistent with Scripture, and of great importance in the moral and spiritual edification of the people; that it is the interest, as well as the duty, of the governing power in the country to foster rather than thwart this predilection, both by their countenance and the distribution of their official patronage; that, nevertheless, their usual policy has unhappily been the very reverse of what the case demanded; and that to this mistaken policy must be attributed many of the evils which environ not only the church establishment, but the very frame of civil society in these realms, and particularly the increasing indifference which in so many places is felt by the people at large for the ministrations of the national worship. Dr. Chalmers's remarks are primarily intended to apply rather to the Northern than to the Southern division of the island, and several of them it would be impossible perhaps to apply to England without considerable modifications. There is, however, in the principles he has laid down so much important truth which is applicable to all times and places, and such irresistible force in the arguments by which they are supported, that we shall feel it right to bring before our readers a few extracts, which we think will incidentally place in

* We shall probably before long find an opportunity of reviewing the whole series of which this pamphlet forms a part. Every Number abounds with highly interesting matter, and many of the suggestions are of the utmost importance in the "Christian and Civic Economy" of every part of the empire.

a strong light the great inexpediency of such measures for strengthening the church, as that which has given rise to the present discussion. The argument is not the less convincing because it comes from the pen of one who belongs to a different church from our own; for whether the body of the people be members of the Church of Scotland or members of the Church of England, the cast of divinity which the Bishop of Peterborough's Questions tend exclusively to admit, is not of the kind of which it is likely to be said, that "the common people heard it gladly;" whereas, on the other hand, it is notorious that that very line of theology which those Questions are intended to exclude, is that which, whether right or wrong, fills the churches, and creates a deep and powerful interest in the hearts of the people, of every part of the empire. Dr. Chalmers thus defines the character of what he calls the popular taste.

"We conceive the two main ingredients of this taste to be, in the first place, that esteem which is felt by human nature for what is believed to be religious honesty; and, in the second place, the appetite of human nature, when made in any degree alive to a sense of its spiritual wants, for that true and scriptural ministration which alone can relieve them. Now, if these be indeed the principles of the popular taste, we know not how a deeper injury can be inflicted, than when all its likings and demands on the subject of religion are scorned disdainfully away. There is a very quick and strong discrimination between that which it relishes and that which it dislikes, in the ministrations of a religious teacher; and previous to all inquiry into the justice of this discrimination, it must be obvious, that if instead of being gratified by the compliances of patronage, it is subjected to an increasing and systematic annoyance, this must gender a brooding indignancy at power among the people, or, at least, a heartless indifference to all that is associated with the government of the country, or with the matters of public administration."—Chalmers, pp. 176, 177.

Dr. Chalmers proceeds with his argument as follows.

"We believe that there is no one subject on which our statesmen are more woefully in the dark, than the right exercise of church patronage. They apprehend not its true bearings on the political welfare of the country. The whole question is blended with theology: and this has shaded it with such a mystery to their eyes as one profession holds forth to the eye and the discernment of another. They have not, in fact, steadily looked to the matter with their own understanding; and acting, as they often do, in the hurry of their manifold occupations, on the guidance and information of others, they have very naturally reposed this part of their policy on the advice of mere ecclesiastics. It is true, that, in many a single instance, the nomination may be so overruled by family interest and connexion, as to bring patronage and popularity into one. But, with this abatement, there is a leading policy which presides over this department of public affairs; and we repeat it, that it is a policy mainly derived from the representations and the authority of churchmen. It is far more the interest of a government to be right than wrong; and we think, that in this, as in every other branch of their operations, they do what is honestly believed to be most for the civil and political well-being of the state. But just as in questions of commerce they may be misled by lending their ear to the political science of party and interested merchants; so, in questions of church countenance and preferment, they may be misled by lending their ear to the oracles of a spiritual partizanship. It is thus that the main force of their patronage may be directed to one kind of theology; and that may be the very theology which unpeoples the Establishment of its hearers. It is thus that their honours and rewards may, in the great bulk of them, be lavished on one set of ecclesiastics, and these may be the very ecclesiastics who alienate the population from the church, and so widen the unfortunate distance that obtains between the holders of power in a country, and the subjects of it.

"It is manifest, therefore, that there must, on this subject, be a delusion somewhere, though it may not be easy to expose it. It is obviously for the

interest of statesmen that there should be a harmony of temper between them and the population; and never is this so forced upon our convictions as when, in a time like the present, a slumbering fire is at work, which, if much further irritated, will break out into fierce and open conflagration on the existing structure of society. We know not what the political concessions are which would allay the tumults of the public mind; nor are we sure that any concessions of that sort would be at all effectual. But there is, at least, one avenue by which our rulers might still find their way to acceptance and gratitude all over the land. There is, at least, one link of communication, to the fastening of which they have only to put forth a friendly hand, and by keeping hold of which they will be sure to retain a steady hold on the affections of a now alienated multitude. It must be quite palpable, even to themselves, that there is one kind of church appointment which sends a glow of satisfaction abroad among the families of a parish; and that, by a boon so cheap and simple as a mere habit of acceptable patronage, they may bring in as many willing captives to the Establishment as there is room in the Establishment to receive. Little as they may know of the theology of the question, they must, at least, know that which so much glares upon the observation of all, as that, with a certain style of ecclesiastical patronage, they may, when they will, turn the great current of the population into the national church, and again replenish the empty pews and spacious but deserted edifices of their great hierarchy with willing and delighted hearers from all the ranks of society. And the question recurs, what is the might and the mystery of that spell which has so bewildered our men of power from the path that would lead to a result so desirable? Or, if not the effect of an infatuation, but of a principle, what are the weighty reasons of vindication for a policy that has so severed the church from the common people, and reduced to naked architecture one-half of that costly apparatus, reared by a former age, for upholding the Christian worth and virtue of the commonwealth?

"There seem to be three distinct grounds, on which the popular taste in Christianity is so much held at nought by the dispensers of patronage. First, on the ground of the contempt that is felt for it, as a low, drivelling affection; secondly, on the ground of the moral reprobation in which it is held as being inimical to human virtue; and, thirdly, on the ground of the suspicion that it is in close alliance with a factious and turbulent disposition, and that, therefore, every encouragement which is awarded to it forms an accession of strength to the cause of democracy in the land. On one or other of these grounds is there an array of contempt and resistance against the popular taste; and men of the highest ascendency in the kingdom are often to be seen among the foremost in this array."—Chalmers, pp. 178—181.

Dr. Chalmers goes on to admit the first charge of frequent bad taste, which must necessarily mingle with every thing in which uneducated minds have any share; and he most earnestly advises the clergy to endeavour to generate among their congregations more enlarged and refined apprehensions, and to give no indulgence to the popular appetite for conceits, eccentricities, or partial and exaggerated statements. The second charge is more serious, and is answered in one of the most convincing and eloquent arguments which we remember to have seen on the subject. If any of our readers should think that the Bishop of Peterborough, in excluding from his diocese that cast of preaching which is popularly called "evangelical," is promoting, in fact, as we make no question is his intention, the cause of good morals, let them weigh with attention the powerful reasonings of Dr. Chalmers on this subject, from p. 186 to p. 201 of the pamphlet before us. We can avail ourselves only of a portion of the argument.

"But this brings us to the second imputation that has been brought against the popular taste, in matters of Christianity—far graver than any that is uttered in the mere playfulness of contempt, and in virtue of which it has often been reckoned with, as a pernicious delusion that unsettles the morality of the people, as if, in its preference

for doctrine, it loathed and neglected duty, and could only relish that ministration, which, instead of acting as a stimulus, acted as a soporific to human virtue. This we believe to be a very prevailing conception among the enemies of popular Christianity; and hence there are not a few who may resist its inroads as conscientiously as they would the inroads of any moral pestilence,—regarding the character of the population as exposed to hazard from the currency of a favourite and high-sounding mysticism, that made no account of ordinary practice, and left the conduct of its disciples without restraint and without regulation. There is the imagination of a seducing Antinomianism in the creed of the vulgar, that enters into all this hostility against their opinion and their will in matters of religion, and often gives the tone of serious indignant principle to a distinct class of antagonists from the former—who, more disposed to fasten on the alleged follies of the popular taste, regard it rather as a topic of light and airy ridicule than as a topic of earnest, solemn, and emphatic denunciation.

"Now, what we affirm is, that the very peculiar economy of the Gospel, devised as it has been for the recovery of a sinful race from a great aberration into which they have wandered, exposes its most honest and intelligent disciples to precisely these aspersions—and that, therefore, the misesteem in which the popular taste is held may be due to a misunderstanding of this economy. The Gospel, in the first instance, proclaims so wide an amnesty for transgression, that the most gross and worthless offenders are included; and there is none so far sunk in the depths and atrocities of moral turpitude, but that still the overtures of redeeming mercy may be brought down, even to his degraded level, and he be told of an open gate and a welcome admittance to Heaven's sanctuary. That blood of atonement which cleanseth from all sin is proclaimed of virtue enough to cleanse him from his sin; and he, without any deduction whatever on the score of his former iniquities, is not barely permitted, but entreated and urged to enter, through a Great Propitiation, upon the firm ground of acceptance with God.

"Now, it is not merely that such encouragement, held forth in the Gospel to the most profligate of our species, has suggested the idea of an impunity held forth by it to moral evil. But what serves still more, perhaps, to stir the imputation that it makes no account of moral distinctions whatever, is, that it appears to reduce the purest and most profligate to the same level of worthlessness before God, and, in pointing to the avenue of reconciliation, addresses both of them in the same terms. It looks as if, under this new system, all the varieties of character were to be superseded; and it is, indeed, a very natural conclusion from the doctrine of the efficiency of faith without works, that works are henceforth to be in no demand and of no estimation. The man who is deemed by society to have no personal righteousness whatever, is told to link all his hopes of acceptance with the righteousness of Christ; and the man to whom society awards the homage of a pure and virtuous character, is likewise told that it is a fatal error to ground his security on any righteousness of his own; but that he also must place all his reliance before God on the righteousness of Christ. This is very like, it has been said, to the entire dismissal of the personal virtues from religion, and the substitution of a mere intellectual dogma in their place. It is certainly a dogma that glares upon us as the most prominent feature of the popular or evangelical system; and we ought not to wonder if, on a partial and hurried contemplation, it should be apprehended that, instead of amending the people, its direct tendency is to vitiate and demoralise them.

"For the purpose of arriving at truth in this matter, it were well to reflect under what kind of moral impression it is that a believer, who hopes for acceptance through the Mediator, renounces all trust in his own righteousness. They who would malign his system affirm it to be, that it is because his moral sense is so far obliterated that the distinction between right and wrong has become a nullity in his estimation; insomuch that he looks on a man of double criminality to be no further, on that account, than his neighbour, from the friendship of God. But might it not rather be, because his moral sense is so far quickened and enlightened, that the differences between the better and the worse among men are lost in the overwhelming impression that he has of the fearful deficiency of all? The man whose conceptions have

been enlargod upward to the high measurements of astronomy, may know, that though one earthly object is nearer to the sun than another, yet the distance of both is so great as to give him the impression of a nearly equal remoteness with each of them. And the man whose conscience has been informed upon Heaven's law, may know, that though one of his fellows has, by an act of theft, receded further than himself, who never stole, yet that both are standing in their common ungodliness at an exceeding wide distance of alienation from the spirit and character of Heaven. When one man's righteousness is placed by the side of another, it would argue a moral blindness, not to perceive the shade of difference that there is between them. When the better righteousness of the two is placed by the side of the Saviour's, it would argue a still more grievous defect both of moral sight and moral sensibility, not to perceive the contrast that there is between the sacred effulgency of the one, and the shaded earthly ambiguous character of the other. And if, in the New Testament, the alternative be actually placed within the reach of all, of either being tried according to their own righteousness, or of their being treated according to the righteousness of Christ,—it may not be from a dull, but from a tender and enlightened sense of moral distinctions, when one renounces the former, and cleaves to the latter, as all his defence and all his dependence.

"It seems to be on this principle that the publicans and the sinners, in the Gospel, are stated to be before the Pharisees, in coming to the kingdom of Heaven. The palpable delinquencies of the former seemed to have forced more readily upon their apprehension the need of another righteousness than their own. The plausible accomplishments of the latter served to blind their consciences against this necessity. They were alive to the difference that obtained between themselves and others: but they were not alive to the deficiency of their own character from the requirements of God. And it is thus, perhaps, that the doctrine of human worthlessness still finds its readiest acceptance among the lower orders of society. Their besetting sins are of easier demonstration than either the voluptuous or ungodly affections of the rich, blended, as they often are, with so much honour, and elegance, and sensibility. Still, it is not from the dulness, but from the delicacy of the moral sense, that it can penetrate its way through all these disguises to the actual character of him who is invested with them: and it is not because this power of the human mind is steeped in lethargy, but because it is of quick and vigorous discernment, that man renounces his own righteousness, and betakes himself to the righteousness of faith."—Chalmers, pp. 186—191.

"The doctrine of justification by faith alone, so far from laying any arrest on the practical influence of it, is felt by every genuine believer to give all its spirit and all its scope to the new obedience of the Gospel. Without this doctrine, in fact, there can be no agreement between God and man, but by a degrading compromise between the purity of the one and the imperfection of the other; and the point at which this compromise should be struck is left undetermined, and at the discretion of each individual, who will, of course, accommodate the matter to the standard of his own performances; and thus, under all the varieties of moral turpitude, as well as of moral accomplishment, will there be a fatal tranquillity of conscience, in a world where each may live as he lists; and Heaven's law, once brought down to suit the convenience of our fallen nature, may at length offer no disturbance to any degree either of ungodliness or unrighteousness in our species. But with the doctrine of justification by faith there is no such compromise. The rewards of the Divine government are still granted in consideration of a righteousness that is altogether worthy of them. The claims of the Godhead to the perfect reverence, as well as the perfect love, of his creatures, are kept unbroken; and when he proclaims his will to be our sanctification, the disciple, as he feels himself released from the vengeance of an unbending law, also feels himself to be placed in a career of exertion that is quite indefinite; where he will stop short at no degree of moral excellence —where he can be satisfied with no assignable fulfilment whatever—where his whole desire and delight, in fact, will lie in progress, and he will never cease aspiring and pressing forward, till he has reached his prize, and stands upon the summit of perfection.

"It is only under the impulse of such

principles as these, that the mighty host of a country's population can be trained either to the virtues of society or to the virtues of the sanctuary. The former may, to a certain extent, flourish of themselves, among the children of this world's prosperity. But, saving in conjunction with and as emanating from the latter, they never can be upheld amid the workshops and the habitations of industry. It is a frequent delusion, that the evangelical system bears no regard to the social virtues, because, in the mind of an evangelical Christian, they are of no religious estimation whatever but as they stand connected with the authority of God. But he cannot miss to observe that the sanctions of this authority are brought, in every page of the Bible, most directly and abundantly to bear upon them; and thus, in his eyes, do they instantly re-appear, strengthened by all the obligations and invested with a full character of deepest sacredness. The integrity of such a creed as he professes is the best guarantee for the integrity of his relative and social conduct. And it is only in proportion to the prevalence of this derided orthodoxy, that the honesties and sobrieties of life will spread in healthful diffusion over the face of the country."—Chalmers, pp. 198—200.

"If, then, evangelical Christianity be popular Christianity,—if its lessons are ever sure to have the most attractive influence upon the multitude,—if, whatever the explanation of the fact may be, the fact itself is undeniable, that the doctrine of our first Reformers, consisting mainly of justification by faith and sanctification through the Spirit of God, is the doctrine which draws the most crowded audiences around our pulpits, and that this doctrine is, at the same time, the most powerful moralising agent that can be brought to bear upon them,—then does it follow that the voice of the people indicates most clearly, in this matter, what is best for the virtue of the people—that the popular taste is the organ by which conscious humanity expresses what that is which is best fitted both to exalt and to console her—and that, by the neglect and the defiance which are so wantonly rendered to its intimations, are our statesmen withholding the best aliment of a people's worth, and therefore the best specific for a nation's welfare."—Chalmers, p. 201.

Dr. Chalmers's refutation of the third objection currently alleged against what is popularly denominated "evangelical" preaching, is equally powerful; but we have not space for further extracts. We trust, however, that his truly able work will not pass unheeded by those to whom it falls to give, if we may so speak, the prevailing colour to the theology which is disseminated from the established pulpits of the united empire. We are not advocates for the doctrine of political expediency as the guide of human conduct, where a safer guide may be obtained; but if ecclesiastical patronage is to be subject to the controul of this principle, as to a large extent it usually will be in every national church, at least let the claim of expediency be well made out. In the present case, we believe that the voice of expediency is, as Dr. Chalmers contends, precisely on the contrary side; and that nothing would tend more to the popularity of the Established Church, and to its potency as an engine of civil benefit*, as

* A very intelligent foreigner, M. Lullin de Chateauvieux, who has recently published two very able and interesting political pamphlets, entitled, "Lettres de Saint James," and "Lettres de Saint James, Seconde Partie," has taken a juster view of this subject than most of our own politicians have had the sagacity to do. He is endeavouring to shew that the radical party in this country by no means includes the whole of the lower orders. "Many of them," he observes, "do not experience that degree of distress which produces exasperation; many do not possess the courage which leads men to brave the hazards of an attack on public order; and a great number of them still respect the moral obligations which are the cement of society. In the very front of these last stand the numerous sect of the Methodists, who being the disciples of St. Paul, carry into literal fulfilment in their practice that passage in which he enjoins submission to the powers that be."—Now, we believe it to be perfectly true that the Methodists generally are actuated by their reverence for the authority of Scripture, in yielding a willing subjec-

well as to its efficiency as an instrument of spiritual instruction, than the multiplication of instructors of that very stamp which the Bishop of Peterborough's Questions would go to exclude. We are not advocating the cause of any particular party in the church; much less holding up the popular taste as the criterion of scriptural truth; but we think it clear that whatever may be the correct line of doctrine in the minor disputes which divide the Christian church, it will not be found, judging from actual facts, that the tone of preaching which most coincides with the Bishop of Peterborough's Questions is that which has the most powerful and beneficial practical influence upon the community, or tends most to renovate the heart and to produce the fruits of holiness and virtue in the life. The judgment, however, on this point must be regulated by the previous question as to which system is most scriptural, and, we may add, most consonant to the tenets of the church. On this we forbear, at present, to say more, as we shall revert to it in our examination of the theological character of the Questions themselves.

We cannot forbear fortifying our remarks on the inexpediency of the Bishop of Peterborough's Questions by a few passages from the review of this controversy in the "Christian Remembrancer" for February, which touch upon some of the points which we have been obliged, from the extent of the subject, to pass over; and which, we think, must convince even those whose doctrinal views coincide with those of his lordship. In that review there is much to which we should most decidedly object; but, saving a few questionable clauses, we entirely concur in the general tenor of the following extracts.

"We judge these questions to be *inexpedient*. As a test of Calvinism they have their force: an honest Calvinist cannot answer them to the satisfaction of the Bishop. And they exhibit the Anti-Calvinistic interpretation of our Articles in a popular and convincing shape. But is it expedient that the practice of examining for a curacy, or for institution to a benefice, should not only be revived, but revived in this particular manner? Is it expedient that the revival should take place in one diocese alone? Ought it not rather to have been the result of a combined and well-considered plan; in which shape it would have silenced the opposition of some, and increased the approbation of others?"

"We contend that the Articles are not Calvinistic; but we cannot think that the maintenance of an opposite opinion is the only fault which requires to be discountenanced. If persons who have received priest's orders, are again to be examined when they are nominated to a curacy, or presented to a living, the examination ought not to be confined to the mistaken, the fanatical, and the enthusiastic, but should reach the indifferent, the incompetent, and the latitudinarian."

tion to the government under which they live. But we would extend the remark farther, and say, that if the government of the country were desirous of knowing where, *among the lower classes*, their real strength lies, where they may be sure to find friends who, generally speaking, will be opposed to every factious attempt to disturb the peace of the country, and who will be ready strenuously to support the authority of the laws and the cause of good order, they must look to those who are cordially attached to what may be called an "evangelical" ministry, whether that ministry be exercised in the Church of England or the Church of Scotland, among Methodists or Dissenters of whatever description. We mean not to say that there may not be found many individual exceptions to this remark. Still we are ready, with Dr. Chalmers, to maintain and to prove the general proposition, that the influence of what is called "evangelical" instruction is, in the highest degree, favourable to the stability of all our civil institutions. Nor should we stop even here; for we think it may be shewn almost to demonstration that many of our worst political evils may be traced to the too general want of this description of instruction, and to the marked discouragement under which those labour who are zealous in its diffusion.

"If these questions are intended to embrace the whole examination [for holy orders], they are objectionable not from their extent, but from their deficiency. Anti-Calvinism is not the whole body of divinity with which the theologian should be acquainted, nor is it by any means the first point to which his attention should be directed. The evidences of Christianity, the authenticity and inspiration of the Scriptures, the curious modes and helps of scriptural interpretation, the grounds and authority of our faith, the principles of ecclesiastical polity, the records of ecclesiastical history, the peculiar constitution of our own church and ministry and offices, all claim a prior attention from the ecclesiastical student."

"We are far from contending with Bishop Horsley, that voluminous treatises must be studied, before a judgment can be formed on the merit of Calvinism; but we are certain that a foundation must be laid, in the acquirement of scriptural knowledge for the counteraction of any unscriptural error. But we fear that these questions have a tendency to contract the range of a young man's professional studies, to give him a wrong bias at his very outset, and to make him a polemic in his pupillage. Instead of leading him to the fountain of living waters—instead of making him acquainted with Hooker, Pearson, Bull, Barrow, Wheatley, and the other worthies of the English Church—they invite him to a superficial investigation, and precipitate apprehension of things hard to be understood, and which the candidate for Orders is seldom prepared to discuss.

"There is another objection which ought not to be entirely overlooked. The Bishop of Peterborough's example may be followed in other quarters; and a Calvinistic exposition of the Articles, in the shape of question and answer, may perplex and mislead those by whom his lordship's queries will not be seen. The sectaries will thus be furnished with a new weapon of offence, which they will not be able to wield with the Bishop's dexterity and strength, but which still may encourage them to persevere in their protracted struggle. Every circumstance which checks the systematic study of theology, prolongs the existence and triumphs of Calvinism: and the young student will be delayed, and often ultimately misled, if he wastes his strength in detecting the inconsistencies of error rather than in building up and establishing his own knowledge of the truth. The ardour of the controversialist requires to be moderated, not inflamed; and it is to be regretted that any deviation from the ordinary course of episcopal proceedings should not be calculated to produce that effect."
—Number for January 1821.

(To be continued.)

REVIEW OF REVIEWS.

THE CHRISTIAN REMEMBRANCER.

AN individual, writing in the pages of the Christian Remembrancer, continues to assail us with a load of invective which we are the furthest possible from any wish to retaliate, and which we could almost have thought had been learnt, though not we trust as to its motive, from some of the Radical Journals of the day. At the same time, we must say, that to call an opponent by opprobrious and abusive epithets, however well adapted to give life and pungency to a work, is no very clear indication of a love of truth. We have been accustomed indeed to receive vituperative appellations of old, from the legitimate predecessors of our present antagonist; we mean, the Antijacobin Reviewers; and that on the occasion of the very same controversy to which the Christian Remembrancer still invites us;—a circumstance on which we leave our readers to make their own comment. We refer them to our pages in former volumes, (for example, to pp. 700 and 763, in our

vol. for 1804,) both for specimens of the abuse, and also of the kind of reply which alone we can condescend to give to it.

But, to the accusations alleged against us—namely, that we have "*misquoted* Collier, *garbled* Hooker, *misrepresented* Barrow, and *falsely accused* Mr. Todd," in our late Review of Mr. Todd's publication of selections from the Necessary Erudition, &c.—we answer as follows.

Amongst our strong and conclusive testimonies from *Collier* against the Necessary Erudition, there is *one* fact which we find we have misunderstood; but which, it will be seen, does not affect the main question. The fact is this: we had stated, on Collier's authority, that Bishop Bonner displaced Cranmer's Homilies, immediately on coming into power; and replaced them by others, styled a "Profitable and Necessary Doctrine," going upon the heads of the Institution and Necessary Erudition, but "differing in manner from *the tracts above mentioned*, by being more polemical." Now the words, "the tracts above mentioned," we certainly referred to those which had been *last* mentioned; namely, the Institution and Necessary Erudition. But, on a careful revision of the whole passage, it does seem to us, that our examiner is right, who refers the words, "tracts above mentioned," to some *other* Homilies mentioned in a *preceding paragraph*. And the difference made on the whole by our misunderstanding is this; that whereas, on our statement, Bonner differed only in *manner* from the Necessary Erudition,—on the statement of Collier, he *may possibly* have differed in *matter*. But was this of such great consequence to our main argument, as to have in fairness warranted the charge of wilfully misquoting Collier? And, more especially does this charge come with any grace from those who, on the principal point at issue, disclaim Collier's authority; talk of the "bare word" and "unsupported assertions" of Collier; and sneer at our reference to his "folio pages in two columns," in a way that proves, if they had even read him before this investigation, that they understood nothing of his merits?

As to our *garbling Hooker*, and *misrepresenting Barrow*, the accusations, we really thought, were far too ridiculous to need any notice at all; being nothing more or less than a clear *petitio principii* from beginning to end, and standing or falling just as we are right or not upon our main assertion that the Necessary Erudition has wrongly and *semi-popishly* stated the doctrine of justification. We maintain, that it has done so; and that it has gone into those views of justification which Hooker and Barrow so ably and conclusively overthrew. We maintain, that it confounds justification with sanctification; and consequently makes justification a divinely infused quality of soul, rather than a mere act of acquittal on the part of God—an acquittal of the sinner for Christ's sake. How is this to be answered by urging Hooker's concessions to the Papists, as to the necessity of works in the justified man; or Barrow's observations on the necessity of *faith* and *obedience* in retaining or regaining God's acquittal, and remission of sin after baptism? The question, to which we challenge an answer, is this: Does the Erudition, like the Homilies, simply and uniformly state justification to be the mere act of God—or does it not so state it as to make it rather the act of conversion, or the state of sanctification, that is, a divinely infused quality entertained on the part of man? And then, the further question is, did Hooker, and did Barrow set themselves, or not set themselves to oppose that statement; and to shew that justification was *not* sanctification, and that those who said otherwise con-

travened the tenor of apostolical doctrine, and virtually asserted the notion of human merit?—The question is answered by the unwilling, but reiterated confession of the "Christian Remembrancer" himself, who remarks: "The Erudition, *perhaps*, may *not* distinguish between justification and sanctification with the logical precision of Hooker;"—or, he might have added, of our own Homilies. Well, then, our question is answered. The Erudition, so far, falls below Hooker and our Homilies in Protestant precision. "But *where*," says the Christian Remembrancer, "are we told [in the Erudition] that justification is a Divine spiritual quality, and is infused into the soul by grace?" We answer, just *there*, where justification is mixed, in *illogical confusion*, with sanctification, which *is* a Divine spiritual quality. We surely fight about shadows. To make us *garble* Hooker, and *misrepresent* Barrow, in order to get at a conclusion conceded by the Remembrancer himself, looks too much like a love of accusation for its own sake. He has, however, our full permission to retract his own hazardous declaration, that the accusation "is a lasting disgrace, either to him or to us."

We are sorry for our readers' sake, rather than for our own, that we must take a future occasion of entering more at large on the question between the Erudition and the Homilies on the subject of good works, including justification. But our excuse must be found in the following paragraph, which we give as a specimen of the temper and language in which we have been attacked, and which a little soreness, perhaps, in our assailant, may lead us charitably to excuse. "He," meaning the Christian Observer, "asks, at the conclusion, whether we have had enough of his confrontings. We answer, No: let him complete his undertaking, and confess, at the end, what his readers will have seen from the beginning, that the doctrines which he compares" [meaning what we have confronted in our Appendix] "are *substantially the same!* Having set out with accusing us of feeling that we are in error, and wishing to be out of it; and having found, in the course of his comparisons, that the charge recoils upon himself, let him abstain from further *cavilling*, and *apologize for his misconduct*."

We are sorry on *every* account, that this discussion should have taken, *avowedly* on the part of the Christian Remembrancer, a *personal* turn. Instead of calmly discussing what he *now confesses* to be "a fair subject of controversy;" namely, "the authors and the authority of the Necessary Erudition;" he seems to avow the whole object of his five long articles to have been that of exposing our "unfair handling" of the question. Calvinism, as a make-weight, is the general standing charge brought against us; as formerly it used to be the "rankest Antinomianism grafted on the impious tenets of Calvin;" and at all times alike our churchmanship has been reviled and repudiated by certain controversialists, who have seen fit to identify the Church with themselves and their own peculiar opinions.

When such "charges" were brought against us seventeen years ago, (see our vol. and pages before referred to), we in vain challenged proof from our then accusers. We still challenge proof, either of our Calvinism or of our bad churchmanship; and, in the mean time, and till that proof is brought, we desire to say, though without any particular intention of harshness towards our modern Remembrancers, "Contempsimus *istos* gladios, non pertimescemus tuos."

The Christian Remembrancer—or rather the present writer, for we really hope better things of the work itself—*ought* to feel nothing but gratitude to us for not noticing, as they deserve, other charges he

has been pleased to reiterate against us. The way in which he notices our "amende *honorable*" to Mr. Todd, as it is still allowed to be, is *honorable* neither to the taste, the manners, nor the feeling of the noticer. From Mr. Todd himself we should have expected a very different retort; and we beg to assure him, if these few lines should ever meet his eye, that we never *gave*, nor *intended* the slightest hint, that his unknown defender, whom we had convicted of not having read to the ninth page of his Introduction, was, or could by any possibility have been, *himself*.

We have thought it right thus briefly to reply to the accusations of the Christian Remembrancer respecting our alleged "garbling, misrepresentation," and "false accusation," because the charge is contained in two or three successive Numbers, and a specific answer is demanded at our hands. We can, however, assure our readers that it is not our intention *often* to intrude upon them with controversies of this nature; and we trust, therefore, they will do us the justice to conclude that it is not from inability to answer the charges which may in future be urged against us in the above mentioned work, if we do not on every occasion trouble either them or ourselves with replying to a writer or writers who appear to be so little scrupulous in hazarding assertions to our disparagement.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Memoirs of Bishop Walton, Editor of the Polyglott Bible; by the Rev. H. J. Todd;—The Old Testament arranged in historical and chronological Order, on Lightfoot's System; by the Rev. G. Townsend;—Sermons, by the late Rev. J. Pickering;—Martyn's Controversy with the Learned in Persia; by Professor Lee.

In the press:—Public Men of all Countries in 1821;—Church of England Theology, by the Rev. R. Warner;—The Articles of the Church of England illustrated by Quotations from the Homilies, Nowel, Jewell, &c.; by the Rev. W. Wilson;—Sermons by the Rev. Thomas Boys;—Correlative Claims and Duties; or, an Essay on "The Necessity of a Church Establishment, and the Means of exciting among its Members a Spirit of Devotion;" (to which "The Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's" adjudged a Premium of 50*l.* in Dec. 1820;) by the Rev. S. C. Wilks.

Cambridge.—Three new Craven Scholarships of 50 *l.* a year have been lately instituted, in consequence of a decree of the High Court of Chancery, from the estates bequeathed by Lord Craven for the reward of classical learning in the University, subject to the same regulations as the two former Craven Scholarships. They have been adjudged to G. Long, T. B. Macaulay, and H. Malden, all of Trinity College; whose names are mentioned in their alphabetical order, it being the opinion of the examiners that their merits were equal.

A proposal has been issued, under the sanction of the Dukes of York, Clarence, Sussex, Cambridge, and several of the female branches of the royal family, with the Archbishops of Canterbury and Tuam, and many of the nobility, for a public monument to commemorate his late Majesty. It is to consist of his statue in bronze, in a car drawn by four horses, accompanied by figures of Fame and Victory. The bas reliefs on the pediment are to represent his late Majesty encouraging the Fine Arts, Agriculture, Religion, and Commerce. The monument is to be erected in a conspicuous part of the metropolis.

In consequence of a recent investigation of the numerous records of Exeter, upwards of 100 manuscripts have

been discovered; many of them beautifully written on fine vellum, and some of them presenting much curious, if not valuable, information. The earliest found is of the time of William Rufus, 1090.

It has been recommended to preserve corn by first drying it in a kiln, and then storing it in cases of earthen ware, glazed on the out-side, and filled as full as possible, to be covered by a piece of the same ware made to fit closely, and rendered air-tight by means of waxed cloth. A cheap vessel of this kind might be made to hold several bushels. A small cavern would contain a considerable number of such vessels, especially if they were made cubical instead of round. The plan has been strongly recommended for preserving corn both against damp and vermin, especially in tropical climates.

Northern Expedition.—The natural curiosities from the Polar Sea have been deposited in the British Museum, and are arranging for the inspection of the public. The Parliamentary Grant of 5000l. has been distributed as follows:—Captain Parry, 1000l.; Lieut. Liddon of the Griper, 500l.; Lieuts. Beachy and Hoppner, Capt. Sabine, and the two Masters, 200l.; superior Midshipmen, 55l.; other ditto, 30l.; Seamen, 20l. each.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Tracts on the Divinity of Christ, and the Repeal of the Statute on Blasphemy; by the Bishop of St. David's. 8vo. 12s.

A Course of Sermons for the Festivals and Fasts of the Church of England; by Archdeacon Pott. 8vo. 12s.

Christian Morality indispensable. A course of twenty successive Sunday Evening Lectures; by the Rev. Thos. Scott, B.D. 8vo. 7s. 6d.

A Selection of Psalms and Hymns for Public Worship. 12mo. 3s. or extra bds. in red. 3s. 6d.

Vindiciæ Hebraicæ; or a Defence of the Hebrew Scriptures, as a Vehicle of revealed Religion; by Hyman Hurwitz. 8vo. 9s.

Thoughts on the Essential Requisites for Church Communion, Baptism, and the Lord's Supper; by W. Moorhouse, 12mo. 4s. 6d.

Two Sermons: I. on Loyalty; II. on the Medium between Apathy and Enthusiasm; by the Rev. R. Pearson. 4s.

Anti-Radicalism, grounded on the Sermon of Bishop Andrews, modernized and addressed to the People; by the Rev. C. Daubeny, Archdeacon of Sarum. 1s. 6d.

MISCELLANEOUS.

A Grammar of Botany; by Sir James Edward Smith, M.D. F.R.S. 8vo. 12s. plain; 1l. 11s. 6d. coloured.

The Wonders of the Heavens. 10s. 6d. royal 15s.

The Life of the late George Hill, D.D., Principal of the Marischal College, St. Andrews; by George Cook. 8vo. 10s. 6d.

County Biography for Norfolk, Essex, and Suffolk. 8vo. 1l. 2s. 6d.

Memoirs of the Life, Writings, and Religious Connexions of John Owen, D.D.; by the Rev. Wm. Orme. 8vo. with a portrait. 12s.

The Life of the Right Hon. R. B. Sheridan; by Thomas Moore, Esq. 4to.

The Grammar of Classical Literature; by B. Johnson, A.M., with 100 maps and engravings. 8s.

The Infant's Progress from the Valley of Destruction to Everlasting Glory; by Mrs. Sherwood. 12mo. 5s.

L'Histoire de Petit Henri. Traduite de l'Angloise de Mrs. Sherwood, par L. Semorin. 2s. 6d.

The Mother's Book: exemplifying Pestalozzi's plan of awakening the understanding of Children; by P. H. Pullen. 12mo. 6s.

Italian Schools of Painting; by J. T. James, M.A. 8vo. 9s. 6d.

Mathematical Essays; by the late W. Spence, Esq. 4to. 1l. 16s.

An Analysis of the Egyptian Mythology; by Jas. C. Prichard, M.D. royal 8vo. 1l. 7s. 6d.

RELIGIOUS INTELLIGENCE.

NATIVE FEMALE SOCIETY IN INDIA.

THE following is the substance of a paper which has been recently circulated, entitled, "An Address to the Ladies of Great Britain, on the present State of Female Society in British India."

"It is a most painful fact, that there are in Hindoostan thirty millions of females committed to the care of Great Britain, who are totally destitute of education, and of every vestige of mental cultivation.

"The writings which have hitherto formed the basis of legislation in that country have prohibited to them the knowledge of the Vedu, and doomed them to a state of mental subjection. The calamity the most dreaded there, widowhood, is, by the jealousy of the other sex, suspended as a judgment of Providence over the female who shall dare to acquire a knowledge of the alphabet. Múnoo, one of the Hindoo legislators, says (see Sir W. Jones's translation),—'Women have no business with the Vedu; thus is the law fully settled: having therefore no knowledge of expiating texts, sinful women (meaning all women) must be as foul as falsehood itself; and this is a fixed rule.'—Here the legislator first binds them fast in the chains of ignorance, and then reproaches and punishes them for the result of his own law.

"The dreadful consequences of such laws and such a state of feeling are most strikingly exhibited in the present state of Female Society in India. In the whole Indian Empire, comprising so many millions of females, a single school for girls has not existed for thousands of years: the females have never seen a book, except in the hands of men, and have no knowledge of any one of the mental employments of females in a civilized country. Their fingers have never touched a needle, a pair of scissars, a book, or a pen. 'A woman is not allowed by law to go out of the house without the consent of her husband; to talk with a stranger, nor to laugh without a veil on her face, nor to stand at the door, nor look out at the window.' (See Ward on the Hindoos, Vol. I. p. 312.) What can be expected, but that in such a state of ignorance the female character will be awfully debased? Hence among the Rajpoot mothers the murder of female infants is universally practised; not one survives. Mothers, among other casts, in fulfilment of a vow are often seen sacrificing their first child in the Brúm hú pootrú and other sacred rivers. Many females drown themselves. Captain —— saw one morning, while sitting at his own window at Allahabad, sixteen females, under the influence of superstition, drown themselves at the junction of the Jumna and the Ganges. And there are now in London copies of official documents, which prove, that in the year 1817, under the presidency of Bengal, not less than 705 females, British subjects voluntarily immolated themselves, by being burnt or buried alive with the dead bodies of their husbands."

What a claim is presented by such facts upon the exertions of British Females, zealously to assist the various benevolent efforts which are being employed for diffusing the light of education and Christianity among their fellow-subjects in that extensive pagan empire!

WEST-INDIA MISSIONARY SOCIETIES.

At a meeting held in the town of Basseterre, the 14th of last July, for the purpose of establishing an Auxiliary Missionary Society in the island of St. Christopher, the Commander-in-chief, having taken the chair, opened the business of the day in an appropriate speech, setting forth the object for which the meeting had been convened, and urging its claims upon public attention. It was afterwards resolved, "That a Society be now formed, to be designated, 'The Christian Auxiliary Missionary Society for the Island of St. Christopher,' to aid the Missionary Societies in the kingdom of Great Britain in spreading the light of Christianity to the ends of the earth."

A similar Society has since been established in Nevis, and is designated "The Auxiliary Missionary Society for the Island of Nevis, with a view to aid, in an equal degree, the Church and Wesleyan Missionary Societies in the kingdom of Great Britain, in spreading the light of Christianity to the ends of the earth."

MORAVIAN MISSIONS.

We shall extract a few passages from the diary of the Moravian Missionaries in South Africa, which shew the state of the Mission, and the manner in which it is conducted.

January 18, 1819.—"The classes of the communicants were held to-day. In one of them, the conversation turned on brotherly love; and it was observed, that those who went to the Lord's Supper should give a good example to the rest of the congregation in this truly

Christian duty. One of the men said—'I know nothing that lies heavier on my heart, than when I am not at peace with my neighbour. Lately this was the case with me, and I could not get any sleep for it at night. This kind of sleeplessness is very different from that occasioned by illness or pain, which is not to be compared with it; being much more intolerable.'

February.—"In the first days of this month, Brother Beinbrech and his wife were employed in speaking with the baptized admitted as candidates for the communion. Their report to the conference was very edifying. They say—'We can assure our brethren, that the grace and power of our Lord and Saviour is in truth made manifest among our Hottentots. We were greatly edified by the confessions and declarations of many of them, and discovered very encouraging traces of the work of the Holy Spirit in the hearts of these poor people.

"An instance is here quoted, to shew the manner in which they express themselves:—

"Africaner Kloete, a candidate for baptism said—'I was once servant to a German gentleman, who took great delight in catching tortoises. He used to tie them together, and shoot at them. On his death-bed, he became very uneasy in his mind about this piece of wanton cruelty, and said, that though he believed that the Lord Jesus would forgive him many sins, yet he thought this would remain unforgiven. I then remembered, that, as a boy, I used to find great pleasure in tormenting birds, and I am now afraid that that sin will not be forgiven.' We answered, that it was indeed a crime of no small magnitude to exercise cruelty toward any poor creature, but that he had committed a much greater crime, for by his sins he had crucified the Lord of Life and Glory. He replied—'O yes, I have done it: that is, alas! too true. God be merciful to me a sinner.' Some days after, he was baptized, and came to express his thanks for this great favour. 'I have often,' said he, 'heard, that at baptism, we feel something in our hearts which words cannot express, but I could not believe it: but now I know what it is. On that day I forgot almost the existence of my body, thinking only of my soul. But now I must again go to the farmers to work, and shall leave Gnadenthal with grief of heart; it is like leaving a sanctuary, in which God dwells. O pray for me!'"

"March 3.—We called to mind, at the public meeting, what great things the Lord has done for this congregation, since the 3d of March, 1793; when the Brethren Marsveld, Schwinn, and Kuehnel entered into the first house built by them in this place.

"March 4.—The Field Commandant, Jacob Linde, arrived here with an order to enlist 120 of our most able men, to join the waggon-train, and accompany the commando of armed farmers going from Zwellendam to resist the Caffres. Having previously been informed of this measure, we had prepared a list of all our single men, fit for the purpose, which we presented to Mr. Linde; hoping that the fathers of families would be spared; but some of the single men having been rejected, and the number chosen being below a hundred, several of the fathers of families were obliged to be taken. We were, however, very thankful to Mr. Linde, for executing his commission with every kind attention to the sparing of our people as much as possible. He was satisfied with 105 men, who were directed to appear at his farm on the 12th instant. It may be supposed, that this circumstance occasioned considerable alarm throughout the congregation; as there was scarcely a family, out of which a brother, son, or relative had not been appointed to join the commando: and we, therefore, postponed the celebration of the holy communion, till the minds of our people had acquired more serenity.

"March 10. — We spoke with every individual of those who are appointed to accompany the troops into the interior, and therefore must be absent from the congregation for a shorter or longer time: to each we endeavoured to give such advice as we deemed best suited to his circumstances. We were pleased to find, that they all considered it their duty to serve Government with willingness and due faithfulness. Many mourned over their not having made a better use of the privileges enjoyed in the congregation, now that they must leave us. The dependence which they placed on our Saviour, for the preservation both of their souls and bodies, was truly edifying to us.

"March 11.—In the evening we met at the church, to take leave of those of our people who were to join the commando on the following day. The church

was crowded, and we commended our dear people, now leaving us, some perhaps never to return, to the mercy and compassion, grace and protection, of God our Saviour, in fervent prayer. The congregation then sang a farewell hymn, in a spirit of true brotherly love and participation, which affected and comforted us much.

"March 12.—In the forenoon, all these dear travellers came to our dwellings, once more to take leave of their teachers. Many of them took this opportunity of requesting forgiveness for all that they had done to grieve us: as they said they could not tell whether they should ever see our faces again in this world. Several were so much affected, that they could not speak for weeping. This, and the whole scene, quite overpowered us. A great part of the congregation, with the wives, children, and relatives, had assembled under the trees in the grove, singing verses, expressive of their good wishes and prayers for their departing friends and brethren; which had such an effect upon all present, that not a dry eye was seen. The thought that perhaps great trials awaited them, made us look at them with an interest and compassion which pierced our hearts. Our farewell benedictions were expressed more by tears and other tokens, than by words.

"March 22 & 23.—Classes were held with the baptized, being not yet communicants. We have a custom, that those who have been admitted to the Lord's Supper attend once more to take leave of their former class, which generally produces a salutary impression upon the minds of those left behind. In general, all belonging to one class take great share in one another's welfare; and such as have been baptized at the same time consider each other as near relations, and their mutual love and participation are very edifying.

"April.—The celebration of the Passion-Week and Easter was again attended with great blessing. Every evening we read that portion of our Saviour's last discourse addressed to the people at large, and particularly to His disciples, previously to His sufferings, which belonged to the day, with prayer that He would deeply impress on our hearts a sense of that great love which caused Him to suffer and die for us. On the 5th, we spoke with all our communicants; and had reason to rejoice over the many proofs of the work of the Holy Spirit in their souls, and their earnest desire to grow in the grace and knowledge of the Lord. In our conference on the 6th, seventy-one persons were appointed to advance in the privileges of the church; namely, eleven to be candidates for baptism, five received, fifteen baptized, nineteen candidates for the Lord's Supper, nineteen confirmed, and two to be re-admitted. Having been called by the chapel servants, they all approached our house, in a kind of procession, to be informed, in turn, of the favour that awaited them. It is not easy to conceive what we feel, when we see and speak with such a number of candidates for union with the Christian church, who, but lately, have been ignorant and unprincipled heathen.

"Good-Friday, when we contemplated the last sufferings and dying scenes of our Redeemer, was no less made unto us a day of great blessing; to which, both our own people and many visiting strangers bore testimony from the fulness of their hearts. A great many neighbours, both farmers, slaves, and Hottentots, were diligent attendants at our church at Easter and during the holidays.

"On Easter Monday, the above-mentioned fifteen adults were baptized; and five, baptized as children, received into the congregation.

"April 18.—About 100 persons, who had attained either to baptism or to the Lord's Supper since Easter last year, met as usual, on the Sunday after Easter, to return thanks to the Lord for the mercy shewn unto them, and expressed their joy with great humility.

"April 28.—The remains of Elias Kuester, a worthy member of our congregation, were interred. He was baptized in 1807; and, in 1809, became a communicant. We may truly declare, that he had not received the grace of God in vain. His walk among us was exemplary; and when he spoke of the state of his soul, we were much edified by his humility and earnest desire to grow in grace. His anxious disposition sometimes beclouded the peace of his mind; but he was soon restored to faith and confidence in his Saviour, and was in general in a tranquil and happy state. Being a very clever cutler, he was appointed foreman in the cutlery watched over good order and proper behaviour among his fellow-workmen, and was respected by them all. His early decease, therefore, (for he was in the prime of

life,) proved to our whole establishment a very serious loss. In the congregation he served with great faithfulness as an Opsiener (Overseer) and Chapel-servant. The last meeting at which he was present was one appointed in February, for the Chapel-servants; in which he spoke most sensibly, and to much edification, of the favour of serving in the House of God, and of the state of his own soul.

"May 1.—We received, by a letter from Brother Schmitt, the afflicting account of the murder of nine Christian Hottentots, by the Caffres, on the Witte Revier, and of the flight of their whole congregation to Uitenhagen. The communication of this intelligence, in the Evening Service, greatly affected the congregation; and we cried to the Lord in fellowship for his support and deliverance, under these painful dispensations.

"May 2.—At the holy communion, nineteen persons, who had been previously confirmed, were made partakers; and a baptized Caffre, residing here, was present as a candidate.

"May 20.—We celebrated, with the whole Christian church, the festival of the Ascension of our Lord; and rejoiced in the experience of the fulfilment of his gracious promise, 'Lo, I am with you alway, even to the end of the world.'

"May 24.—A very aged Hottentot woman, Magdalen Kleff, departed this life. She had had twenty-four children, most of whom have gone before her into eternity. She was the last person here, so far as we know, who knew our late venerable father, George Schmidt. She had been one of his scholars; and sometimes spoke, with tears in her eyes, of the last meeting that he held with the children, and the fervent prayer with which he concluded his farewell discourse. She afterward removed into another part of the country: but, on hearing that some brethren were come again and had settled at Baviaanskloof, she said to her children, 'To that place we will go; for these are certainly the same sort of people as George Schmidt was. You shall go to school to them.' Thus she arrived here with all her children; and it was soon perceived, that the seed sown in her heart half a century before had not perished. At the consecration of our new church, in 1800, she, with six other adults, was baptized; and, in 1803, became a communicant.

"We can testify, that it was her earnest wish to live unto the Lord, and walk worthy of the Gospel. Her whole demeanour was exemplary; and, by a certain upright, decided, and resolute manner, which was natural to her, and made her differ from the Hottentots in general, she acquired great esteem with all, whether superiors or inferiors. She retained, however, from long habit, certain Hottentot manners and ideas: for instance, she thought that no age screened a child from parental authority and discipline: if she had reason to find fault with and resent her children's conduct, though they were upward of fifty years old, she would not only scold but would make them submit to personal chastisement: one could not help smiling to see this aged, infirm person, hobbling along, scarcely able to support herself on her trembling knees by means of a crutch, dealing out her feeble blows on the backs of her unresisting grey-headed children, who took it all in good part, since she considered it a discharge of parental duty. In the latter part of her life, she seldom could leave her bed; but she cleaved unto and rejoiced in the Lord, without wavering. Her end was very gentle, and the ceasing of her breath hardly perceptible.

"Whitsuntide was celebrated by us with great blessing, and the Lord's Supper closed the solemnities of Whitsunday.

"May 25.—We spoke with all our communicants, previous to the Lord's Supper to be held on Sunday next. They seemed to feel the pressure of the present times more than usual, and some were rather faint-hearted, on account of their outward poverty and distress. They were, however, willing to believe that the Lord, in his own time, would grant relief; and resolved anew, with all their griefs, to make him alone their refuge, and cleave to him under all circumstances. And, indeed, on the 27th, when we partook together of the holy communion, the peace of God revived and strengthened them anew. We heard afterward, in their classes, on the 28th and 29th, very pleasing declarations of their renewed faith and trust in him, who is the only helper in all need!

"June 10.—We received a letter from one of those men who had been commanded *from* hence to serve with the army on the frontier. He informed us, that all the Gnadenthal Hottentots were well and unhurt and often

called to mind what they had heard and experienced in this place. They begged that they may now and then receive letters from us; and we gladly seize every opportunity to send them a word of exhortation and comfort, in the distant part to which they are removed.

State of the Mission, at the Close of 1819.

The Rev. H. P. Hallbeck, in a letter of Dec. 21, 1819, writes—

"All the Missionaries here are tolerably well; and, thanks to God, united in the bond of brotherly love. Of the 100 Hottentots who were commanded against the Caffres, by the wonderful preservation of God not one has suffered the least injury; and, except about ten, who must serve about two months longer, in conveying provisions to the soldiers on the frontier, they have all returned home, in perfectly good health.

"The country is, this year, every where blessed with a plentiful harvest. Our Hottentots also have their labour in the sowing season richly repaid. The consequence is, that wheat is much cheaper: we may now buy for 80 rix-dollars, what was before sold for nearly 200. The trees that have been lately planted thrive also amazingly well; and many oaks, that appeared dead last year, have revived: even the acorns, that did not come up last year, have now made their appearance."

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

France.—Little has occured in this country during the last month which is worthy of remark. It appears, however, that a considerable degree of uneasiness begins again to prevail, respecting the ascendency which the Ultra-Royalists, as they are termed, are supposed to be acquiring in the national councils. A profound dread is entertained of the designs of this party by the bulk of the population. They view, in their return to power, the risk of something like a retrogradation to the ancient regime, the disturbance of the rights of property sanctioned by the Revolution, and the gradual restoration of those *feodalités* which it swept wholly away. And these apprehensions are so widely spread, and so sensibly felt, that the stability of the Bourbon throne must be very essentially compromised by a strong suspicion of their growing influence. It would be wise, therefore, in the king to remove all just ground for such a suspicion. The transactions in Italy have also served strongly to agitate the public mind, and the more as M. de Blacas, who represented France at the Congress of Troppau, was thought to have expressed himself in favour of the invasion of Naples, with a decision which seemed to involve that government as an accessary in the aggression. The French funds fell from 85 to 71 per cent. in a few days. Confidence has again been in part restored by the publication of a circular from the minister of foreign affairs to the ministers at foreign courts, disclaiming all participation in the counsels or designs of Austria, and expressing the determination of the government to maintain the most undeviating neutrality; but the public mind is still much agitated.

Spain.—The Spanish Cortes have again assembled. The king opened the session in person; and after giving a brief exposition of the state of the kingdom, both in its external and internal relations, he informed the Cortes of the necessity he had been under to dismiss his ministers, complained of the insults and indignities to which he was exposed from the populace of Madrid, and requested both their protection against such outrages, and their counsel as to the new ministers he should appoint. The Cortes recommended that the executive authority should use its power for the repression of all disorder, and promised to afford it their best support, but declined interfering in the nomination of ministers, which was the exclusive prerogative of the crown. The king has appointed men to fill the different offices of state, who have hitherto been little known in public life, but with whom the Cortes appear to be satisfied, and we have heard nothing said of any farther tumults at Madrid.

The American provinces seem now to be almost wholly lost to Spain. Peru is said to be in the power of the patriots from Chili. Mexico alone still remains attached to the parent state.

Portugal.—The Portuguese Cortes proceed with the work of framing a constitution, which they seem dis-

posed to mould on a more liberal system, as to the freedom of the press, than their neighbours in Spain. The island of Madeira has been revolutionized without any bloodshed, and has sent deputies to Lisbon. The flame of liberty has extended even to the Brazils, and the province of Bahia, by the last accounts, had declared for the new constitution. The other provinces are likely to follow this example.

NAPLES, &c.—Every other topic of foreign interest is at the present moment absorbed in the afflicting aspect of affairs in Italy, which has once more become the theatre of war, and that under circumstances which have justly excited a powerful sympathy for the invaded party, and a very general indignation against the invaders. A declaration, containing the views of those of the allied powers who agree in the expediency of attacking Naples, has been published in the Vienna official Gazette. It traces the revolution in Naples to the secret machinations of the Carbonari, and the "violent threats and actual force" which, in a moment of surprise, rendered it necessary for the king to give a temporary sanction to measures which "compromised the welfare of the country and the dignity of the sovereign." It then alludes to the interview of the king with the allies at Laybach, who frankly informed him, that "they would not suffer the present order of things in Naples, and that if they were not amicably dissolved, arms must be employed;" and that "they left it wholly to the king to give his people a just and wise constitution." The declaration added, that orders had been given to the Austrian army to cross the Po; and that in case of a formal war, the emperor of Russia, "convinced of the necessity of putting down so great an evil," would join his forces to those of Austria. No "declaration," however, can get over the outrage and injustice of foreign powers presuming, under circumstances like the present, to controul the internal proceedings of independent states; and as for "the danger of example," into which the declaration ultimately resolves its argument, it is, as Lord Castlereagh justly remarked, "an argument by which a vicious nation might justify itself in waging war for the propagation of universal depravity."

We hear many complaints in the present day of the contempt which is entertained on the continent for royalty, and of the disrespect which is shewn to the power and authority of sovereigns. And there is, doubtless, some ground for such complaints. But does not a great part of the evil originate with themselves? May not their degradation in public esteem be attributed, in a considerable measure at least, to their own selfish, unthinking, and dishonourable conduct? The time is past when persons in authority can safely brave public opinion, and set at nought, with impunity, the obligations of morality and justice. In the present instance, we have three powerful monarchs professing to make the pure principles of Scripture the sole rule of their policy, foreign and domestic, who have not shrunk from openly inviting, and almost compelling, another monarch to violate, in the face of Europe, the solemn engagements he had entered into with his own people, and to sport with the oaths by which he had bound himself to them; and who are now proceeding to visit his people with the various extremities of suffering which march in the train of hostile armies—with misery, conflagration, and blood—and all this not on the pretence of any actual injury to themselves, but on an apprehension of some distant danger lest their sovereign dignity may hereafter be in some way or other compromised by the circumstance that their royal brother, on the universal demand of his subjects, consented to substitute a free, in place of a despotic, form of government. When such things happen, can it be matter of surprize that all the sympathies of human nature should be enlisted in favour of such a people, and against their confederated oppressors? Or can we wonder that the effect of such feelings, when thus produced, should be to precipitate the very consummation which a short-sighted, crooked, and criminal policy had vainly thought to avert?

The march of the Austrians, who have poured their troops in large numbers into the north of Italy, and into the Ecclesiastical States, with a view to the forcible occupation of Naples, has roused the enthusiasm, and united the hands and hearts of the Neapolitans, who seem fully resolved to defend themselves to the last extremity, rather than submit to the insolent and degrading dictation of their invaders. The Parliament of Naples have adopt-

ed a variety of spirited and provident resolutions; and the Prince Regent, who governs in the absence of his father, appears to be warmly attached to the popular cause. The Neapolitan population, and especially the youth, are represented as crowding to the national standard; and an army, said to be of considerable force, has taken its station on the frontiers, expecting the approach of the Austrian troops. Various rumours of battles and victories have been circulated, but no authentic intelligence has yet arrived to confirm them: neither is the exact force of the contending parties at present known. Reasoning, however, according to human probability, it were utterly vain to expect that the raw Neapolitan levies should be able to cope with the disciplined legions of Austria, trained in many a hard-fought field, and directed by some of the best generals in Europe. The disparity is so great, that a doubt can hardly be entertained that if Naples should be obliged to stand alone in this contest, the result to her must be most disastrous, at least for a time. Her cause, however, is of too heart-stirring a nature in itself, and is so intimately linked with the hopes and interests of some other states, that she is not likely to be long left to fight the battles of freedom and national independence single-handed. Spain and Portugal are too deeply interested in the issue of the conflict to permit this. Italy also has its own griefs to redress, and its own liberties to achieve. Already have symptoms of affection to the Neapolitan cause exhibited themselves in Piedmont in a manner too plain to be mistaken. The particulars are not yet fully known; but thus much seems certain, that a great part of the Piedmontese army has declared for a free constitution, which has been promised them; that the king has abdicated his throne in favour of his brother, and in the mean time has appointed the Prince de Carignano, who is favourable to liberty, sole regent of the kingdom, with full power to administer its affairs. The Prince has appointed a Junta of fifteen, all of them, it is said, persons of high respectability, to assist him in the government, and to prepare a new constitution. And the whole nation, including the army, is said to be not only desirous of a representative government, but eager to yield their help to the Neapolitans by marching on the rear of the Austrian army. But whether this statement be true or false, should that army meet with any unexpected difficulties in its advance upon Naples, it is not improbable that the people of some of the other Italian states may be disposed to imitate the example of the Piedmontese; and how far the flame may eventually spread towards Germany, Prussia, and even Russia itself, it is impossible to predict. It is fearful to contemplate the prospect which seems to be opening in the South of Europe; for whoever may be the ultimate victors, the intermediate scene of carnage and desolation must be deeply afflicting to humanity. This unwarranted attack upon Naples seems most unfortunately calculated to excite the enthusiasm of that people, and of others who are, or may be, similarly situated, in favour of the very worst parts of the Spanish Constitution, which, by a kindlier course, they might have been induced to modify. In short, a general struggle seems to be approaching between democracy and despotism. The conflict may be severe and protracted, but the final result is hardly doubtful. It must terminate in the overthrow of the latter. In the mean time, it is much to be lamented that the cause of rational and well-ordered freedom suffers on both sides; and it may be long before the hostility of inflamed parties will allow their governments to settle into that temperate regimen of a well-balanced monarchical and representative system which is generally acknowledged to provide most effectually for the improvement and happiness of nations. How much better would the emperors of Austria and Russia and the king of Prussia have consulted their own interests, and the permanent security of their power, had the time, and thought, and treasure which they have expended in endeavouring to destroy the nascent germ of liberty in Naples, been directed to the amelioration of the political and social condition of their own subjects! By pointing their diligent cares to such an object, they might have laid a fresh and stable foundation for their authority in the gratitude of their people; whereas by pursuing a different policy, it has already become doubtful, as it respects Austria in particular, whether she may not be a great loser,—at least whether she will be able much longer to retain the iron grasp by which she has hitherto compressed her Italian

subjects, and dried up in their bosoms all the living springs of loyalty and affection. In the pride of conscious power, however, these powers have judged otherwise, and they have thus placed their own fate and that of Europe on the point of the bayonet. The crisis is indeed a tremendous one. May the God of battles be pleased in mercy to avert the calamities which appear at present to impend over so many states, and to give—for he alone can—"to all nations unity, peace, and concord."

DOMESTIC.

The parliamentary proceedings of this month have embraced many very important questions.

On the 28th of February, Mr. Plunkett, in the House of Commons, brought forward the subject of the civil disabilities of the Catholics, in the shape of a motion for a committee of the whole house, to consider the laws by which they are at present disqualified from filling certain offices in the commonwealth, with the view of proposing some very material modifications of them. The motion was carried by a majority of seven. In the Committee, certain resolutions proposed by Mr. Plunkett were agreed to, which have been made the foundation of two bills, one of which is intended to regulate the civil qualifications of Catholics, and the other the relations of their hierarchy with the see of Rome. On the 16th instant, the second reading of the former bill was carried by a majority of eleven.—The following are the provisions of the bill, as it has been read a second time:—The preamble recites that the Protestant succession to the Crown, and the existing religious Establishments of England and Ireland, and of Scotland, are established permanently and inviolably; that the conduct of his Majesty's Roman Catholic subjects has been such that it is fitting to communicate to them the full enjoyment of the benefits of the constitution; that they have been always willing to take the Oaths of Allegiance and Abjuration, but that they are unwilling to take the Oath of Supremacy, because it seems to imply a disclaimer of the *spiritual* as well as the civil authority of the Pope or Church of Rome, which was not intended by its framers. It is therefore enacted, that the said Oath of Supremacy shall be modified, so as to deny any spiritual or other authority in the pope or see of Rome which can in any manner interfere with the duty of a full and undivided allegiance; and that the oaths against Transubstantiation, the invocation of the Virgin Mary, and the sacrifice of the Mass, shall no longer be required as a qualification for office. It is however provided, that this change shall not interfere with the settlement of the Crown, or with offices in or connected with the Churches of England and Scotland, or the Universities, or with the presentations to benefices,—all which shall remain as before; and also that no Roman Catholic, on pain of being deemed guilty of a misdemeanour, shall advise the Crown as to the disposal of any office or preferment connected with these churches; or shall hold the offices of Lord Chancellor, Keeper of the Great Seal, or Lord Lieutenant of Ireland, or shall vote at parish vestries in matters relating to the church.—The bill has already undergone in full houses, consisting of about 500 members, several very lengthened discussions, which, considering the nature of the subject, and the strong feelings enlisted on either side, have been conducted in a spirit of exemplary moderation, and have called forth a power of argument and splendour of eloquence which have of late been but rarely witnessed, and which must satisfy the nation, whatever be the result, that the subject has been most thoroughly elucidated. On the side of the Catholic claims have been ranged, Mr. Plunkett, Lord Castlereagh, Sir James Macintosh, Mr. Canning, Mr. Wilberforce, Mr. Charles Grant, Lord Nugent, Sir J. Newport, Mr. Twiss, (Mr. Brougham and Mr. Scarlett are absent on the circuit), and many other distinguished individuals of both sides of the house. Their chief opponents have been Mr. Peel, Mr. Bankes, Sir William Scott, Sir John Nicholl, Mr. B. Bathurst, Mr. Wetherell, and Sir Thomas Lethbridge. The bill was committed on the 23d instant, when, after a long debate, the proposed modification of the Oath of Supremacy was carried by a majority of 14. The remaining clauses have since been carried; motions having at the same time been rejected for excluding the Catholics from Parliament, from the Bench, from the Privy Council, and from the command of Colonies. The second bill, intended to regulate the intercourse between the Catholic prelacy and the see of Rome, by subjecting all

their communications to the inspection of a commission specially appointed for that purpose, has in the Committee been incorporated with the first.

The financial affairs of the country have met with ample discussion in several protracted debates respecting the supplies for the year. The army estimates, in particular, have been closely sifted and canvassed; and among other measures proposed by the Opposition, one for reducing the army by 10,000 men has caused long and eager debates, which, however, was negatived. All these discussions have at least had the salutary effect of turning the attention of the government and the country to the imperative duty of the utmost practicable economy. Parliament seem also disposed to render this economy absolutely indispensable, if we may judge by the majority on Mr. Western's motion for a repeal of the additional tax on malt, which, if it should ultimately pass into a law, will curtail the revenue to the estimated amount of nearly two millions. This particular measure, however, was urged chiefly with a reference to the depressed state of the agricultural interests, which a Committee of the House of Commons has been appointed to consider.

The affair of the Queen we have scarcely heard mentioned during the present month. She appears to have lost her hold on the public mind since she has been left to herself.

OBITUARY.

MR. WALTER VENNING.

At a recent meeting of the Committee of the Society for the Improvement of Prison Discipline, Samuel Hoare, jun. Esq. in the chair, the Chairman informed the Committee that it was his painful duty to communicate to them the serious loss the Society had sustained by the decease of one of their most valuable members, Mr. Walter Venning, who died at St. Petersburg, on the 10th of January, from a fever contracted in visiting one of the gaols of that city.

The Committee received this melancholy intelligence with feelings of deep concern and sincere sorrow, the ardent and benevolent zeal which Mr. Venning uniformly manifested in the service of the Society, rendering his death a loss peculiarly severe if not irreparable, and they resolved to place on their records the following tribute to his memory.

"Mr. Venning joined the Committee soon after the formation of the Society, and very essentially contributed by his exertions to the success of their labours. He was indefatigable in visiting the gaols of the metropolis, and ever earnest in his endeavours to restore the criminal, but especially the youthful offender, to the paths of religion and virtue. During his late residence in Russia, a period of nearly four years, his time has been unceasingly devoted to the amelioration of the gaols in that country. He presented to the Emperor Alexander a memorial forcibly pointing out the great national benefits that result from the improvement of prison-discipline, and the wisdom and practicability of rendering punishment the instrument of reformation. The justice of these views was acknowledged; and to carry them into execution an Association was formed at St. Petersburg, under the imperial sanction. This Association has been productive of extensive good, by introducing improvements in the construction of places of confinement, and regulations calculated to preserve the health and promote the moral and religious interests of the criminal. It is needless to add, that in these philanthropic labours, Mr. Venning eminently shared; and long, very long, will the wretched and the guilty confined in the prisons of the Russian Empire have reason to revere his name and bless his memory.

"The Committee, having thus briefly adverted to the public services of their deceased friend, might here close; but they cannot forbear to indulge, for one moment, in the remembrance of those Christian virtues, and that unaffected meekness, which distinguished his life and adorned his character. In prosecuting his public labours, his conduct was marked by undeviating firmness No prospect of personal danger, no consideration of personal ease could induce him to relax in his noble efforts. He sacrificed health, interest, comfort, and society, to encounter vice, misery, disease, and even death.

"Like Howard, he was devoted to the task of assuaging the miseries and promoting the improvement of his fellow-creatures, and like him he has fallen a victim to his exertions.

"Yet, although steady, inflexible, and persevering in the pursuit of duty, his heart was formed of tenderness, and ever alive to its softest appeals. The most wretched might claim his sympathy and assistance, nor would he spare any effort to reform the vicious, and befriend the forsaken. His life was regulated throughout by that religion, the fruits of which are 'love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance.'

"The Committee cannot deny themselves the mournful satisfaction of placing on their minutes this feeble testimony to the honoured memory of their departed friend, thus cut off in the midst of usefulness and in the prime of life; and while they humbly confide in the goodness of a gracious God to raise up instruments to supply the loss thus occasioned by death, they would deeply impress on their own minds the necessity of increased exertion in the service of humanity, and the importance of labouring stedfastly in the cause, 'while it is day,' seeing that 'the night cometh, when no man can work.'"

ECCLESIASTICAL PREFERMENTS.

Rev. James Coles, Chaplain to the Earl of Tankerville, Michaelstone Viddw R. Monmouthshire.

Hon. and Rev. Charles George Perceval, Calverton R. Bucks.

Rev. Wm. Stocking, Tuddenham St. Mary R. Suffolk.

Rev. C. Champnes, Ogborne St. George V. near Marlborough; being the fifth person of that name and family that has successively held that preferment.

Rev. C. Bird, Chollerton V. near Hexham, Northumberland.

Rev. C. A. Bell, M. A. (of Prittlewell), Witham V. Essex.

Rev. J. T. Law, M. A. (eldest son of the Lord Bishop of Chester) Chancellor of Lichfield and Coventry, *v.* Outram, deceased.

Rev. C. Goddard (Archdeacon of Lincoln), St. James Garlick Hithe R. London.

Rev. H. Glossop, Isleworth V. Middl.

Rev. A. Wheeler, B. D. Master of College School, Worcester, Broadway R. co. Worc.

Rev. Mr. Heath (son of Dr. Heath, Head Master of Eton), West Dean R. with East Grimstead (near Salisbury.)

Rev. T. W. Champnes, to the united VV. of Langley and Wyrardsbury, Bucks.

Rev. George Hawker, B. A. of Exeter College, Oxford, Tamerton V. Devon.

Rev. William Hames, B. A. Chagford R. Devon, *v.* his late father.

Rev. William Buckland, B. D. Professor of Mineralogy, Oxford, Templeton R. Devon.

Rev. J. Willis, Wilberfoss Perpetual Curacy, York.

Rev. A. Crigan, Marston R. Yorkshire.

Rev. T. Clarke, M. A. Overbury V. Worcestershire, *v.* Rev. W. Stafford, deceased.

Rev. T. Price, M. A. Bredicot R. Worcestershire.

Rev. C. Copner, M. A. St. Peter V. Worcester.

Rev. John Lynes, M. A. Elmley Lovett R. Worcestershire, *v.* Waldron.

Rev. Christopher Packe (Minor Canon of St. Paul's) a Minor Canon of Windsor.

Rev. P. F. Clay, Eggesford and Chawleigh RR. Devonshire, *v.* Rev. R. Bryan and the Rev. B. Marshall, both resigned.

Rev. Dr. Williams, of Gloucestershire, St. Matthew's Church, Liverpool.

Rev. Charles Ashfield, Dodington R. Somerset.

Rev. S. Parkins, Preston Deanery, V. Northamptonshire, *v.* Rev. Thomas Watts, deceased.

DISPENSATION.

Rev. B. Roberts, D. D. of St. John's College, Cambridge, Barnwell All Saints R. with Barnwell St. Andrew R. Northamptonshire.

ANSWERS TO CORRESPONDENTS.

M.; A PLAIN ENGLISHMAN; ANGLICANUS; JUSTUS; G. B.; B. W. and D. M P.; are under consideration.

We are requested to acknowledge, on behalf of the British and Foreign Bible Society, the remaining half of a 100*l.* note, No. 1740.

We must refer R. F. and P. G. to our Answers to Correspondents in our Number for last October.

The *Obituary of Mrs. N. Kemp* was too late for the present Number, but will appear in the next.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

MEMORANDA OF THE LATE MRS. N. KEMP.

ON the 12th of February last, died, deeply regretted by all who knew her, Mrs. Kemp, wife of Nathaniel Kemp, Esq. of Ovingdeane, near Brighton. Few persons have exhibited a more beautiful example of "pure and undefiled religion" than this lamented lady. She was naturally of a mild and amiable disposition, modest and unassuming; but chiefly remarkable, during the early and middle period of her life, for sweetness of temper and the exemplary and unobtrusive discharge of domestic duties. Though conscientious and regular in the performance both of the public and private offices of religion, her views of Christian doctrine, as well as of the peculiar features of the Christian character, were defective and imperfect. It was not that she was ignorant of the great truths and principles of the Gospel; but that from various causes, which continually produce the same effects, she neither perceived nor embraced them with that clearness of apprehension, and that liveliness and energy of belief, which can alone render them effectual to the important purposes of Christian faith and practice. She was, therefore, during many years a stranger to the distinguishing blessings of the Gospel, and consequently exhibited but few of its peculiar and distinguishing fruits. She was, however, religiously disposed, faithful to the measure of light which she possessed, and anxious for improvement; and may, therefore, justly be added to the number of those of whom our Lord declared, that "if any man would do his will, he should know of his doctrine whether it be of God," and who, by "continuing in his word," should be led into an experimental acquaintance with the truth. This was accordingly the case in the instance in question. Her path was like that of "the shining light which shineth more and more unto the perfect day." The good seed of Divine truth was sown in "an honest and good heart," and took root, and brought forth, "first the blade, then the ear," and at length "the full corn in the ear." By the blessing of God on various means of religious improvement, but chiefly on the faithful preaching of his word, during the last twelve or fourteen years of her life her mind became gradually enlightened by Divine truth. She felt the utter insufficiency of all that was naturally good and amiable in her, and confessing that she was indeed an unworthy sinner, she renounced all dependence on her own righteousness, and relied only on that of her Redeemer. Seldom has it fallen to the lot of the writer of this brief memorial to observe a Christian of deeper and more unaffected humility, or of simpler and more genuine faith. She trusted and gloried in nothing "save Jesus Christ, and him crucified." This was the great foundation upon which she built all her hopes of pardon and acceptance with God; and this was the source of her peace, holiness, and joy. The influences of that Holy Spirit which faith in her Redeemer taught and enabled her to implore, renewed her mind, and elevated her

affections; while the unspeakable mercies of redemption deeply impressed her heart, and "the love of Christ constrained her." It was, accordingly, evident to all who knew her, that she had but one great object continually in view—to glorify God, and to do good to all around her, to advance in the knowledge and practice of true religion, and to communicate it far and wide, both at home and abroad. Though naturally of a retired and timid character, the principles of the Gospel, without affecting her native modesty, rendered her active, energetic, and persevering. She lived in the exercise of love to God, and of charity to man. Her faith was productive of all the lovely fruits of piety, devotion, and virtue. Constant and fervent in prayer, in the study of the holy Scriptures, and in her attendance on the ordinances of public worship, the blessed effects of this Christian course were seen in the exemplary discharge of every social and relative duty. To charity, in all its branches, she was eminently devoted; and her freedom from the cares of a family, as well as her station in life, enabled her amply to indulge this benevolent disposition. The instruction of the young in the National School at Brighthelmstone, of which she might almost be considered the foundress, the admonition and consolation of the aged and the afflicted in the Poor-house and in the Infirmary, and the visitation of the poor at their own habitations for the purposes of instruction and relief, were among the objects of her habitual care; while combined with these stated and daily occupations were her zealous and persevering endeavours to support various plans and societies for the distribution of the word of God, and the propagation of the Gospel in distant lands. Of these benevolent institutions, the British and Foreign Bible Society and the London Society for promoting Christianity among the Jews, were those in which she felt peculiarly interested. In all this she was the humble, modest Christian, sitting, like Mary, at the feet of her Saviour, listening to his word, watchful over her spirit and conduct, "keeping herself unspotted from the world," and anxious only to approve herself in the sight of God, and to be ever in a state of preparation for an eternal world.

In support of the preceding sketch of Mrs. Kemp's character, it may perhaps be interesting and edifying, both to her friends and others, to add a few extracts from her private papers, for the purpose of confirming and illustrating what has now been stated. Thus, in a few brief reflections on the first two chapters of the Epistle to the Galatians, the following observations and petitions occur:—"Pray for an entire dependence on Christ, and it shall be given you. Let Christ crucified be the source of your comfort and of your dependence, and your acts of charity and obedience be only done for his sake—to glorify Him. They *must* be done, but think not of them. Follow Christ, and depend on Him for support and comfort." "O Lord, grant that I may be without guile—in every thing simple as a little child. May *truth* appear to me more and more lovely; and may I abhor deceit. O let me not be afraid of confessing Thee before men; but may I daily and hourly glory in the cross of Christ." Again: "To me to live is Christ, and to die is gain." "If we live not to Christ in this life, we cannot expect to find it gain to die. But how are we to live to Him? By dependence on Him, by the study of the Scriptures, by constant attendance on Divine ordinances, by not being conformed to the world. Be as an epistle to your friends; that if they will not look into the Gospel of Christ, they may read its contents in your daily life."

"I do hope I am led to seek for

happiness in Christ Jesus as my only Lord and Saviour. There is no peace or happiness without this; and what a comfort it is to know and be assured, that if we pray for dependence on Him, it shall be given to us! And then we must remember what gratitude we owe to our Redeemer; and surely when we feel this, we shall avoid whatever is displeasing to Him, and keep His commandments. This is what we ought to feel for our best Friend, our adorable Redeemer." "Be charitable—do all the good you can—be earnest in your duty—be very diligent; but trust only in your Saviour. Persevere—mind no discouragements. Pray earnestly and constantly for the help of God's Holy Spirit. Strive against all your faults."—The following short prayer may be properly added to the preceding admonitions to do good:—"O Lord my God, I beseech thee put it continually into my heart, and into the heart of my dear husband, to do good to our fellow-creatures, both to their souls and bodies. Bless us with frequent opportunities of so doing, and grant that we may never neglect them; but that we may sincerely endeavour to be faithful stewards of all thine abundant mercies and blessings bestowed upon us. O grant that we may be thy faithful and diligent servants to the end of our lives, through Jesus Christ our Lord." Annexed to the foregoing prayer is another for a blessing upon some young persons whom she had been carefully instructing and preparing to attend the Lord's Supper for the first time, which strongly expresses both her own piety and her affectionate anxiety for their spiritual welfare. Several memoranda remain, containing hints and questions for self-examination. Of these the following may serve as a specimen.

"Are you selfish, irritable, or captious? Are you continually aiming at the victory over every evil disposition? Do you earnestly pray for right motives? Are you sincere in your words and actions? Do you endeavour to think, speak, and act as in the sight of God? Are you diligent in improving your time? Are you particularly careful not to dishonour religion by selfish attention to your own satisfaction—by any little inattentions, or shewing any wrong tempers? Do you carefully avoid giving offence to the faithful children of God by the least unkind word or behaviour? Have you a perfect trust in God, and a desire to leave every thing to his all-wise Providence? Are you sweet in your manners, that you may honour religion in the sight of others?"

Those who were acquainted with Mrs. Kemp will perceive in some of these queries pleasing proofs of her anxiety to adorn the sacred principles which she professed; while it must be obvious to every one that the standard of Christian holiness must be high which can allow of a serious attention to such minute and delicate points of temper and conduct.

To a friend who had presented her with a paper containing an eulogium on the Bible, in which its most essential and important principles were omitted to be mentioned, she returned it with the following just observations.

"The Bible shews us the way of salvation by Jesus Christ—that in Him alone is salvation; for there is no other name under heaven given among men, whereby we can be saved. 'God was manifest in the flesh.' It also reveals to us the way by which alone we can be sanctified, and enabled to walk in the right path, by the help and assistance of the Holy Spirit, which God has promised to give to those that ask it. I think this paper very deficient in not touching upon these great truths."

The following reflections were made on the removal of some highly valued religious advantages.

"I have had blessed privileges

and opportunities of religious instruction: they are removed from me; but let them not be lost upon me. Make me more holy and more penitent. Let my faith in Christ be firm, wanting nothing. Let me be full of prayer and ejaculation, diligent in studying the holy Scriptures, and earnest in my prayers for the influence of the Holy Spirit, that I may lead a holy life."

The conscientious fidelity and seriousness with which Mrs. Kemp endeavoured to improve the various providential seasons and circumstances of her life are evident from the following memoranda, on returning home after a long absence on account of her health.

"If it should please God to restore me safe in health and my dear husband to our happy home, what are the fruits that I should take with me? So long an absence, with such opportunities of reading, thinking, and attending the house of God, ought to bring me forward in the work of grace. I feel that I ought to be incessant in my prayers for a simple, entire dependence on Jesus Christ, looking perpetually to Him every hour for comfort and direction. This is the only source of real inward felicity. I do hope I have found it so more than formerly. God grant I may not lose it, for it is the Pearl of great price! I apprehend it must be constantly kept in view, and prayed for without intermission. I also hope I shall be earnest and diligent in the performance of *every* duty, not only in works of charity, but in the regulation of the inward disposition of the heart and of the temper, that not only the outward actions and words may be gentle and forbearing, but that the heart may be so likewise, and to be more earnest in ejaculation. I also hope that every duty may be performed with a view of entirely doing them to the glory of God, not seeking mine own glory, not depending on any thing for salvation or comfort, but only looking to Christ, and performing every duty from love and gratitude, and with diligence and alacrity. I also wish and hope I shall not be too anxious about future things, but think how the duties of the present day may be performed, and trusting in the providence of God. I also hope to be more guarded over conversation—to be daily more humble and abased in my own esteem, and yet possess a cheerful trust in God through Christ. Also a much more diligent reading of the holy Scriptures, never neglecting the least opportunity, and earnestly praying for the Holy Spirit to open my understanding, that I may see the way of salvation and the wondrous things of God's law. May I take warning by past experience! Let me never neglect to read this at least once a-week."

A variety of notes and memoranda remain, in which cases of distress are mentioned for the purpose of being attended to either by herself or others; observations on the state of the poor, and of the young people in the workhouse; and requests to Mr. Kemp to shew kindness to widows, orphan children, and others in distress, with remarks on the best means of relief, and earnest exhortations to be zealous and persevering in adopting them. From one of these it appears also that she was in the habit of occasionally sending to pious clergymen, with large families, packets of various articles of necessary use, as well as pecuniary assistance.—Amongst other points of private and domestic practice, she was accustomed to retire for the purposes of devotion in the middle of the day; and to employ some time after dinner in reading the Scriptures with one or other of her servants.

The success which attended these various efforts to do good was such as should encourage others to follow her example. Numerous were the young whom she instructed and guided, and the aged whom she cherished and comforted. By her

compassionate exertions and unwearied exhortations, many a sinner was converted from the error of her way, and many a dying penitent was directed and consoled.

One of the last of her memoranda which we shall mention, is dated on Easter-day 1820, and is as follows.

"O Lord, make my heart truly grateful for the comfortable holy week we have passed. O heavenly Father, let me never forget thy mercies to me and my dear Mr. K. We have followed our blessed Lord to his cross, and to his sepulchre, as his disciples did; but, alas! not with their love to their Lord and Master. O grant that we may with them follow our risen Saviour henceforward to the end of our lives! May we be devoted to his service! May we daily love him more, and serve him better! May he be precious to our souls! May we rejoice in Christ Jesus, and have no confidence in the flesh! May we follow him in humility and gratitude, and affectionate devotedness to his cause! O may we watch and pray that we may *press forward*, and never grow cold or lukewarm; and may we constantly and fervently from the heart pray for and desire the help of the Holy Spirit! Amen! Amen!"

It will be obvious to every intelligent reader, that with all the seriousness, spirituality, and fervour which mark the pious reflections and prayers of Mrs. Kemp, there is not the slightest tincture of any thing extravagant or enthusiastic. Under circumstances which might occasionally have tended to perplex and mislead her judgment, she was steadily and consistently attached to the communion of the Church of England; contented and thankful for the means of Christian edification which it afforded; and anxious to promote its truest interests and prosperity.

It is no slight addition to the excellence of her character, that during several of the latter years of her life, her activity and benevolence were continued amidst infirmity and pain. Yet, such was the strength of her faith and love, that she was never weary in well-doing, but persevered in her Christian career till the very day on which increasing sickness suspended her labours. Then it was that the value and the happiness of her choice were fully demonstrated. A short prayer occurs among the papers already referred to, which shews that she had not been unmindful of this trying season. "Grant, O Lord, that if thou shouldest be pleased to call me away suddenly, my mind may be composed and tranquil, and that I may have an entire assurance of the pardon of all my sins through the merits of Jesus Christ."

Though her departure was not sudden, but after a gradual decline of several weeks, the preceding prayer was substantially fulfilled. Tranquil and serene in her own mind, relying on the mercies of a reconciled God and Father, and on the merits of a crucified Saviour, she possessed in the consolations of the Spirit of grace, a peace which the world cannot give, and "a hope full of immortality." On the bed of sickness she saw all her poor neighbours, and many of her young friends; and with sweet composure and placid exhortation, she entreated them to read their Bibles, trust in their Saviour's atonement, and pray for the constant help of the Holy Spirit. To one whom she requested to see a second time she said, "Read your Bible, and pray that you may be a devoted servant of Christ." To one poor woman whom she had instructed in reading, and who was just able to read a chapter, she said, "You and I have often read the Bible together;" to which her poor neighbour replied, "I wish now that I had attended you oftener."

Thankful for the multiplied blessings of her lot, and feeling in a most lively manner the ties which

still bound her to the present world, she was resigned to the will of God, contented to remain, yet willing to depart, and to be with Christ, which she knew was "far better." In her, patience had "its perfect work," and the faith of the Gospel a calm yet undoubted triumph. This was the more remarkable, because like many other Christians of humble and unassuming character, she had sometimes entertained fears of encountering the hour of death. These were, however, gradually and entirely removed. To the writer of this imperfect but affectionate tribute to her memory, she said only a few days previously to her death, "I hope I am not impatient—but whenever it shall please God to remove me, I am ready to depart." During the whole of her illness, she testified the most lively pleasure in hearing of the success of religion, and the progress of the Gospel. Her continual prayer was, "O Lord, write gratitude on my heart." When fast sinking to her rest, and a very short period before her departure, it was said to her, "His rod and staff are now comforting you." She replied with great gentleness, "I know it." It was added, "You have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." Most distinctly she replied, "Amen. Thank God!"

Thus lived and died this truly pious and excellent woman, esteemed and loved by all who had the happiness of knowing her, and lamented by a very numerous circle both among the rich and the poor. Of her it may be justly said, that as she had lived to Christ, so also she "died in the Lord;" and that resting from her labours, her works of humility, faith, and charity have followed her to the possession of those unspeakable joys which are the portion of the righteous in a heavenly and eternal world.

The length to which this memorial has been unintentionally carried, precludes the writer of it from adding more than a few very brief reflections. As an illustration of the value and efficacy of the genuine principles of the Gospel, should it not, in the first place, excite every one to inquire, how far his own resemble them, and are producing similar effects? To these the subject of the preceding remarks owed all her excellence, happiness, and usefulness. Above all, if to die safely and well be the great object for which we ought to live—and if we cannot reasonably expect to share in the blessedness of the righteous in death, unless we have partaken of their principles, and exemplified their conduct in our lives—how anxious should we be to ascertain the true nature of our own character, and the foundation on which we are building our hopes of future happiness!

How should the recollection also of those who have thus finished their course console us under their loss, and encourage and animate us to be "followers of them who through faith and patience have inherited the promises!" Let this, then, be our object and aim—that when the hour of *our* departure shall arrive, and we know not how near it may be at hand, we may rest in Him who is "the Resurrection and the Life;" and, re-united to those whom we have loved upon earth, be for ever blessed in the happiness and glory of "the inheritance incorruptible, and undefiled, and which fadeth not away!"

MEMORANDA OF THE LATE MRS. CUNNINGHAM.

"The memory of the just is blessed."

We perform a pleasing, although melancholy, duty in recording a few additional particulars which have been kindly communicated to us of the last hours of the late lamented Mrs. Sophia Cunningham, wife of the Rev. J. W. Cunningham of Harrow. To the pious mind, the memorial of departed worth and virtue can scarcely fail to be acceptable, both

as it serves to illustrate the grace of Him who is the author and giver of all good things, and as it tends to promote the benefit of mankind. What Christian is so timid as not to derive hope and encouragement from scenes like the following? And hard indeed is the heart which is not touched, on such occasions, with some sense of the value of religion, and does not indulge the earnest desire, "Let me die the death of the righteous, and let my last end be like his!"

It had been the regular habit of Mrs. Cunningham to employ at least an hour each day in working for the poor: nor did she desist from the practice even when the delicate state of her health, on the near approach of her confinement, naturally rendered the task more irksome. On Wednesday the 3d of January, 1821, she had been thus benevolently occupied until midnight. She was anxious, on account of the inclemency of the weather, to finish some warm clothing which she had been preparing for certain destitute objects of her bounty. On the following day she went herself with the articles she had finished, to the poor women for whom they were designed. The wind was from the east, and piercingly cold. On her return home, she complained of being chilled, and the next day, Friday January 5, was evidently indisposed.

On that day she had promised to accompany Mr. Cunningham and two of her daughters to dinner at Neasdon, the residence of Mr. Money; but as there had been a great fall of snow, and she appeared to be unwell, Mr. Cunningham endeavoured to dissuade her from being of the party. She herself, however, thought so lightly of her indisposition, and was so anxious not to disappoint her daughters, who seemed to lose all idea of enjoyment which they could not share with their dear mother, that he reluctantly yielded the point, and consented to her going.

When she arrived at Mr. Money's, she appeared to be free from indisposition, and to be animated by her usual happy flow of spirits. At dinner she joined freely, and with great cheerfulness, in the general conversation; but before the ladies had retired, she began to feel symptoms of indisposition, and on their leaving the dining-room she was prevailed upon by Mrs. Money to go up stairs and recline upon a bed. She was now seized with a shivering fit, and the night being snowy, she acceded to the proposal of remaining at Mr. Money's with her daughters, in the expectation that a comfortable night's rest would remove all her uneasy sensations, which were naturally referred to her state at the time, and enable her to return to Harrow the next morning.

Mr. Cunningham, being engaged to preach at Gloucester on Sunday, was under the necessity of returning to Harrow, to prepare for his journey the next day, and he went without the slightest apprehension that Mrs. Cunningham's indisposition was of a serious kind, and concluded that, as on many former occasions, it would prove but of very temporary duration. He set off at an early hour on Saturday morning for Gloucester, whence he did not return until the morning of Tuesday.

In the mean time, Mrs. Cunningham's disease was making rapid progress. A medical practitioner who was called in on Saturday morning, and a physician who came in the evening from London, pronounced it to be a pleuritic inflammation; and during that and the two succeeding days she underwent frequent and copious bleedings, but with little apparent effect, either on the inflammatory symptoms, or on the severe pain and extreme restlessness with which they were attended, and under which she at length sunk, on the evening of Tuesday, to her everlasting rest.

During the whole of this period

of suffering, not a single murmur, not one repining expression, escaped from her lips: she maintained, without a moment's interruption, the same sweet serenity of mind which had so remarkably distinguished her through life.

On the morning of Monday the 8th, when she first became fully aware of the danger of her complaint, she calmly observed, "Well, if it be God's will, I shall never be fitter to go: for I *am* nothing of myself; I *have* nothing, and *can* have nothing to plead but Christ: yes, my Saviour must be all in all, and I can trust to him." When, in the course of the day, the 1st verse of the 46th Psalm was repeated to her; "God is our refuge and strength, a very present help in trouble;" she proceeded with the other verses, laying great stress upon the second, "*Therefore* will we not fear," &c. &c.

In the evening she appeared to feel great delight in quoting passages from Scripture, and at one time exclaimed after a pause, in words which shewed how her mind had been occupied, "A glorious eternal day, where there will be night no more for ever!"

The following day, the last which was allotted to her on earth, she had the satisfaction to speak with her husband, who had arrived in the morning: every earthly wish that she had formed seemed now to be fulfilled; and the discourse which she held with him, as with others, in the prospect of her dissolution, was throughout of a nature to shew the collected calmness of her mind, as well as the fervour of her piety.

During the day, many of her expressions were such as to manifest, on the one hand, a deep sense of her own transgressions in the sight of God; and, on the other, a calm, joyful, and implicit trust in His grace, and in the blood and intercession of her Redeemer. Much of the time was employed in quoting verses of hymns, and passages of Scripture, indicative of this safe and happy state of mind. One of the passages on which she dwelt with much delight was the beginning of the 14th chapter of St. John: "In my Father's house are many mansions: *if it were not so, I would have told you: I go to prepare a place for you.*" "How often," she said, "has that expression comforted us, *If it were not so, I would have told you*;—if we were mistaken, *he would* have told us. We are *not* mistaken: He *is* gone to prepare a place for us."

At another time she repeated that beautiful verse of Cowper,

> To Jesus, the crown of my hope,
> My soul is in haste to be gone:
> Oh, bear me, ye cherubim, up,
> And waft me away to his throne*.

And added, "What a pleasure to go

* The whole of this hymn is as follows:—

To JESUS, the crown of my hope,
My soul is in haste to be gone:
O bear me, ye cherubim, up,
And waft me away to his throne.

My Saviour, whom absent I love;
Whom not having seen I adore;
Whose name is exalted above
All glory, dominion, and power;

Dissolve thou these bonds that detain
My soul from her portion in Thee:
Oh! strike off this adamant chain,
And make me eternally free.

When that happy era begins,
When arrayed in thy glories I shine,
Nor grieve any more, by my sins,
The bosom on which I recline;

O then shall the veil be removed,
And round me thy brightness be poured:
I shall meet him whom absent I loved,
I shall see whom unseen I adored.

And then, never more shall the fears,
The trials, temptations, and woes
Which darken this valley of tears
Intrude on my blissful repose.

Or if yet remembered above,
Remembrance no sadness shall raise:
They will be but new signs of thy love,
New themes for my wonder and praise.

Thus the strokes which from sin and from pain,
Shall set me eternally free,
Will but strengthen and rivet the chain
Which binds me, my Saviour, to thee.

and sing the new song with the angels above!"

She then called to the recollection of her husband the impressive account of Hooker's last moments, desiring him to repeat it*. When he came to the conclusion of these words, "More he would have spoken, but his spirits failed him; and after a short conflict betwixt nature and death, a quiet sigh put a period to his last breath, and so he fell asleep;" she said emphatically, "That quiet sigh may soon be mine."

* The passage in Hooker's Life is as follows:—

"'I have lived,' said he, 'to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near; and though I have by His grace loved Him in my youth, and feared Him in mine age, and laboured to have a conscience void of offence to Him, and to all men; yet, if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? and therefore, where I have failed, Lord shew mercy unto me, for I plead not my righteousness, but the forgivenness of my unrighteousness, for His merits, who died to purchase pardon for penitent sinners: and since I owe Thee a death, Lord let it not be terrible, and then take thine own time; I submit to it; let not mine, O Lord, but let Thy will be done:' with which expression he fell into a dangerous slumber; dangerous, as to his recovery; yet recover he did, but it was to speak only these few words, 'Good Doctor, God hath heard my daily petitions, for I am at peace with all men, and He is at peace with me; and from that blessed assurance I feel that inward joy which this world can neither give nor take from me: my conscience beareth me this witness, and this witness makes the thoughts of death joyful. I could wish to live to do the church more service, but cannot hope it, for my days are past as a shadow that returns not.' More he would have spoken, but his spirits failed him; and after a short conflict betwixt nature and death, a quiet sigh put a period to his last breath, and so he fell asleep."

In speaking of the love of God, she observed, "He *first* loved *us*;" and then said, "The sting of death is gone, quite gone: and so an entrance shall be ministered unto me abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

This passage from St. Peter she afterwards repeated very frequently, adding, in a remarkable tone, "It *is* ministered: it is already ministered." Again observing, "The sting of death is gone," she proceeded: "It is so remarkable, so wonderful, because I had always such a fear of death from my youth: but God has taken it all away: it is all gone: I have bodily pain, but no fear at all. My gracious Saviour has washed away all my sins." She then again said, "I *have* nothing, I *am* nothing: but Christ is all in all;" and soon after, "How wonderful too, how *very, very* merciful, that I whose poor heart was always so full of doubts and unbelief even about things which other persons found no difficulty in believing, should have now no doubt, no doubt all." "Still it will be a blessed change: here I see through a glass darkly; there face to face: here I know in part; there I shall know even as I am known,—that is, I suppose, as God knows me! How wonderful! how delightful! No more mysteries, no darkness, no difficulty." "How delightful," she added, "to go and sing the new song with a multitude which no man can number, Worthy art thou, —worthy—for thou hast redeemed us with Thy blood!" Part of the hymn, which commences with the lines,

> Jesus, Refuge of my soul,
> Let me to thy bosom fly,

having, by her own desire, been repeated to her, it was observed that she joined with the greatest feeling and emphasis in the following verse, which, with a slight variation, was thus recited:

Thou, O Christ, art all I want;
All in all in thee I find.
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind;

thus plainly discovering that, singularly pure, and gentle, and lovely as her life had appeared to all who knew her, her exclusive refuge at that moment was the attonement and intercession of her Redeemer, of whom about this time she observed, "He ever liveth to make intercession for us."

"Is there not," she soon afterwards added, "something about our own vileness and unworthiness?" The lines,

Vile, and full of sin I am;
Thou art full of truth and grace,

having then been repeated, she requested the last verse,

Thou of life the fountain art,
Freely let me drink of thee:
Spring thou up within my heart,
Rise to all eternity.

On this occasion, she gave another proof, in addition to many previous instances of a similar kind, of the calm and composed state of her mind: the word *rise* having been substituted by Mr. C. for *spring*, she immediately noticed the inadvertence.

Again, speaking of death, she observed, "The sting is gone: thanks be unto God that giveth us the victory through our Lord Jesus Christ."

We abstain, in this brief memorial, from the mention of many striking observations which will live in the memory of those who witnessed the last hours of this devoted Christian. Suffice it to say, that nothing seemed to be forgotten which a kind and affectionate disposition might be likely to suggest. And whether the subject of her discourse related to her husband himself, her children, her friends, her servants, or the poor —on whose behalf she expressed an earnest wish that any promise which she might have made to them, or any expectation which she might have raised in their minds, might be punctually fulfilled—there was, throughout, the same calm collectedness of mind, the same cheerfulness of character, the same elevation of piety by which she had been so long and so remarkably distinguished. The last passage which she repeated was that already cited from St. Peter, and she resigned her blessed spirit to her God and Saviour, emphatically repeating the words "abundantly" "ministered!" it *is* "abundantly" "ministered"—"abundantly, abundantly!"

To the Editor of the Christian Observer.

I HAVE been highly interested, in common with many of your readers, by the suggestions of your correspondent H. in your Number for February, on the duty of prayer for the copious effusion of the Holy Spirit on the universal church; and I view it as a most encouraging sign of the present times, that those who pay a suitable regard to the subject of personal religion are daily becoming more alive to the spiritual interests of the church at large, and more deeply concerned for the welfare of the heathen.

I regret, however, that your correspondent has not been more explicit in stating the nature of that general outpouring of the Holy Spirit for which he wishes prayer to be made, and that he has not specified the promises on which he rests his expectation of this blessing. The 37th chapter of Ezekiel, which he alludes to, does not appear to me to refer to the present state, or indeed to any state of the church constituted as it now is of Gentile Believers: it speaks of the whole house of Israel, to whom a restoration, a re-union, and the enjoyment of uninterrupted blessings, are promised in connexion with the life which is mystically bestowed by the breath of the four winds; and the circumstances of the vision being inapplicable to the restora-

tion of that people from the Babylonish Captivity, it must be referred to blessings yet future, and consequently the subject of expectance and of prayer. The promises of the general effusion of the Holy Spirit contained in the Prophecies of Isaiah, have, like those in Ezekiel, peculiar features which lead us to connect them with the period wherein the church shall receive the last glories of its militant state, by the accession of the people of Israel; nor can I find any promise of a great and special outpouring of the Spirit, not referable to the day of Pentecost, which does not, in its first fruits, belong to the Jews, and in its harvest to the whole church. I could wish your readers, who may be interested in the pious proposal of your correspondent, to turn their attention to this subject; for though I allow that *an* effusion of the Holy Spirit to revive religion in a church or nation is repeatedly promised, and ought to be earnestly prayed for, (and I trust your correspondent's communication may effect this object throughout the kingdom,) yet as I find all the promises of *the last general effusion* connected directly or indirectly with the conversion of the Jews, I think we cannot pray for the one without special reference, and in subordination, to the other.

"Cursed is he that curseth thee," has been written in characters of desolation on every country that has persecuted the Jews; and if the malediction has been faithfully poured out, shall God be unfaithful to withhold the blessing? Let us remember Zion in her low estate, and pray for the peace of Jerusalem, and we shall find nationally and individually that "Blessed is he that blesseth thee."

The duty of praying for the Jews has been urged by two writers often quoted in your pages, and deservedly esteemed by the Christian world; one of whom, Archbishop Leighton, remarks, "They forget a main point of the church's glory *who forget to pray daily* for the Jews' conversion." (Vol. III. p. 18.) The other thus pours forth his ardent wishes and prayers:

"Poor Nation, whose sweet sap and juice
Our scions have purloined and left you dry."—
"O that my prayers, (mine, alas!)
Oh that some angel might a trumpet sound,
At which the church, falling upon her fall,
Should cry so loud until the trump were drown'd,
And by that cry of her dear Lord obtain
That your sweet sap might come again."—*Herbert.*

JUSTUS.

To the Editor of the Christian Observer.

THE plan proposed by your correspondent H. "for uniting the hearts of all sincere Christians in earnest prayer for the general effusion of the Holy Spirit," is so strictly accordant with the precepts and the promises of the Bible that I think there needs neither elaborate arguments nor the authority of celebrated names to recommend it. I fear, however, that it would be rash to anticipate the general concurrence of Christians in such a measure. Many certainly would approve, and a few might comply with the suggestion; but there are others who would condemn it as altogether enthusiastic, while some who are not unfriendly to the object itself would be startled by the novelty of the proposal. It may perhaps be useful to inform such persons, that precedents for such an union among Christians may be found even in modern times. Without specifying particular instances, I shall refer your readers to a tract by President Edwards, published in America in 1748, entitled, "An humble Attempt to promote an explicit Agreement and visible Union of God's People throughout the World, in extraordinary Prayer for the Revival of Religion, and the Advancement of

Christ's Kingdom on Earth, pursuant to Scripture Promises and Prophecies concerning the last Time, occasioned by a late Memorial published by a Number of Ministers in Scotland, and sent over to America, giving an Account of a certain Concert for Prayer, which has already been come into by many Ministers and others in Great Britain, and some other Parts, and in which they desire the general Concurrence of their Christian Brethren every where." The work is divided into three parts. In the first, the passage in Zechariah viii. 20, 21, 22, is explained, and an account is given of the plan proposed in the Memorial from Scotland. The second points out various motives for complying with the proposal, and dwells upon the following ideas: 1. That the glory of the latter day is not yet accomplished; 2. That it will be unspeakably great; 3. That our Lord prayed, and laboured, and suffered in order to its accomplishment; and 4. That the whole creation waits with earnest expectation for that blessed period. The remaining heads relate to the precepts and encouragements, examples and motives to union among Christians; and the beauty and beneficial tendency of such a spirit. In the third part, the author replies to the following objections: 1. That such an agreement is superstitious; 2. That it is whimsical and pharisaical; 3. That it is premature; and 4. That the fall of Antichrist is yet at a great distance. He concludes with desiring every serious Christian to consider whether he can excuse himself from complying with the proposal. He thus writes: "The members of one church in one country, are coming to others in distant countries, saying, 'Let us go speedily and constantly to pray before the Lord, and to seek the Lord of hosts.' Will it not become us readily to say, 'I will go also?' What these servants of Christ ask of us is not silver or gold, or any of our outward substance; or that we should put ourselves to any cost, or do any thing that will be likely to expose us to any remarkable trouble, difficulty, or suffering in our outward interest, but only that we would help together with them by our prayers to God for the greatest mercy in the world—a mercy which as much concerns us as them, for the glory of their Lord and ours, for the great advancement of our common interest and happiness, and the happiness of our fellow-creatures through all nations;—a mercy of which, at this day especially, there is great need; a mercy which we in this land do stand in particular need of; a mercy which the word of God requires us to make the subject-matter of our prayers above all other mercies, and gives us more encouragement to pray earnestly and unitedly to Him for than any other mercy; and a mercy which the providence of God towards the world of mankind at this day loudly calls the people of God to pray for. I think we cannot reasonably doubt but that these ministers have acted a part becoming the disciples of the great Messiah, and ministers of His kingdom, and have done the will of God according to His word, in setting forward such an affair at this day, and in proposing it to us; and therefore I desire it may be considered whether we shall not really sin against God in refusing to comply with their proposal and request, or in neglecting it, or turning it bye with but little notice and attention therein, disregarding that which is truly a call of God to us."

M.

To the Editor of the Christian Observer.

THE paper of your correspondent H., though highly useful and seasonable, is not, I think, sufficiently explicit on several points of great importance in connexion with his subject. I will allude to two only,

on which it seems necessary to avoid misconception.

The first is, that though God is the Sovereign Disposer of all things, and though without Him "nothing is strong, nothing is holy," yet that he ordinarily works by human instruments; and that hence it would be most unscriptural to expect the effusion of his Holy Spirit, except so far as we are diligently employing the means which he has placed in our hands. Your correspondent, I am sure, from the general tenour of his paper, did not intend to convey any idea contrary to this great principle in theology; indeed his whole argument, when rightly viewed, is only an exhortation to the use of *one* of the means placed in our power, namely, earnest prayer for the Holy Spirit's influence; but I think the impression left by his suggestions upon the mind of a cursory reader may be of a somewhat enthusiastic nature, as if we were to look for an effusion of the Holy Spirit in a manner resembling the day of Pentecost, and were to build our hopes rather upon the expectation of miraculous agency than of humble and diligent exertion. Your correspondent does not, I am aware, intend to intimate that we may safely remit our efforts, but only to teach us to look far above and beyond them for their success; but still I think that the tone of his paper is somewhat unguarded, and I could have wished that he had particularly urged us to pray not only abstractedly for the outpouring of the Holy Spirit, but also for such an outpouring of it as has especial reference to increased exertion, faith, humility, and perseverance on the part of Christians, and to the disposing the hearts of the heathen, like that of Lydia, for the reception of the Gospel.

The second point on which the paper seems defective is in not more distinctly specifying the nature of the union among Christians, which the writer wishes to effect. I say, "more distinctly specifying," because though H. speaks of it only as "an union of hearts," and as not intended to interfere with the private opinions of different classes of Christians, yet I believe many persons have construed his paper in a very different light, and have supposed him to wish for such an union as could not at present take place without large sacrifices and many inconveniences. I greatly approve of his exhortation to Christians generally to pray in private and in their families for the abundant effusion of the influences of the Holy Spirit; and to ministers to make the same subject a duly prominent topic in their public addresses; but any thing like a systematic co-operation among different denominations of Christians is, I fear, quite unattainable. No clergyman, for example, could feel authorized, in consistency with his principles of ecclesiastical discipline, in meeting a society of Dissenters on this footing. Nor would it, I think, be either feasible or expedient to institute public courses of lectures on the subject, and much less to organize a society for promoting the general purpose. We have already lectures and societies in abundance; and I trust that the necessity of the Holy Spirit's influences has not been lost sight of by Christians, to the extent your correspondent seems to suppose. At the same time, the greater our reverence for that Divine Agent, and the more humbly and implicitly we look to his gracious influences to sanctify and bless our feeble and unworthy endeavours, the more hopefully may we anticipate the manifestation of His power. It is highly important, therefore, to keep the subject prominently in mind, and though we are not either to look for Pentecostal miracles, or to expect, in the present state of the Christian church, such a general union among Christians as involves a sacrifice of their individual opinions and prepossessions, yet all may pray pri-

vately and in their families, and exert themselves in their respective spheres and denominations, for the attainment of the desired blessing, and may further engraft upon *existing institutions* the object of your correspondent's zealous wishes.

A CHURCHMAN.

FAMILY SERMONS.—No. CXLVIII.

CAUSES AND CONSEQUENCES OF MEN'S NEGLECTING THE GOSPEL.

Matt. xxii. 5.—*And they made light of it, and went their ways; one to his farm, and another to his merchandize.*

IN the passage of which these words form a part, the kingdom of heaven, or the Gospel-dispensation, is represented as a marriage made by a king for his son; and the graces and blessings of that dispensation are described as an entertainment, of which mankind are invited to partake. When all things are ready, messengers are sent to call the guests; but instead of complying with the invitation, they refuse to come. The invitation is repeated; messengers are again sent to describe the richness of the feast, and to urge their compliance. But those whom they address are said to slight the invitation: they make light of it: one goes away to his farm, another to his merchandize; and the rest take his servants and use them despitefully, and even slay them.

Now, this account of the reception which Christ's Gospel would meet with in the world is strictly accurate. Every circumstance of it has been exactly fulfilled. Men have made light of its invitations in every age. They have heard, and gone away careless or disgusted. They have preferred the care of their estates to the care of their souls, the business of their trade to the concerns of their salvation, the pleasure of heaping up riches on earth to that of sitting down at the marriage-supper of the Lamb. In some ages they have gone so far as to persecute the messengers of God's grace; to treat them as outcasts of the world, as the "offscouring of all things;" nay, they have condemned them and put them to death. Such excesses as these, are now, thank God, no more. But though the messengers be not slain, the message is still slighted. Many openly avow their dislike to it; more turn away from it in silent disregard, and drive away all thought of it in other employments. This is the point to which the text directs our attention. And my purpose is to enquire first into the reasons why the offers of salvation are thus undervalued, and next to shew the folly and danger of such conduct.

1. Now, one very obvious reason of it is this, that men are unduly attached to the world and its enjoyments. One goes, like the persons referred to in the parable, to his farm, and another to his merchandize; or, as St. Luke relates the matter, they make a variety of excuses: one has bought a piece of ground, and must see it; another five yoke of oxen, and must prove them; a third has married a wife, and therefore he cannot come. Thus do the pleasures of the world, on the one hand, and the profits of it on the other, divert us from our most important interests; and we continue to live as if the end for which we were made was no higher than that of the brutes, and as if like them we were to perish. Look at the conduct of the great mass of mankind. Would any one infer from it that they were to live hereafter, or that their happiness or misery in a future state depended on the preparation they now make for it? "Without holiness," says the Bible, "no man shall see the Lord." But with whom is holiness the object of pursuit? If decent behaviour, and a little outward respect to the ceremonies of religion, be holiness, many there are who aim at that qualification. But if holiness imply that our tempers

and dispositions must be changed; that our duty to God must be the first duty, and the interests of our souls the first interest, all things else being in subserviency to this; that our affections must be set on things above, and the world be in a manner crucified to us by the cross of Christ; and that the life we now live in the flesh must be a life of faith on the Son of God; then are there few who can be regarded as qualified for heaven. The outward observance of religion may agree very well with a prevailing love of the world; but true religion in the heart implies the suppression of that love; and none will ever come to the spiritual feast, while his appetite is set on the husks of worldly profit or carnal pleasure.

2. Another reason why so many slight the offers of the Gospel is their ignorance of the excellence of its blessings, and of their peculiar value to themselves, as suited to their circumstances as perishing sinners. Men of the world do not see this. They have no high conception of the value of pardon, because they feel but little of the burden of sin. As for peace of conscience, theirs has never been disturbed. Tell them of sanctification, of being born again of the Spirit, of being renewed in holiness after the image of their Creator; they have no wish to be more holy than they are. Urge the hope of happiness in heaven, they do not love even to think of leaving the world: therefore this hope is treated with indifference. But did they know the real nature of those things, and their need of them, it would not be so. Sometimes by the grace of God one of of these infatuated worldlings is brought to a sense of his condition. He becomes convinced that he is a sinner, that he lies under the guilt of sin, and is exposed to condemnation on account of it. Then the case is altered. That pardon of which he thought so little once is now the object of his most earnest anxiety. If tears could purchase it he would wish his eyes might become fountains of tears. That peace of conscience, the meaning of which he could not understand, is now become plain enough, and so desirable, that no earthly blessing would be accepted in its room. That sanctification which he once thought needless, or at least unattainable, is now an object of his unceasing prayers and his best endeavours. That hope of future blessedness for which he before so little cared, is now essential to his comfort. It is an expectation without which he could enjoy nothing here, and for which he would cheerfully resign all he possesses. So great and radical is the change which takes place in a man's feelings concerning these points, when he comes to understand their excellency and importance!—Are any of *us* making light of them? Are we bestowing all our time and pains on our worldly concerns, and sparing none for the concerns of the soul? The reason is, that we do not yet see their excellence; we do not yet feel their value; we do not perceive that our salvation depends upon them so certainly, so entirely as it does. We think ourselves safe enough without any inward religion. We are not willing to examine ourselves, to think of our sins, or to learn what our Bibles would teach us of the nature of the blessings we despise. When we know their value, we shall no longer refuse them: the world can offer nothing which will tempt us to neglect them.

3. Another reason for slighting the Gospel is a dislike of the self-denial which it requires. We should be willing enough to have some of these blessings, if we might have them as we are. But when we find that we must renounce our lusts, then we hesitate. Perhaps it is but one sin we would keep; one little sin, as we esteem it, in which we think we may be pardoned. Let us but retain this, and we will give up every

thing else, and comply with the invitation. But *every* sin must be given up, without reserve and without delay, These are only the devices of Satan. Christ will have all the heart, or none. Consider the case of the rich young Hebrew in the Gospel. His character was such that Jesus loved him. "Yet," said our Saviour to him, "lackest thou one thing: go sell all that thou hast and give to the poor, and come and follow Me, and thou shalt have treasure in heaven." He went away sorrowful, it is said; but yet he went away. Our Lord had detected the lurking corruption of his heart; and he demanded the sacrifice of it. And he will thus demand of us the sacrifice of every feeling which is in any respect opposed to Him.

4. The manner in which these blessings are to be received, is another objection. Men in their fallen state are proud: they dream of worth and merit. To owe all their salvation to another, to acknowledge themselves unworthy of the least favour from Heaven; this is not agreeable to their feelings. It does not by any means comport with the notions they entertain of themselves. Yet this is required by the Gospel. Our acceptance with God is there placed, not on the ground of our merits, either wholly or in part, but on that of God's mercy through Jesus Christ. Pardon, sanctification, and eternal blessedness, as their value is far beyond any price which we could pay, so they are not to be purchased. If obtained at all, they must be taken freely, without money and without price. They must be received with an acknowledgment, and with a conviction too, that we do not and never can deserve them. And this is so contrary to the views and wishes of natural men, that light and grace from Heaven are necessary to make them feel it; and without these, if we think of heaven and its happiness at all, we wish for them upon other terms.

Such are some of the reasons which may be given for men making light of the Gospel. Some of them love the things of the world too much; some do not understand the value of what they refuse; some dislike the self-denial it requires; and some are not humbled enough to accept of it as it is offered. But, whatever be the motive, the neglect itself is foolish and dangerous in the extreme.

1. In the first place, if there be any truth in the Bible, it is putting a direct affront upon God. He, no doubt, esteems his message as a matter of high importance to us. The scheme of salvation, as revealed to us, is a contrivance of infinite wisdom. The dispensations of Providence in every age, have been made subservient to it. The Prophets of old time were employed to make way for the accomplishment of the great design, the advent of Christ, to complete our redemption. For this indeed the world itself has been continued. For this the Scriptures have been preserved in their purity, notwithstanding the lapse of ages, and the efforts of all their enemies. And is it not an affront to make light of that for which God has employed so much of his wisdom and power? What can such despisers expect? How shall they escape, if they neglect this salvation? Are *we* of this number? Do we make light of Him who could crush us in a moment? Do we make light of Him who has spared us when we deserved punishment, and kept us alive to this day, notwithstanding our provocations, to hear once more the invitation which we have so often declined? Do we make light of Him whose love for us has been stronger than death? Shall we continue to do so, and feel neither dread nor remorse?

2. Again: To make light of this message is trifling with our own happiness. Shall we shew *no* regard to ourselves? Shall we live as if we cared not what became of

us; as if it were of no consequence whether we are saved, or lost for ever? Shall we become our own worst enemies? As long as we slight salvation, we are actually preferring death. Have we no care for our future welfare? Or can we expect that God should take us to heaven when we die, if we now reject the message by which he invites us to come to him?

3. Once more. To slight Christ for the sake of the world, for the farm, or for the merchandize, is preferring labour and vanity to substantial bliss. Can the world prove to us a better friend than Christ? Can it propose any thing more valuable than his salvation? Are the trifles and vanities, the dreams and shadows, of this passing scene to be compared to the lasting realities of the world to come? Were crowns and kingdoms our inducement to abandon Christ; were all the pleasures and riches and glories of this world insured to us as a recompence for such conduct, it would be folly still. What are these in the scale, when the choice lies between joy or misery for ever? What shall it profit a man if he gain *the whole world* and lose his own soul? But men in general cannot hope for the thousandth part of what the world might give them. Besides, we think but too little of the responsibility that is attached to great powers or possessions on earth, and of the account which must one day be given of them. Would a man choose the condition of Dives or of Lazarus? Of the rich man with nothing but his present enjoyments, or of the poor one with nothing but his future hope? We think it a happy lot to live amidst gaieties and pleasures; but we never think what a misery it is to die and leave them all, when we have nothing else in prospect. When the enjoyments of the world are past, they are past for ever. When the happiness of the next begins, it begins for eternity. Think what torture it will add to the sorrows of the unhappy, that they lost their salvation for such short-lived vanities. Think what zest it will add to the happiness of the blessed, that what they once had to renounce for Christ could have done them so little good, had they kept it.

Let us learn from all this the danger of too great attachment to the present world. When our affections and thoughts are too much employed with temporal objects, we shall have neither time nor inclination for better things. When such things are pressed upon our notice, we go away to the farm and to the merchandize, not regarding the message of Heaven. The seed, as we find in another parable, falls among thorns, and is choked. "He that received seed among thorns is he that heareth the word, and the cares of the world, and the deceitfulness of riches, and the lust of other things entering in choke the word, and it becometh unfruitful." Never then, as we value our salvation, let earthly views, pursuits, and pleasures, divert us from the great concerns of eternity. Do we dread to share the guilt of those who slight the Gospel? Then let us labour more and more to check all immoderate affection for present things. Let us not set our affections on things on the earth, but set them upon the things above. As our real interest lies there, let our hearts be much there too. Let us think of these things now, as we shall wish to have thought of them when the present scene shall close. Let us make that choice now, which we shall wish to have made then. Let our Bibles direct us in that choice. Let us search the Scriptures. Let us pray that our understanding may be opened to understand them. Let us pray that our hearts may be enlarged to follow them. The views they set before us are elevated views. To enter into them, our minds must be raised. We must have something of that wisdom which is from above, something of that pure

and spiritual taste and holy disposition which only the Spirit of holiness can give. All necessary qualifications, however, may be obtained by prayer, in the name, and for the sake of the Saviour. Whosoever asketh, receiveth; whosoever seeketh, findeth. Let us be but sincere and diligent in this duty, and the promise of Heaven has ensured us success.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I SEND you a paper containing a few observations on some ancient Jewish Customs, illustrated entirely by scriptural examples. I believe if you refer to Calmet's Dictionary, or any other book on Jewish Antiquities, you will not find these articles written in the same manner. If you think them worthy of a place in the Christian Observer, they are at your service. R.

1. *On the Custom of Rending the Garment.*

The custom of rending the garment, so prevalent among the Jews, was very ancient: we read of it as early as the days of Jacob and Job. It was used as a symbol of sorrow, and probably had its origin in uncivilized times. The Patriarchs being men of plain manners, it is natural to suppose that they would observe a custom handed down to them from time immemorial, and which accorded so well with their feelings in outwardly expressing the inward sorrow of their hearts in the hour of affliction.

When Joseph's brethren brought his coat of many colours dipped in the blood of a kid, to their father, he recognized it and rent his clothes, in token of his excessive grief. In like manner, when Job was deprived of his property, and had lost his sons and his daughters, he rent his mantle or garment. David also rent his clothes, as also all the men that were with him, on hearing of the death of Saul when he fell in battle with the Philistines. —These examples were cases of real sorrow, where the heart was filled with grief for the loss of near and beloved relatives. The custom in time became prevalent as a decent ceremony, and was used as such at funerals by the Jews, after they were settled in the land of Canaan. At the funeral of Abner, however, where David was the chief mourner, he observed it from unaffected sorrow of heart, and not as a mere ceremony for pomp and show.

In various other parts of Scripture we find rending the garment employed as a sign of repentance. Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord, until the evening tide, because the men of Ai had defeated his army; which he supposed was on account of some sin that either he or the people had committed. He rent his clothes in token of humiliation, beseeching forgiveness from God, and imploring his accustomed presence and protection. Also, when the book of the Law was read to Josiah, and he understood how widely the people had departed from its commands, he rent his clothes; he was afraid, and humbled himself; he repented of his own sin, and entreated God to forgive the sins of his people.

The custom is used in rather a different sense in some other parts of the Bible. Garments were rent on some occasions to denote anger, as well as sorrow or repentance. It is, however, to be observed, that

it was generally anger mixed with sorrow. In the passage in which we read of Rabshakeh's reproaching the living God, Hezekiah rent his clothes with a feeling of indignation, as well as sorrow, on hearing of his blasphemy. We find a somewhat similar instance so late as the days of the Apostles; for when Paul and Barnabas healed the lame man at Lystra, and the superstitious people believed them to be gods, and would have done sacrifice unto them if they had not been prevented, the Apostles rent their clothes for grief and astonishment at their blindness, and with horror at the thought of receiving the worship which belonged only to the Omnipotent Creator.

The custom, therefore, of rending the garment, must have had its origin at a very early period of the world; and though we do not read of it sooner than the days of Jacob, we may reasonably suppose it had been in use long before that time. It is certain, from the authority we have quoted, that it was in use before the giving of the Law, and probably earlier than the days of Abraham, the father of the Jewish people. It must also have been observed in other nations, as it was known in after-times to the Greeks and Romans, who were not much disposed to borrow from the Jews. It does not, however, appear that the Jews were forbidden to rend their garments in token of grief, though the custom originated among an idolatrous people. There was nothing in the observance of it that had the least tendency to idolatry; and as it was sanctioned by the authority of the Patriarchs, the Jews were as zealous and regular in their observance of it as if it had been delivered from Heaven by Moses.

2. *On the Custom of Shaving the Head.*

This custom was also used to express sorrow, though of a different kind from that which was signified by rending the garment. It was generally employed to signify bondage, when one person was reduced to a state of servitude to another; though it would seem also to have had a general reference to any great and overwhelming affliction. Thus we find that Job shaved his head when deprived of his sons and daughters in one day.

It is not very easy to trace the origin of this custom. From the example of Job, we may conclude that it had been in use before his time; and as he lived at an early period of the world, it must have been very ancient.

In the books of Leviticus and Deuteronomy, we read that the Jews were prohibited from shaving their heads in token of mourning for the dead. "Ye shall not round the corners of your head, ye shall not cut yourselves, nor make any baldness between your eyes for the dead." It appears, however, from various passages in the books of the Prophets, that shaving the head was permitted as a sign of humiliation for sin. When Sennacherib invaded Judea, and approached the walls of Jerusalem with a great army, the people evidenced the utmost consternation; for which the Prophet reproves them in the following words: "Then didst thou look in that day to the armour of the house of the forest; ye have seen also the breaches of the city of David, and ye have gathered together the water of the lower pool, and ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall; ye made also a ditch between the two walls for the water of the old pool, but ye have not looked unto the matter thereof, neither had respect unto Him that fashioned it long ago."—The fault of the Jews was not so much in using lawful means for their defence, as in trusting solely to them, when they were exhorted by the Prophet to weeping and mourning, and to baldness, instead of relying upon their own strength. According to

the Jewish economy, every great calamity which befel them was on account of some heinous sin; and therefore it was more pleasing to God that they should repent of that sin, by shaving the head as an outward sign of the deepest humiliation, and leave the keeping of the city to him without whose care the watchmen only watched in vain, than that they should rely upon what is emphatically called in Scripture "an arm of flesh," while they failed to humble themselves before their offended God. When the destruction of Moab was foretold by the same Prophet, their misery is described to be so great that their heads would be shaven as a mark of bondage; that there would be baldness on every head, and every beard should be cut off. Jeremiah and the other Prophets use the same language when foretelling any calamity which was to befal the Jews. "Cut off thine hair, O Jerusalem, and cast it away; take up a lamentation on high places, for the Lord hath rejected and forsaken the generation of his wrath. And make thee bald and poll thee for thy delicate children, enlarge thy baldness as the eagle, for they are gone into captivity from thee."—These quotations shew us that shaving the head was permitted in token of humiliation for sin, though expressly prohibited in mourning for the dead. If it had been altogether prohibited on any occasion, particularly some great public calamity, we should not find such frequent reproof for the neglect of it. But the fact was, that the Jews were prone, and in this respect we are all too much like them, to neglect the warnings and despise the afflictive visitations of Divine Providence. "And behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine, and saying, Let us eat and drink, for to-morrow we shall die." "Thou hast striken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return."

Shaving the head seems therefore, as far as we can collect from Scripture, to have been used chiefly on two occasions; as a sign of repentance for sin, and as a mark of bondage and reproach. When David sent his servants to Hanun, he shaved off one half of their beards, which was considered so great a disgrace that they were ashamed to return until they were grown. And when Nebuchadnezzer took Tyre, it is said that every head was made bald, as a token of their bondage. However strange this custom may appear to us, it was not so considered among the Jews in ancient times: God himself required it as a sign of repentance, and antiquity had sanctioned it as a mark of servitude and disgrace.

3. *On the Custom of Sitting in Sackcloth and Ashes.*

Sackcloth and ashes were used only in times of great public or personal distress; and, like shaving the head, were considered as signs of repentance, either to avert the threatened calamity, or as a token of mourning when it had arrived. The sackcloth used on these occasions was different from what we understand by that name: it was generally made of black hair, as we may learn from that allusion to it in the book of the Revelations, where we read of the sun becoming black as sackcloth of hair. This rendered it inconvenient and disagreeable when worn next the skin. It is said of the King of Israel, "And the people looked, and behold he had sackcloth within upon his flesh," in consequence of his sorrow for the famine which raged in Samaria, and in order, by this demonstration of grief and penitence, to avert the pressure of it from his people. Though Ahab was a very wicked man, yet, when he heard of the

evil which the Prophet pronounced against him and his posterity, "he put sackcloth on his flesh, and fasted and lay in sackcloth, and went softly;" that is, he repented of his sin; and God protracted the evil which he had threatened by the Prophet, because he humbled himself. When the Prophet Jonah was sent to Nineveh, to preach repentance, he cried and said, "Yet forty days, and Nineveh shall be overthrown:" in consequence of which the people believed the message of God, "and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the King of Nineveh, and he arose from his throne; and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God; yea let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will return and repent, and turn away from his fierce anger that we perish not." Our Saviour alludes to this very circumstance; for when he preached to the unbelieving Pharisees, he told them that "The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas, and behold a greater than Jonas is here." And again; "If the mighty works which were done in Bethsaida and Chorazin had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."

We do not read in Scripture of using sackcloth before the days of Job, as a sign of sorrow and repentance, though it is probable that the custom had existed long before his time, especially as it was known to the other nations around Judea. Ashes also were put on the head, to signify the deepest humiliation for sin, and as the emblem of an afflicted spirit. Ashes were considered symbolical of our origin; "Dust thou art, and to dust thou shalt return;" so that when a mourner was sitting in sackcloth and ashes, he was forcibly reminded of his mortal state. We read that the three friends of Job sprinkled dust toward heaven, or in the air, as well as on their heads. When the Apostle Paul declared the manner of his conversion before the Jews, and his appointment to preach to the Gentiles, "they cried out and cast off their clothes, and threw dust into the air;" which probably signified much the same as though they had said, If this man be suffered to live, he will fill the world with troubles and commotions, and disturb the peace of nations with his new doctrine.

The origin of sitting in sackcloth and ashes, like many other Jewish customs, is lost in remote antiquity. The practice was required only as an outward sign of inward repentance, and no further than the latter was genuine, could the observance be acceptable to God. If these external symbols were adopted when there was no inward repentance, and merely to comply with the established customs of the country, they would be looked upon in no other light in the sight of God than as mere hypocrisy; and we read that he reproached the Jews for this very sin. "Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen, To loose

the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry?" &c. and not to sit like Stoics in sackcloth and ashes, while their hearts were impenitent, and their hands full of wickedness.

To the Editor of the Christian Observer.

THE annexed copy of a petition, numerously signed by the inhabitants of Carlisle, and lately presented to Parliament, is transmitted to the Editor of the Christian Observer by a few of the constant readers of that publication, chiefly with a view to induce other persons to consider how far it may be expedient to promote similar petitions in their respective neighbourhoods.

Carlisle, March 20, 1821.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled;

The humble Petition of the undersigned Magistrates, Clergy, and other Inhabitants of the city of Carlisle and its vicinity,

Sheweth,

That your petitioners cannot contemplate, without the most painful emotions, the great, and, they fear, increasing prevalence of insubordination and irreligion which threatens the dissolution of morals, and the overthrow of government.

Your petitioners are aware that the mischiefs of which they complain have already met the attention of the two houses of Parliament, and by a series of salutary provisions been in some measure obviated. But it is the firm persuasion of your petitioners that no political regulation will prove effectual to remedy these evils, so long as the cause which has produced them continues to operate. That cause your petitioners conceive to be the lamentable want of religious instruction which prevails in various parts of the kingdom, and particularly in large towns. When a great proportion of the population of those towns attend no place of public worship on the Lord's day, and in too many instances employ the leisure which that day affords them in reading seditious or infidel publications, your petitioners are not surprised that disaffection and Deism overspread the land, and that men, unfurnished with the lessons of Christianity, have not learned to "fear God and honour the king."

In ascribing to this cause the widely extended depravity which they deplore, your petitioners are happy to find themselves supported by the high sanction of each branch of the Legislature, and acknowledge, with much satisfaction, than an Act to promote the building of new churches is now in operation, wherein is forcibly declared as well the inadequacy of the existing churches and chapels for the accommodation of our increased population, as the urgent necessity of remedying the evil.

Your petitioners, however, regret, that the above-mentioned Act has by no means generally produced the beneficial results contemplated by the Legislature; and they fear it is not likely to meet the necessities of the kingdom. Under this impression, your petitioners beg leave most humbly and respectfully to suggest to your honourable House the necessity and expediency of a legislative provision for further promoting the building of new churches, by vesting the patronage of such as shall be built wholly by subscription in the persons contributing thereto, under such regulations as in your wisdom may be deemed proper.

Such a measure, your petitioners are convinced, would be a most effectual encouragement to the erection of new churches; and encroaching on no existing rights of patron-

age, nor occasioning any increase of the public expenditure, would call forth, in every commercial and opulent town, a number of individuals who would be willing to hazard or sacrifice a portion of their property for this great object. Thus may your honourable House be instrumental in averting the storm which now hangs over the nation, and put an end to the inexpressible calamity of a nominally Christian population growing up and multiplying without the knowledge of Christianity. Such a measure adopted in your great Council may cause edifices to be erected which shall remain the lasting monuments of your concern for the public welfare, and in which multitudes yet unborn may learn to lead a godly, righteous, and sober life, and pray that the Divine Governor may so direct and prosper all your consultations that "peace and happiness, truth and justice, religion and piety, may be established among us for all generations."

To the Editor of the Christian Observer.

YOU will oblige a constant reader of your valuable miscellany by inserting the following query in your next Number, in the hope that some of your correspondents may be induced to consider the subject, and report upon it.

Is it lawful for Christians—I mean those who are Christians not in name only—to attend the concerts of miscellaneous music performed at Hanover Square, the Argyle Rooms, &c.?—or a performance of music of a moral tendency mixed with sacred, or sacred only, within the walls of a theatre?—or a concert of sacred music in a church for charitable purposes?

If considered unlawful, in *what* respects is it so—as to the place—the performers—or the performance?

If lawful, whether *expedient?*

A reply would be preferred from one who can sign himself with me

A LOVER OF MUSIC.

REVIEW OF NEW PUBLICATIONS.

Sermons. By the late Rev. JOHN BOUCHER, M.A., some time Fellow of Magdalen College, Oxford, Vicar of Kirknewton, and Rector of Shaftesbury. Newcastle: Charnley, and Finlay. London: Cadell. 1820. 12mo.

WE know not that we can more favourably or more appropriately introduce this volume of sermons to our readers than by transcribing the short but interesting preface prefixed to it by the editor; both as exhibiting a sketch of its nature and contents, and as affording a brief memorial of a most estimable character, with whom the writer of this article and many of the readers of our work were personally and intimately acquainted.

"The author of the following sermons was originally a member of St. John's College, in Oxford; where he received those religious impressions which manifested themselves in his life, and which fully appear in the volume now offered to the public.

"At an early period, Mr. Boucher was elected Fellow of Magdalen College. In the year 1801, he entered into holy orders, and soon afterwards became rector of Shaftesbury and vicar of Kirknewton. The latter place was the principal scene of his ministry, to the great objects of which he was entirely devoted.

"He was a man of superior talents, and of sound and elegant learning; of the highest principles, and the most consistent and exemplary conduct. His views of the pastoral office were of a very serious and exalted nature; and his religious sentiments in strict con-

formity with those of the church of which he was a faithful and conscientious minister.

"Whilst engaged in the quiet and unobtrusive discharge of the duties of his profession, it pleased the all-wise but mysterious providence of God to remove him in the very prime of life, and in the height of his usefulness, to an eternal world. The loss of few men has been more sensibly and deeply felt both in his own family, and among his numerous friends and parishioners, by whom he was esteemed and beloved, in no ordinary degree.

"The sermons contained in this little volume, which have been taken from several hundreds of the author's manuscripts, were composed chiefly for the use of a small congregation, in a remote parish of Northumberland, without the most distant view to publication. His friends, however, have thought it right to commit them to the press, both as a memorial of their lamented author, and as calculated, in their opinion, to be extensively useful. They are, for the most part, plain and parochial discourses, upon some important subjects of practical religion. The two first are printed partly for the purpose of affording a specimen of Mr. Boucher's talents and style in composition, of an order superior to the ordinary demands of a country parish. The rest are of a more simple and popular character. It may be interesting to his friends, and even to readers in general, to know, that of the two concluding sermons in this volume, one was the last composed, and the other the last delivered, by their pious author.

"Shortly after he had thus instructed and warned his flock, Mr. Boucher was attacked by an acute disorder, which terminated his existence on the 12th November, 1818, after a few days' illness. He died in the faith and hope of that Gospel which he had faithfully preached to others; leaving a widow and young family, with many friends, to mourn their separation from him. The best source of their consolation is to be found in the principles developed in the following sermons; and in the hope, that he whom they regret, though dead, may yet speak, to the instruction and edification of many; more especially among those to whom he was known, and with whom he was connected when living."

Brief as are the preceding preparatory observations, they will serve to point out the character both of the following sermons and of their excellent author. In the minds of his surviving friends they will excite many painful yet pleasing recollections, and tend to impress upon them, and upon all who peruse them, that most important truth, that religion is indeed "the one thing needful;" that it forms the only right employment and pursuit of life, and the only solid ground of consolation either in looking forward to our own death, or in reflecting upon that of others.

The sermons contained in this volume are twenty-two in number, and fully justify the short notice already given of them. The two first were preached on public occasions, and are sufficient to establish the claim of their departed author to the character of a sound and able divine, as well as of a perspicuous and forcible writer. The former of them is a visitation sermon, preached before the venerable Bishop of Durham, on the words of St. Paul, 1 Cor. iii. 10. The intention of it is to enforce the caution of the Apostle as to the superstructure to be erected by Christian ministers on the great fundamental doctrine of salvation by Jesus Christ; or, in the language of Mr. Boucher himself, to inquire how, in stating and enforcing the important articles of justification and sanctification, which are the two great objects of the religion of the Gospel, they may so build on the foundation which is laid for us, as to approve themselves "workmen that need not to be ashamed, rightly dividing the word of truth." Upon the first of these points, the pious author observes, that justification is by grace only through faith in the merits of a Redeemer; that all our hopes of acceptance must necessarily be derived from Christ, our Substitute and Surety; and that to Him as their Refuge and

Rock of salvation, sinners must be exhorted to flee. But while in conformity to this only foundation, we are strenuous in maintaining the doctrine of justification by faith,

"Is there not," he asks, "*caution* requisite in this part of our duty? Must not care be taken that we be not misunderstood? Should we not so explain this doctrine that neither the ignorant and unwary be led into the erroneous and dangerous supposition, that good works are unnecessary, nor the profane be encouraged in their irreligious practices? God forbid, that any thing from the mouth of a Christian minister should tend, in the slightest degree, to weaken the obligations of practical godliness! But the doctrine of faith has no such influence. It merely excludes the works of man from the *office of justifying*, but it supersedes not the necessity of obedience to the moral law."

The emphatic distinction of the learned and excellent Hooker, between the *merit* and the *duty* of good works, is then quoted; and after enforcing the holy and practical nature of justifying faith, and observing, that notwithstanding every attempt to explain it, the doctrine of faith will ever be perverted and misunderstood, Mr. Boucher asks,

"Are we to qualify, to keep back, or surrender a doctrine, because it may be abused? What truth of the Bible is there but must on this principle be suppressed? Is not the whole doctrine of grace exposed to abuse? Rather then than concede any essential point in God's revealed word, because mistakes of a dangerous tendency may spring out of it, this should be a reason why we should bring it forward, and explain it with more studious precision.

"Right notions, indeed, of the doctrine of justification by faith, are of such essential importance to the whole religious life, that too much care cannot be taken to instil them. This Christian article, says the great German Reformer, by whom it was first emancipated from the bondage of papal superstition in which it had been held for so many ages, can never be handled and inculcated enough. If this doctrine fall and perish, the knowledge of every truth in religion, will fall and perish with it. On the contrary, if this do but flourish, all good things will also flourish; namely, true religion, the true worship of God, the glory of God, and a right knowledge of every thing which it becomes a Christian to know *."

In the second division of his subject, Mr. Boucher observes, that to build aright upon the true foundation, the ministers of the Gospel must lead men to Jesus Christ, as the author no less of *sanctification* than of justification; that the redemption which he wrought for us is not confined solely to the expiation of our guilt, but extends to the destruction of the power and dominion of sin in the heart. All our sufficiency, for this purpose, "is of God." All our strength must be derived from Christ. The Spirit which he purchased and bestows can alone subdue the corrupt affections of our nature, and renew the heart unto holiness. While, however, we are thus earnest in pressing upon men a sense of their own inability, and the necessity of their entire dependence upon Christ for sanctification, care must be taken that *this* part likewise of the doctrine of grace be not misunderstood. "If not stated," says this truly scriptural writer, "with due discrimination, the ignorant may be led to imagine that their own efforts are superseded in the work of salvation, and that there is nothing left for themselves to perform; whereas, it is not the *use* of our personal exertions that is to be renounced, but only that *reliance* upon them which would attach to them an efficacy belonging solely to the grace of Christ. The Spirit of God does not deal with us as mere machines, but as rational creatures, and carries on his operations through the instrumentality of those faculties which were given us for action." The necessity of active and persevering exertion in

* Luth. Op. v. p. 272. Milner's Hist. vol. iv. p. 419.

obeying the precepts of the Gospel, is then strongly urged; after which the following just and important observations occur.

"But Christians are not only to be directed to the source whence their sanctification is to be derived, but to be taught *what that sanctification is.* And here it is that the ministers of God will find their most arduous and most invidious task. For what is the character of that holiness, which acknowledges Christ as its foundation, and which the Gospel requires us to inculcate? Is it the loose, capricious, accommodating morality of the world? Is it the morality which suits the fashions and sentiments of the earthly-minded; of those who have, and who chiefly covet, their portion in this life? Is it the morality which, leaving God and his will completely out of sight, adopts a principle of *human expediency* as the sole standard of right and wrong? Were *this* its character, then indeed would the offence of the Cross cease, and God and Mammon would be reconciled. But widely different is its nature. The pure, the perfect, the consistent, the self-denying system of practical holiness, which Christianity enjoins, has not a feature in it the same with that low and defective scheme of moral goodness which would usurp its place in the world, and is by too many substituted in its room. The holiness of the Gospel seeks not merely the regulation of the outward conduct, but extends its empire to the heart. It proscribes not only the more gross offences, or those which are more immediately prejudicial to society, but wages irreconcileable war against all sin whatever, as in its nature most odious to God. It is not satisfied with a partial obedience to the Divine will, but requires an universal and unqualified submission to its injunctions. It acknowledges no authority but that of Him who said, 'Be ye perfect, even as your Father which is in heaven is perfect.' It proposes no example but His who was 'holy, harmless, undefiled;' who did no sin, neither was guile found in his mouth. It acts from no selfish, no sordid principle, but purely from a regard to that Divine Saviour who has required from his disciples as a test of their love to him, that they should 'keep his commandments.'"

This excellent and useful sermon concludes with a solemn appeal to the clergy before whom it was delivered, respecting the duty of inculcating the scriptural principles thus ably discussed and enforced, as in the view of that great day when "the fire shall try every man's work of what sort it is;" and when that which shall be approved and survive shall receive an abundant recompence of reward.

The second sermon was also preached at a visitation. The design of it is to point out the duty of Christians to pray for the peace of the church, after the example of the Psalmist, Psalm cxxii. 6, with particular reference to certain difficult and disputed points of doctrine, which have ever been a subject of controversy—namely, respecting the foundation of the Divine decrees, the nature of the human will, and the extent and efficacy of the grace offered in the Gospel.

"The most deplorable circumstance," observes this sensible and candid writer, "is, that the rancour and animosity which formerly disgraced the controversy, has in these times in no degree abated; and while the interests of truth have gained nothing, peace and goodwill among brethren have been materially disturbed by it. I say among *brethren*, because there is no good reason why those of the two opposite parties should consider themselves other than as such: there is no good reason why they should not give to each other the right hand of fellowship, and walk together in the house of God as friends. Within the pale of the Establishment, there is sufficient room for both; and as it is the interest of our church that they should be united, so by her declared moderation on the intricate subjects involved in this contest, she has made provision to include both. In this indeed she has shewn the truest wisdom. While other Protestant Churches in Christendom have pronounced in a more unequivocal tone on the questions in debate, our own has taken a more diffident and less decided part; and, allowing of a greater latitude of interpretation, has thrown open the door to the good and pious of each description. The most superficial knowledge of our

ecclesiastical history may convince us, that among the brightest ornaments of our established religion there are to be numbered Calvinists, as well as opposers of Calvinism; and without plunging into the depths of the controversy, a candid mind may discover this much upon the face of it, that nothing is more injurious than for either side to wish to exclude the other from the bosom of our communion, and to set up its own opinions as the only legitimate test of true churchmanship."

These are sentiments with which our readers must be familiar, as it has ever been our object to inculcate them amidst the continued agitation of the Calvinistic controversy. A view of the difficulties which press with almost equal force on either side of the question, follows in the sermon before us, and of the points in which both parties substantially agree; from which the author forcibly argues the duty of mutual forbearance, candour, and charity; and above all, of prayer for the spirit of union and peace in the church. May that divine and truly Christian spirit increase and prevail amongst us!

The remaining twenty sermons in this volume comprize most of the important points of practical religion. They are written in that simple and unadorned, yet correct and impressive, style which is best adapted to parochial instruction; and though not originally intended for the press, and subject to the necessary disadvantages of posthumous publications, they are both honourable to the character of their excellent author, and calculated to be extensively useful. "Repentance towards God, and faith towards our Lord Jesus Christ," the renewal, the spiritual life, progress, warfare, and hope of the true Christian, form some of the topics presented to us in these discourses; and they are unfolded with a strength and simplicity of expression, with a warmth of feeling, and a holy fervour of exhortation and earnestness of application to the conscience and the heart, which mark the compositions of one who was indeed "honest in the sacred cause." We shall give a few specimens upon some of the points which we have enumerated, and which will, we doubt not, render many of our readers desirous of possessing the volume from which they are extracted.

Several of the sermons before us display, with an equal and very extensive knowledge of the human heart, and of the nature of the Gospel, the causes of unbelief, and the dispositions necessary to the reception of Divine truth. Thus, the fourth sermon, on John iii. 19, entitled, "The Love of Sin the real Source of Unbelief," exhibits in a very striking point of view, the true cause of infidelity, and of rejecting the light of the Gospel; while the fifth, on the emphatic declaration of our Saviour, "I came not to call the righteous, but sinners to repentance," points out the reason why men of immoral characters more readily accepted his invitations than those who thought themselves righteous. After illustrating the prevalence of the pharisaic disposition in the formalist, the mere moralist, and the man of amiable disposition, Mr. Boucher thus admirably replies to a very common objection to this representation of Christianity:—

"But what," it may be said, "are amiable tempers to go for nothing? Are we to set no value upon the virtues of honesty, temperance, kindness, humanity? Is a man of correct manners no better than the profligate? Is the vilest sinner in a fairer way of becoming a Christian than the person who acknowledges the restraints, and is influenced by the dictates, of moral duty? Is it necessary to have led a vicious course of life before we can understand the Gospel, or become thorough converts to the religion of the Saviour? By no means. God forbid that any one of these suppositions should be entertained! God forbid that the Gospel should ever be so far misapprehended as for any one to imagine that morality is depreciated by it! Christianity *approves* and *encourages* every virtuous ha-

bit, every amiable feeling, every upright and generous action. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,' it sanctions, enforces, and commands. So far from the habits of sin rendering the heart more susceptible of religion, every sin we commit removes us farther off from repentance, and renders the work of religion more difficult. It is the grossest perversion of the Gospel to suppose, that because it seeks to bring all men to an acknowledgment of their sinful state, and does away with human merit as *a ground of justification* in the sight of God, it on this account levels all distinctions of character, and confounds the upright and amiable with the basest and most abandoned of their species.

"When our Lord told the Scribes and Pharisees that the publicans and harlots should enter into the kingdom of heaven before them, he did not mean to extenuate the guilt of publicans and harlots;—or to imply that covetousness, profligacy, and licentiousness, were sins of less enormity than those to which the Scribes and Pharisees were addicted. This was not his intention. His object was to rebuke a proud self-righteous disposition. The great lesson he inculcated is this, *that a penitent sinner is nearer the kingdom of heaven than one who, on the title of his own worthiness, thinks himself just before God.* The Gospel is not opposed to good works;—it enjoins its disciples to be *zealous* of them:—but it condemns the spirit, which, in the unconverted heart, mingles itself with their performance;—that spirit of self-glorying and self-dependance which prevents the soul from seeking its salvation through faith in Christ."

The seventh and eighth sermons, on the duty of solemnly dedicating ourselves to the service of God, and on "The Christian a new Creature," are both excellent. Without fulfilling the former duty, there can, observes this sound and scriptural writer, be no sincere or consistent obedience, and no delight in religion. Until that dedication has taken place, we are even in a state of rebellion against God. Our salvation depends upon it; our high calling as Christians requires it, and the mercies of God persuade us thus to yield ourselves to his service. To become "a new creature," he argues in the latter of these two discourses, is not to put away the grosser vices of conduct, and assume a more sober, steady, and decent behaviour, or merely to be baptized, and to take up the profession of the Christian religion; or farther, merely to change our opinion with respect to the nature and character of religion, or to acquire a speculative knowledge of its truth; but to have new views and apprehensions of God, of the world, and of eternity,—to have new affections, and new pursuits. This is the object of the Gospel; for this purpose is the Holy Spirit promised. "It is to make us new creatures; and such we certainly *shall* be, if we are partakers of that Spirit; such we certainly *must* be, if ever we expect to enter into the kingdom of God."

We could with pleasure make some extracts from the next sermon, "on receiving the Grace of God in vain;" but we pass on to the tenth, on Ephesians i. 12, 13, entitled, "The Gift of the Holy Spirit the Earnest of our Inheritance," which is one of the best and most beautiful in the volume. The following points are discussed in this discourse:—First, that to all who truly embrace the Gospel, the Holy Spirit will be given;—secondly, that the ordinary gifts of the Spirit to believers, seal and attest their adoption into the family of God, and are an earnest to them of future glory;—and thirdly, as a necessary inference resulting from this,—that if we are devoid of the regenerating and sanctifying influences of God's Holy Spirit, we may be assured that we are not yet true believers in Jesus Christ, nor have obtained a saving interest in his redemption. From the second of these heads, we quote the following elevated and eloquent passage.

"O! what cause have they for exultation and joy, who, suffering themselves to be 'led by the Spirit of God,' possess this sure mark of being '*the sons* of God!' who have received, not 'the spirit of bondage again to fear, but the spirit of adoption, whereby they can cry, Abba, Father!' Who, having 'the first fruits of the Spirit in their hearts, and participating in its holy and heavenly consolations, enjoy a foretaste here of those pure, exalted, and everlasting pleasures, to which a glorified Redeemer will one day admit them! How may such characters as these look down upon this world! With what holy indifference may they contemplate its changing scenes, its conflicts, its vanities, its anxieties, and cares! United to the Saviour by the ever-living Spirit, and having 'an inheritance' secured to them, 'incorruptible, undefiled, and that fadeth not away,' with what composure may they look forward to, or rather with what delight may they welcome, the arrival of that hour which is to close their earthly pilgrimage, and putting them in possession of all that they have laboured, and all that they have longed for, shall complete their eternal redemption! Glorious are the privileges of the children of God; and happy, inconceivably happy, is their portion! May we, my brethren, seek that portion as our own, and may it be our lot to belong to their favoured number! Blessed be God, *the way lies open to us all.* 'As many as *receive* the Lord Jesus Christ, to them gives he power to become the sons of God, even to them that believe on His name.'"

The fourteenth sermon contains an able development of our Lord's rebuke to Peter, Matt. xvi. 21—23. After observing that the Apostle was evidently actuated upon the occasion in question by *worldly and ambitious* views, Mr Boucher thus proceeds:—

"But this was not all. It was not in this respect only that Peter savoured the things that be of men rather than those that be of God. There is no point on which the thoughts of God and those of men so essentially differ, as that of *the cross of Christ.* Till we are renewed, and have attained a faculty of spiritual discernment, we can see no *glory* in this object. We, on the contrary, can discover in it nothing but shame and ignominy. The whole plan of redemption, through the death and crucifixion of the Son of God, appears *foolishness* to the natural man. The preceptive parts of the Christian scheme, and the moral lessons our Lord inculcated, may indeed be admired and commended by him, nor will he refuse his tribute of applause to the virtues and excellencies of Christ's personal character; but as to the distinguishing doctrines of his religion, such in particular as relate to his atonement and satisfaction, he is not only insensible to their beauty and value, but has a *rooted aversion* to them.

"It is in the cross of Christ, however, that the glory of God shines forth with a pre-eminent lustre. We have in it the most wonderful and striking manifestation of the perfections of Jehovah; of His grace, wisdom, justice, holiness, and truth. The works of creation and providence shew forth His perfections; but it is to the work of *redemption,* as planned in his eternal counsels, and executed by his incarnate Son, that we are to look for the most illustrious display of the Divine attributes. Hence it was, that in the immediate view of his sufferings, we find Jesus praying, 'Father, glorify Thy name;' for by *his sufferings* was the Almighty to be more signally glorified by men and angels, both in time and throughout eternity, than by any other transaction the universe ever witnessed. How inestimable, how extensive, how durable, were to be the fruits of them! The redemption of millions of souls from eternal misery—reconciliation effected between an apostate world and its offended Maker—full and complete satisfaction made to God for the injury received by Him from His rebellious creatures—the infinite holiness of the Divine law asserted and magnified—the most inflexible justice maintained, and yet the richest mercy exhibited—sin dethroned, and the Divine image restored in the soul of man—Satan overpowered—death disarmed of its sting—the grave vanquished—an everlasting righteousness brought in, and the kingdom of heaven opened to all believers! Little did Peter know what he was doing when he would have had his Master avoid the ill-usage to which he was about to expose himself! Little did he foresee the glorious and stupendous consummation which would result from the sufferings which he deprecated! How different were *his* views from those of Christ! By what opposite sentiments were they actuated! What

was obloquy to the one, was *glory* to the other. What tended to shame, defeat, and ruin, in the estimation of the blind and earthly-minded disciple, was chosen by Christ as the very means of confounding and triumphing over his enemies, and bringing about the actual completion of His gracious design in coming into the world."

It would be easy to multiply extracts, which, equally with the preceding, evince the enlightened judgment and the deep and animated piety of the author; and we could particularly thus point out to the notice of our readers two most useful sermons which follow, "on the Gospel-method of Sanctification," and on the duty of seeking "Wisdom from God." But we are unwillingly compelled to restrict our attention to the last two in the volume; one of which, as we learn from the preface, was the last composed, and the other the last preached, by their lamented author. Sermons thus written and delivered are associated with circumstances peculiarly interesting and impressive. We naturally inquire what were the admonitions which a minister of Christ, thus unconsciously to himself on the verge of an eternal world, was induced to address to his congregation, or what were the views which at that solemn period were particularly present to his mind? It will be satisfactory and gratifying to every Christian mind to know that in the one case, Mr. Boucher was led to reflect on "the Duty and Reward of Watchfulness," and, in the other, "the Nature of true Peace." On the former of these subjects, from Luke xii. 35—38, he considered the three following important points:—"1st, The uncertainty of the time when Christ will summon us to judgment; 2dly, The consequent necessity of our being always prepared for such a summons; 3dly, The happiness of those who shall be found ready to meet their Lord at his coming." Under this just and striking division of his subject the pious preacher described, in very awakening terms, the extreme and acknowledged uncertainty of life; the awful consequences of death as summoning us into the presence of our Judge; the danger of carelessness in such a situation; the pernicious habit of deferring the work of religion; the nature of that preparation which our Lord so repeatedly inculcates, as consisting in an habitual expectation of His coming, in maintaining a sober, serious, watchful frame, and in the practice and exercise of repentance, faith, and universal holiness; together with the happiness promised to the watchful and prepared Christian in intimate communion with his glorified Redeemer. In the latter of these impressive discourses, he displayed the nature of true happiness or peace, as consisting in a sense of our reconciliation with God, and having an interest in His favour; in freedom from the tyranny of sinful passions; and in possessing an adequate support under present difficulties, and a sure refuge against future afflictions. Had their lamented author foreseen his approaching departure from the world, and his separation from those who had long been the objects of his pastoral instruction and care, he could scarcely have taken his farewel of them and of life in a more solemn and edifying manner. We doubt not that he was himself a partaker of that heavenly peace which he so beautifully describes, which nothing earthly can either give or take away; and that he was habitually prepared for the summons which, however suddenly and unexpectedly, dissolved the various tender and interesting ties which naturally bound him to the present life, and called him into an eternal world. This is, indeed, the most powerful consolation to those who knew his value, and who lament his loss.—May this tribute to his memory from one who cordially esteemed and loved him, while it tends to cherish the

remembrance of his worth, serve, above all, to illustrate the supreme excellence of that Gospel the promotion of which was the great object of his life, and the leading doctrines of which are so ably unfolded in the volume, which we would now, in conclusion, warmly recommend to our readers.

PAMPHLETS, &c. ON THE PETERBOROUGH QUESTIONS*.

(Continued from p. 190.)

IT was with great reluctance we entered upon this controversy, and with equal reluctance that we resume it; but, considering the subject of the utmost importance to the interests of religion and the church, we should not feel that we discharged our duty if we did not bring it before our readers. We have thought it right to speak freely our opinion of the general measure which has given rise to the pamphlets before us, and we shall now speak with equal freedom of the theological character of the Bishop of Peterborough's Questions; but we are anxious that in animadverting, as we have felt ourselves compelled to do, on the conduct of a prelate who has suffered himself so grievously to disturb the peace of the church, by what we consider to be an arbitrary and most inexpedient stretch of official power, our remarks should not be construed into any thing like disrespect for that Right Reverend Bench of which he is a member.

Those of our readers who have followed us through the former part of our remarks, will recollect that we proposed for their consideration three points;—first, The legality of the Bishop of Peterborough's measure; secondly, Its expediency; and thirdly, The theological character of his lordship's Questions. In the general view which we then took of the two former points, we feel confirmed by subsequent reflection, especially as regards the case of licensing a curate already in orders, and coming from another diocese with the regular testimonials*. A variety of additional arguments have occurred to our minds, and some facts of importance connected with the practical operation of the Pe-

* For the list, see our last Number.

* We observe, on looking back to our Review, page 174, that in our remarks on the 35th canon, we have applied the clause, "If the bishop have any lawful impediment," in the sense of "If the bishop have any impediment existing in his mind as to the fitness of the candidate;" but, on re-perusing the canon, we think that the words may be meant to apply to some personal impediment of the bishop—as if it had said, "If the bishop be lawfully hindered from examining the candidate, then he shall cause three ministers at the least, [not "his (single) deputy," as the Christian Remembrancer construes it,] carefully to examine him." This construction, if correct, will of course modify our remarks on the same page, relative to the expression "legal impediment;" but it does not at all interfere with our main argument derived from that canon, especially with regard to the abhorrence of the church for what we have there denominated the "sic volo, sic jubeo" system of the Bishop of Peterborough and his advocates. The bishop, it is expressly enjoined, shall not even proceed to the examination of a candidate, "but in the presence of those ministers that shall assist him at the imposition of hands,"—who shall be either of his cathedral church, or sufficient preachers, to the number of three at the least.—Our chief reason for insisting so much upon this point is, that a reasonable degree of publicity is one of the best human guarantees for preventing the abuse to which discretionary power is always liable; and because the habit of determining matters summarily, privately, and on ex-parte statements, if it be not timely checked, will, in the end, either render the Church of England the most despotic and arbitrary system known in the civilized world; or, which is far the more probable issue, will make it so unpopular, and expose it to such public odium, as must speedily work its downfal.

terborough Questions, have been communicated to us. These we shall pass over, at least for the present, and apply ourselves to a necessarily brief and cursory examination of the standard of divinity set up in this diocesan test of orthodoxy. We still call it a standard and a test, notwithstanding the quibbling and special pleading which have been employed to prove it merely a canonical mode of examination. It goes expressly upon the ground that the Thirty-nine Articles have not prevented variety of interpretations; that this variety of interpretation defeats the effect which they were *intended* to produce; and that therefore every bishop is authorized by the canons to do for the church what she has not done for herself, and to construct a Procrustean bed in his examination-room, to secure uniformity, even at the risk of mutilation, dismemberment, and destruction. Such is the object of the Bishop of Peterborough's Articles; which, though modestly intitled "Questions," are, as we have seen, and as his lordship himself remarks, a complete "system," drawn up to "exhibit" the writer's view of God's dealings with mankind. A fair and proper series of questions, *not* intended as a test or standard of doctrine, but simply for convenience in "examining," would be so contrived as not to "exhibit" the examiner's own view, but to elicit that of the candidate. But we trust it is superfluous to recur to this point, after the remarks in our former paper, and what, we may add, appears the general concurrence of opinion among those who have taken the trouble candidly to examine the subject.

Our first objection with regard to these questions, is their Socratic form; a form which every student knows was never calculated or intended to elicit the honest sentiments of a respondent, but either to entangle a captious disputant, or to entrap an unwary reasoner into an admission of conclusions at which he revolts, by means of an artfully contrived series of interrogatories, the tendency of which he does not perceive till it is too late to retract his unsuspecting admissions. If they had issued from Lincoln, instead of Peterborough, we should have been inclined to illustrate our meaning by a local allusion well understood in that vicinity, under the name of *a decoy*, in which the matter is so well managed, that the unfortunate subject of the experiment thinks himself perfectly safe, and swimming on an open stream, till all at once, when he least suspects it, the toils close upon him, and he finds himself inextricably entrapped. There is no point so absurd as not to admit of this most insidious shew of demonstration. Suppose an Atheist wished to "exhibit" his own views respecting the being of a God to a young man incapable of threading the mazes of his sophistry; might he not ask in a tone quite as plausible as that of some of the Peterborough Questions,—

1. If there be a merciful Supreme Being, must he not wish to see his creatures happy?

2. Could not such a Being, endued with Omnipotence, effectually prevent their ever being otherwise than happy?

3. Is not permission, where there is full power to prevent, a virtual sanction?

4. Are mankind always happy?

5. If then a merciful Supreme Being must wish to see his creatures happy, and an omnipotent Supreme Being could easily prevent their being otherwise, and if permission is a virtual sanction, does it not necessarily follow from the actual misery which is observable in the world THAT NO SUCH BEING EXISTS?

Every intelligent reader will instantly detect the various gross fallacies involved in this argument; and, we think, will concur with us, that the *similar* mode of interroga-

tion employed in the Peterborough Questions is utterly at variance with a fair and honourable investigation of the theological sentiments of a candidate for orders, raw probably from college, and utterly incapable, in nine instances out of ten, of groping his way to day-light through such a labyrinth of perplexity. And it is very remarkable, that on that fundamental doctrine of the Christian revelation, the doctrine of the Trinity, and with reference to the offices of the three Divine Persons, (which, by the way, the Bishop of Peterborough seems to have utterly forgotten till he had constructed the whole of his other articles, and which, at all events, he has merely tacked on as a rider at the end of his Questions, and dispatched in four brief queries),—it is very remarkable, that on this fundamental part of Divine revelation, his lordship has laid aside his Socratic subtleties, and, after demanding, "Are not the persons in the Holy Trinity equal in power, though different in office?" is content to ask, in a distinct and open manner, without either leading-questions, or what logicians call negatives-pregnant, "What is the office of God the Father? What is the office of God the Son? What is the office of God the Holy Ghost?" This is the legitimate mode of examining a probationer, with a view to come at his real and unbiassed sentiments: and why, we would ask, was not this mode retained throughout the whole of his lordship's questions? But even in this last chapter, which we have thus incidentally touched upon, nothing can be at once more redundant and deficient than this new set of articles. For instance, while the Trinity is spoken of, and each person in it is separately styled God, the *Unity* of the Godhead is passed over in silence; so that a man who should actually believe in three Gods, as well as in three Persons, might pass muster, while the slightest difference from his lordship on far less vital subjects would be observed, and probably ensure rejection. His lordship's defenders will reply, that the first five Articles of the Church are alluded to in a note, in order to supply this apparent defect; and that the very first line of those Articles runs, "There is but one living and true God," &c., so that it was not requisite to construct a question expressly for the occasion. Very true; and his lordship's opponents may fairly ask, in reply, why his lordship was not content to abide by the same rule in other instances. Or, is his lordship to be the judge for the Church where her Articles are sufficient, and where they are insufficient; where they may be hazarded "without note or comment," and where they require "a safeguard" or "corrective?" But the whole matter is so perfectly anomalous that we scarcely know where to begin or where to end our animadversions; and, indeed, we might appeal to every reasonable man whether it is not superfluous to argue with a writer who ends where all other writers begin, and begins where others end; who, in "a *connected* view"—not a list of cursory questions—but "a *connected view* of God's dealings with mankind," enters on the subjects of redemption, original sin, free will, justification, salvation, predestination, regeneration, and renovation, before ever he tells us, except incidentally, that there is a God at all, and who makes the first and fundamental articles of his church the last subjects of his official inquiry. But let not Arians and Socinians too hastily triumph; for though they may accompany his lordship a few stages farther than Calvinists, and Methodists, and Evangelicals, are likely to do, they are sure to be found out at last; and by the time they come to the eighty-second mile-stone of their journey, will inevitably discover that they must part. We do not mean to insinuate that there were not minor obstacles in their way at earlier stages

of their progress; but certainly they are not uncivilly attacked in these Questions, after the rude manner of the Thirty-nine Articles, by having the door shut in their faces *at the very outset.* Hall, and Leighton, and Hooker, and Whitgift, and Usher, and similar intruders would soon be stopped. Pelagius and Dr. Taylor might manage matters much more amicably; and even the pope would not very readily find the doctrines of his church an insuperable barrier to his progress: though, after all, we question whether there is a man in the United Kingdoms who could honestly follow his lordship's course *throughout;* and even those who agree in his general conclusions, if such persons there be, might not be prepared to admit all his arguments and inferences. Even our—and his lordship's--worthy friend the "Christian Remembrancer," would occasionally halt, and would stand in danger of losing his licence, did he dare, on being subjected to this new test of orthodoxy, to talk as he now does, of "the Bishop's misapprehension of 2 Cor. iii. 17," &c.—And here, to be quite serious, is it not a most arbitrary and novel, and we may add most unreasonable, mode of procedure in an official functionary to expect, not only that all his clergy should be in every, the minutest, article of belief coincident in sentiment with himself, but that they should arrive at their conclusions precisely in his own way, and admit every part of his premises as well as his inferences? No church, no individual, we believe ever before required such a sacrifice. It is a thing never expected, never heard of, in public life. What would his lordship say if his "patrons," as he is wont to call the cabinet ministers who nominated him to his preferment, were to expect that every bishop who happens to vote with them in parliament, should come at his conclusions *only in one way,* and be considered an ungrateful oppositionist, unless his *arguments,* as well as his *inferences,* exactly tallied with their own? The celebrated divorce-clause, in the Bill of Pains and Penalties, we might suppose would have taught his lordship a lesson on this subject. Of the various prelates who came to the same general conclusion with the Bishop of Peterborough on that occasion, how many, we would fain know, agreed with him, or with each other, in all the antecedent steps, or viewed every fact, argument, text and illustration in precisely the same light? We ourselves have often had the honour to agree with his lordship in some of his conclusions, and yet to be at war with his premises; or to admit some of his premises, and to reject his conclusions. We have always, for example, strongly felt, with the Margaret Professor of Divinity at Cambridge, the utility and importance of churchmen distributing the Prayer-book as widely as possible, and would readily sign an "Article" recognizing the duty; but we should shrink from arriving at our conclusion by means of a process which appeared to our feeble intellect to imply that the word of God needed a safeguard or corrective. Or suppose that we agreed with the Bishop of Peterborough, that Eighty-seven "Questions" were necessary, because the legal articles and subscriptions were not sufficient to discover men's real sentiments, we might still frame those questions in a manner very different from his lordship. We might say, for instance, Does not the Sixth Article enumerate the books which constitute Canonical Scripture? Has not the Bishop of Peterborough repeatedly given his unfeigned assent and consent to this as well as the other Articles, as often as he has received preferment in the church or the university? Has he not at the same time, as the translator and editor of Michaelis's Introduction to the New Testament, given wide circulation

to sentiments utterly inconsistent with the Sixth Article, and that without sufficient safeguards and correctives to the evil? May not "candidates for orders" have been heretically swayed by hearing so learned a man as Michaelis assert, through the medium of the Bishop of Peterborough's translation, "I am unable to find a satisfactory proof of the inspiration of the Gospels of St. Mark and St. Luke, and the Acts of the Apostles; and am strongly inclined to the negative?"* May they not also entertain lurking doubts respecting the inspiration of the Apocalypse, as some divines, professors, and even bishops have done before them?† And would it not, under all these circumstances, be well to frame a string of connected "questions" to detect their *real* opinion on the Sixth Article? We could suggest various other equally useful inquiries; some of which would be of very easy construction, as they flow more naturally from the text than certain of his lordship's questions and implied answers, which, however really and substantially coincident with the Articles, do not so immediately strike a superficial observer, but often require considerable learning and "abstract argument" to establish the connexion. We recommend his lordship to take the Thirty-fifth, as one of the simplest; two questions would do the business:—

1. Do not the Homilies contain "a godly and wholesome doctrine?"

2. Are they not "necessary for these times," and worthy of being diligently read in churches that they may be understanded by the people?

To prevent misconception, a note might be added to shew that they are not so necessary for *the present* times; and another, to prevent the inference, that because they are to be read in churches they may be so in private houses; and a third, to reprobate societies for their distribution *.

But it is time to refer more particularly to the Questions before us; our allusions to which have begun, like the Questions themselves, at the wrong end, and which must still be somewhat discursive and cursory, since to follow the whole series throughout would require a volume instead of a few pages of a periodical journal. Our readers will find the Questions themselves in our last Number, p. 161.

The first chapter is entitled, "Of Redemption by Jesus Christ." The conclusion at which it arrives (see the sixth question) is, that "it is necessary to examine, first, the state in which we were left by the fall of Adam; and, secondly, our deliverance from that state through the death of Christ." In this conclusion all Christians must agree; but how is it brought out? By the following propositions: That Christ died for all men; but that all men will not be saved; nevertheless that God is willing that all men *should* be saved; consequently, that those who fail of salvation fail through their own fault; and that therefore it behoves us to inquire into the terms of our redemption, in order to learn what is necessary on our parts towards the obtaining of everlasting salvation.

Had these sentences occurred in the course of an ordinary sermon or essay we should have passed them over without any particular remark, as propositions substantially correct, though not very accurately enunciated. But, in their present station, their author himself would not be disposed to admit of such a summary critique; for they are not popular statements, but nicely-weighed and "connected" propositions, the intended effect of which mainly lies in their minute shades of expression. Thus the fourth proposition,

* See Christian Observer for 1802, p. 727.

† Ibid. p. 723.

* See Christian Observer for 1812, p. 395.

that men "fail of salvation through their own fault," though in itself a scriptural truth, is, we fear, intended indirectly to convey an idea that we must be in some measure indebted for salvation to our own goodness or merit—an idea which is quite *un*scriptural. The first question is intended to lay hold of those who believe in the doctrine of particular election: but it fails of its object; for even the author of "Episcopal Innovation," who is evidently a Calvinist, replies, "We acknowledge that the passages of Scripture and the liturgy referred to, prove that Christ died for all men;" but then he adds, that "this admission has nothing to do with the denial, that He died with a special view to the salvation of the elect." We have not quoted this reply with reference to its logic or divinity, but simply to shew how futile are such questions to procure uniformity of opinion. The fifth question is singularly ambiguous: it speaks of "the terms of our redemption;" but put what construction we will on this expression, it involves his lordship's argument in error and perplexity. From the context we conceive, that by "terms of our redemption," his lordship must intend "certain terms which, when Christ redeemed us, He made necessary to our final salvation." His lordship means, therefore, in fact, what he would call "terms of salvation," and his object is to shew us that we ought to inquire into the nature of those terms. But, to say nothing of the unscriptural sound of the expression, whatever be its precise import, it is quite inconsequent first to speak of redemption as *universally* procured by Christ, and then to speak of *terms* which necessarily limit it to true believers. Our redemption was free and unrestricted; without money and without price—without terms and without conditions; and it extended to the whole human race, in consequence of the "full, perfect, and sufficient sacrifice, oblation, and satisfaction offered for the sins of the whole world." Yet notwithstanding this universal atonement, it is still true that we must each personally repent and believe, and that we must each be renewed in the spirit of our minds; and that without holiness, personal and individual holiness, no man shall see the Lord. If his lordship means nothing more than this, we can only say that the expression intended to convey his meaning, namely, "terms of redemption," is singularly inapposite. In what part of the Scripture did his lordship learn that Christ redeemed mankind "upon terms?" We should contend that repentance, faith, holiness, and good works were not *terms* of *redemption*, but things consequent upon it. Redemption is past: it is finished, complete, and irrevocable. Our acceptance of the offer of mercy, our repentance and faith, our justification, sanctification, and final salvation, are subsequent to our redemption, and constitute the blessing procured by that redemption, and freely offered to men; but they are not the "*terms* of *our redemption*." If we understand the Bishop of Peterborough rightly, his sentiment amounts in fact to the doctrine of particular redemption; for if we were redeemed, not absolutely, but only on terms, then those who do not comply with those terms were not redeemed at all, and therefore Christ did *not* die for all men, but only for those whose compliance was *foreseen*. The *latent hypothesis* upon which alone the chapter before us can stand, is, that Christ redeemed us upon an implied supposition that we should prove ourselves in some measure *worthy* of redemption by accepting certain proposed terms. We incline, however, upon the whole to think, notwithstanding the apparent solicitude with which these Questions are drawn up, that the chief perplexity arises from an inadvertence in using the expression, "terms of redemption," where

his lordship *meant* to say, "terms of salvation."

The second chapter is on the doctrine of original sin. The effect, whatever may be the intention, of this chapter appears to us to be to explain away the strong statements of Scripture, and of the church, respecting original sin, and to reduce the doctrine itself to a mitigated hypothesis, as little consistent with the actual phenomena of the case, as with the known sentiments of our Reformers, and the clear and unambiguous language of our established formularies. The first question, on which all the rest depend, exhibits one of the most extraordinary contortions, not to say perversions, of a plain undeniable proposition which we ever met with in theological polemics. The church asserts, of original sin, in her Ninth Article, that it is that "whereby man is very far gone from original righteousness, and is of his own nature inclined to evil; so that the flesh lusteth always contrary to the Spirit, and therefore, in every person born into this world, it deserveth God's wrath and damnation;" or, as it is in the Latin version, which, as our readers know, was prepared at the same time as the English, and, as Burnet remarks, was "equally authentical" with it; that "ab originali justitia *quam longissime distet*, ad malum suâ naturâ propendeat, et caro *semper* adversus Spiritum concupiscat; unde in *unoquoque* nascentium, *iram Dei atque damnationem* meretur." Was it possible for the most complete master of language to imagine or put together words more strong, decisive, and unequivocal? Yet the Bishop of Peterborough has contrived, by the turn of his argument, to intimate, that this Article maintains the *mitigated* and unscriptural hypothesis which it seems to have been the very intention of the Article to oppose. "Did the fall of Adam," says his lordship, "produce such an effect on his posterity that mankind became thereby a mass of mere corruption, or of absolute or entire depravity; or is the effect only [*only!*] such that we are very *far gone*, [*only* 'quam longissime!' 'as far as possible'] from original righteousness, and of our own nature *inclined* to evil?" His lordship marks *far gone*, and *inclined*, in italics; the latter apparently in order to soften down the real meaning of *inclined*, as used in its scholastic sense of *strongly prone to*, (*propendeat*, as it stands in the Latin version), into its "mitigated" colloquial sense, as when we say, "I am inclined, or disposed, to walk or ride." The former gives the sentence the air of a mere passing assertion couched in the positive degree; whereas its jet and force is in the intensitive *very*, which converts it into a superlative, and makes it more nearly commensurate with its correlative *quam longissime*. In the third question the *very* is dropped altogether; and why, on the same principle of mitigation, which led to its exclusion, the *far gone*, and indeed the whole sentence, did not share the same fate, is not very obvious, except it were that the Article being so prominent could not in decency be overlooked, or, if it were, his lordship might perhaps have been awkwardly reminded of it by a candidate, in proof of a doctrine very different from his lordship's.

But, in the name of plain faith and right dealing, is this the way in which established documents are to be twisted by public functionaries, whose office it is to explain and enforce them in their plain grammatical import, and not to dilute them till they lose all their strength and colour? If a college tutor should inform a parent that his son was "as *far distant as possible* from all that was good, virtuous, or decent; and was prone (propendeat—inclined), by his very nature, to all that was evil," would any man in his senses take this for a comparative compliment, or argue after the fashion of these Questions, "Was

it meant that my son is an absolutely depraved and wicked man, or *only* that *quam longissime distet* from all that is good, and *propendeat* to all that is evil?"* So much for his lordship's construction of the Ninth Article.

But the Homilies are also a recognised and highly important part of the formularies of the church; and Mr. Wilson shall inform us how *they* speak on this subject.

"But let us see how the Church of England describes man as he is by nature, and we shall find her giving a *description* of him which this second chapter evidently blames: let us quote her own authorized documents. The second part of the Homily of the Misery of Man thus describes him: 'Forasmuch as the true knowledge of ourselves is very necessary to come to the right knowledge of God, ye have heard, in the last reading, how humbly all good men always have thought of themselves; and so to think and judge of themselves are taught of God their Creator by his holy word: for of ourselves we be crabtrees that can bring forth NO apples. We be of ourselves of such earth as can bring forth but weeds, nettles, brambles, briers, cockle, and darnel. Our fruits be declared in the fifth chapter to the Galatians. We have neither faith, charity, hope, patience, chastity, NOR ANY THING ELSE THAT GOOD IS, but of God; and therefore these virtues be called there the fruits of the Holy Ghost, and *not the fruits of man*.'..... 'Thus we have heard how evil we be of ourselves; how of ourselves, and by ourselves, we have NO GOODNESS, help, nor salvation; but contrariwise sin, damnation, and death everlasting.' The Homily on the Nativity thus describes the state of man by the fall: 'Whereby it came to pass, that as before he was blessed, so now he was accursed; as before he was loved, so now he was abhorred; as before he was most beautiful and precious, so now he was most vile and wretched in the sight of his Lord and Maker: instead of the image of God, he was now become the IMAGE OF THE DEVIL; instead of the citizen of heaven, he was become the bond-slave of hell, having in himself NO ONE PART OF HIS FORMER PURITY AND CLEANNESS, but being ALTOGETHER spotted and defiled; insomuch that now he seemed to be NOTHING ELSE BUT A LUMP OF SIN, and therefore, by the just judgment of God, was condemned to everlasting death.....This so great and miserable a plague.....fell not only on him (Adam), but also on his posterity and children for ever; so that the whole brood of Adam's flesh should sustain the selfsame fall and punishment which their forefather by his offence most justly had deserved.'....The Homily for Whit-Sunday says, 'Man of his own nature is fleshly and carnal, corrupt and naught, sinful and disobedient to God, WITHOUT ANY SPARK OF GOODNESS IN HIM, WITHOUT ANY VIRTUOUS OR GODLY MOTION, ONLY GIVEN TO EVIL THOUGHTS AND WICKED DEEDS.' In

* "To these passages selected by Mr. Wilson, we add a few more, which have met our eye as we turned over the leaves of the Homilies.

"All men of their *evilness* and *natural proneness* be so universally given to sin, that God repented that ever he made man:" Hom. ii. Part 1.

"St. Paul in many places, painteth us out in our colours, calling us the *children of the wrath of God when we be born*; saying also that *we cannot think a good thought* of ourselves; *much less can we say well or do well* of ourselves." Ib.

"We are of ourselves *very sinful, wretched, and damnable.*" "As of ourselves cometh all evil and damnation, so likewise of him cometh all goodness and salvation." Ib. Part 2.

"Was not this a wonderful great love towards us," (viz. the love of God in redemption)—"that were by nature *children of wrath*, and *firebrands of hell-fire?*" Hom. xxiv.

"Before Christ's coming into the world, all men universally were nothing else but a wicked and crooked generation, rotten and corrupt trees, stony ground, full of brambles and briars, lost sheep, prodigal sons, naughty and unprofitable servants, unrighteous stewards, workers of iniquity, the brood of adders, blind guides, sitting in darkness, and in the shadow of death; to be short, nothing else but children of perdition, and inheritors of hell-fire." Ib.

"Adam took upon him to eat thereof, and in so doing he died the death; that is to say"—"he was no longer a citizen of heaven, but *a firebrand of hell*, and *a bond-slave to the devil*"—and "*now* neither he, nor any of his had any

the Confession, our Church says, 'There is NO health in us;' and St. Paul says (Rom. vii. 18), 'For I know that in me, that is, in my flesh, dwelleth NO good thing.'

"Now, though we do not find in the Homilies the phrases, 'a mass of mere corruption,' or 'of absolute or entire depravity,' yet we find these expressions: 'We have NO GOODNESS;'—'NO ONE PART of his former purity and cleanness;'—'ALTOGETHER spotted and defiled;'—'nothing else but a LUMP OF SIN;'—'WITHOUT ANY SPARK OF GOODNESS in him.' And where is the difference between '*a mass of mere corruption*,' which seems so offensive to his lordship, and these expresssons? But these are the authorized expressions of the Church of England: her clergy are bound to preach according to them; and, in describing human depravity, are warranted in the use of them. Will then the present Bishop of Peterborough assert, that to preach or write thus has 'a tendency to destroy all sense of virtue or moral goodness?' Will he say that the Homilies which I have quoted do not 'contain a godly and wholesome doctrine?' Art. 35. Will he say that they contain an ungodly and unwholesome doctrine, which cannot come from God? I do not wish to be considered either as the advocate or opposer of the phrase, 'a mass of mere corruption;' but it will require no small degree of acumen to discover much, if indeed any, difference of meaning between that phrase, and the phrases employed in the Homilies, to describe human depravity: and the object of this second chapter appears to me nothing less than to *lower* the doctrine of original sin *below* the standard which the Church of England has adopted. Nor is it out of place to mention here, that grave and deep-thinking moralists have both doubted and denied the existence of a *natural moral sense* in man: what wonder, then, if *sound* divines, in the language of our Homilies assert, that man is 'without any spark of goodness.'" pp. 33—37.

After reading the extracts from the Homilies in this passage and the note, our readers will perhaps feel inclined to word his lordship's first question as follows: "Did the fall of Adam produce such an effect upon his posterity, that mankind became thereby a mass of mere corruption, and absolute entire depravity; or, is the effect *only* such that we are 'a lump of sin,' 'altogether spotted and defiled,' 'without any spark of goodness,' 'firebrands of hell,' 'bond-slaves of Satan,'" &c. &c.? Utrum horum mavis accipe.

In quoting the above expressions, we do not undertake to say that they are all in the best taste; or such as a modern divine would do well to adopt. But our controversy with the Bishop of Peterborough is not on the matter of taste, but of orthodoxy; not on the diction of our church, but its tenets. Indeed, if we come to the matter of *taste*, the Socinian will inform his lordship that it is in very ill taste to say man is *far gone*, or gone at all, from righteousness, and that it is grievously unclassical to speak of human nature as even *inclined* of itself to evil. And here we feel "inclined," in passing, to give a word of advice to both parties. Those who hold the *real* tenets of the Bible and the church on this awful question we would earnestly urge not to indulge in a crude, harsh, exaggerated kind of language, in speaking of a doctrine so awful and humiliating that it ought never to be mentioned but with "weeping, and mourning, and woe." It is certainly not without reason that objections are sometimes made to such expressions, if such are used, as mankind being

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right or interest at all in the kingdom of heaven, but were become *plain reprobates and castaways, being perpetually damned to the everlasting pains of hell-fire.*" Hom. xxv. Part 2.

"We are all *miserable* persons, *sinful* persons, *damnable* persons, justly driven out of paradise, justly excluded from heaven, justly condemned to hell-fire." Ib.

"Hard it is to subdue and resist our nature *so corrupt* and *leavened with the sour bitterness of the poison*, which we received by the inheritance of our old father Adam." Hom. xxvi.

"Our pride shall thereby be abated," (viz. by our knowing that all good is from God) "perceiving *nothing* to come of ourselves but *sin* and *vice*." Hom. xxix. Part 2.

"a mere mass of corruption;" expressions, however, which it is but justice to say we do not recollect to have seen employed by any sound and sober divines of the present day. The language of Scripture is our best model in speaking or writing on this painful and humbling topic. It is far more important that its real nature should be felt, than that language should be strained to heighten its shades. A deep and affecting belief of the scriptural doctrine of original sin is not best produced in the minds of men by *blackening*, if we may so say, the character of human nature; but by freely allowing that much is to be found in it of amiableness, of honour, and of virtue; yet at the same time shewing, notwithstanding all this, that the natural heart is at enmity with the holy and spiritual law of God—that the root and spring of all *true* morality is wanting—that the love of our Creator no longer reigns naturally in our breast—and that, in short, the life of the most moral man, when viewed by the light of Scripture, evidences as certainly, though not as glaringly, the truth of this fundamental doctrine, that by nature we are children of wrath, because children of corruption, as the most vicious actions of the overtly profane *.

To theologians of the opposite class our advice is very brief; namely, not to suffer their "taste," or their *à priori* views of human nature, to interfere with their candid examination of a simple fact, as to what is the doctrine of Scripture and the church on this important subject; and still less to allow themselves to shrink from a cordial admission of a divinely-revealed truth, because it happens to have been sometimes enunciated in a manner revolting to their feelings or their judgment.

* See this subject most luminously treated in Dr. Chalmers's Sermons in the Tron Church, Glasgow.

The other questions in this chapter are intended to shew the evil *consequences* arising from the unmitigated hypothesis respecting original sin. If, however, the doctrine be proved to be the doctrine of Scripture and of the church, these charges recoil upon the propounder. The Bishop of Peterborough asks triumphantly, "Does the notion of man's total corruption, or absolute depravity, produce in general what is considered its chief recommendation, a deep sense of humility?" To which we answer, that whether in our apprehension it does or does not, is no argument as to its truth or falsehood, any more than the answer to the inquiry, Do the Bishop of Peterborough's Questions produce peace and good-will among churchmen? would decide the controversy as to their being legal or scriptural. "Has Christianity," the infidel might ask, "produced all those blessed effects upon the earth which its disciples say belong to its legitimate operation?" No, it is replied; but it has *a tendency* to do so; and it is not the fault of the Gospel, but of men's minds, if it do not in fact, as well as in theory, do so. So we say the doctrine of human corruption has *a tendency* to produce humility, and it is not the fault of the doctrine, but of the receiver, if the effect do not always follow its reception. The author of "Episcopal Innovation" very properly observes on this part of the subject:

"Our Church-service uniformly considers 'humility' to be in proportion to our 'sense' of guilt and 'depravity;' and therefore, in the moments of lowest 'humility' and self-abasement, it makes confession of sin, in language which cannot be heightened or deepened in force of expression. The General Confession, and the acknowledgments of sin and unworthiness in the Communion Service, are models of perfection, and specimens of an exceedingly 'deep sense of humility' produced by the 'notion of man's total corruption.' As 'miserable offenders, miserable sinners,'—'we acknowledge and bewail our

manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against the Divine Majesty, provoking most justly his wrath and indignation against us.' We declare, 'we are not worthy so much as to gather up the crumbs under his table;' and that the sense of our sin produces a 'burden intolerable.'

"The deepest 'humility' specified in Scripture has arisen from the highest sense of human depravity: as by Job, for instance; 'Behold I am vile—I abhor myself, and repent in dust and ashes.' David; 'Wash me thoroughly from mine iniquity—my sin is ever before me—I was shapen in iniquity—create in me a clean heart, O God—a broken and a contrite heart, O God, thou wilt not despise.' Isaiah; 'Woe is me! I am a man of unclean lips—we are all as an unclean thing.' And St. Paul; 'In me, that is, in my flesh, dwelleth no good thing.'" pp. 5, 6.

From the unfair way in which the second question of this chapter is drawn up, by omitting the words "*tend to* produce," or somewhat of similar import, our readers may infer the spirit in which the whole tissue is woven. "Does a bright fire always warm a traveller in a frosty night?" No, for he may be at a hundred miles distance. The fault, however, is not in the fire which has a powerful *tendency* to warm all who come within the sphere of its influence. The remainder of the questions are equally illusory. The third, for instance, asks; "Has not the *frequent repetition* of the doctrine" in question, "a tendency to destroy all sense of virtue or moral goodness?" The reader will perceive that in this question the blame is attached not to the doctrine itself, but to *its frequent repetition*; whereas in the fourth question, it is assumed as proved, that it is the *doctrine itself*, and not merely *the frequent repetition of it*, which does the mischief. Every logician knows that it is in this silent changing of the terms of a proposition that much of the art of fallacious and sophistical reasoning consists. For example: "Would not *the frequent repetition* of the same sermon, however excellent, in St. Mary's pulpit, have a tendency to disgust the gentlemen of the University?" Yes:—well then; "If *sermons*, however excellent, have a tendency to disgust the gentlemen of the University," &c. Every reader sees the sophistry of such a mode of inquiry; and the Bishop of Peterborough's Questions abound with equally glaring instances of sophistical argumentation. The answerer is first entrapped into an admission: but this is not enough; for, in a sentence or two after, *another* admission, *purporting* to be the same, though by no means the same, but a much larger one, is substituted, as if it had been actually made, in order to ground upon it the desired inference—an inference distant *as far as possible* from the premises. Cambridge men were wont to be more mathematical in their reasonings. We, however, only point this out in passing; for, to return, if the doctrine in question be bad, it is bad whether repeated seldom or often*. A sermon is neither the more nor the less orthodox for happening to be preached one Sunday at Cambridge, and "repeated" the next at Peterborough; nor would "frequent repetitions" of it in every church in the diocese at all alter the original tendency of its concoction.—But we must quit this chapter for the next; though if our readers choose to look over the remaining questions, they will find ample room for additional

* How very differently the framers of our Homilies judged on this subject from the Bishop of Peterborough, may be seen in the following passage, among others. "But that this" (viz. a troubled spirit, a broken and contrite heart) "may take place in us, we must be diligent to read and hear the Scriptures and word of God, which most lively do paint out before our eyes our *natural uncleanness*, and the enormity of our sinful life. For, unless we have a *thorough feeling* of our sins, how can it be that we should earnestly be sorry for them?"

comment. The fifth is peculiarly unfair; because it obliquely implies that the believers in original sin lay the blame of it on God. "Do we exalt the *Creator* by degrading the *creature*?"—Certainly not; but who degrades the creature? We do not "degrade" the creature by describing him as God describes him: he, alas! degraded himself: and we *do* exalt the Creator by magnifying the riches of his mercy in the provision made for the restoration of his lost image, as well as of forfeited happiness, in offending man, by the atonement of the Son of God. It is thus the Homilies reason: "Now, if any man will ask, what shall it avail us to know that every good gift of nature and fortune, and every perfect gift of grace concerning the soul, to be of God, and that it is his gift only? For many causes it is convenient to us to know it"....." our pride shall thereby be abated, perceiving nought to come of ourselves but sin and vice: if any goodness be in us, to refer all laud and praise for the same to Almighty God." Hom. xxix.

The THIRD chapter, on Free Will, professes to deduce its positions from one of the Articles, the Tenth; but the doctrine which it aims to establish, is as unlike that of the Article as "Hyperion to a satyr." The Article asserts, that "The condition of man after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: Wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing [going before] us, that we may have a good will, and working with us when we have that good will." Now it would be too much for any one to expect that a candidate should at once roundly assert in the face of so unambiguous an article, that man *can* turn and prepare himself by his own natural strength and good works, to faith and calling upon God. Accordingly the Bishop admits, that it is not in the power of man, without the assistance of God to do what is pleasing and acceptable to him, and that Divine assistance is necessary to obtain [Quere, *produce?*] the will to do so. But the effect of these necessary admissions is entirely nullified by the subsequent reasoning. The object of the Article of the Church is to lead us to ascribe the glory of our salvation to God; and to remind us that he is the sole Author of our conversion and sanctification. The object of the Bishop's Questions seems to be to vindicate man's claim to a "share in the work of his own salvation," and, as it appears to us, of the *merit* also; for if his lordship means only that it is our duty to repent, believe, and obey, and that these are indispensable to our salvation, we cannot see what the subject has to do with the Tenth Article, and we are yet to learn who, except the Antinomian, is so wild as to deny this obligation. But the "power" and the "will" to repent, believe, and obey, are *derived* solely from God: there is, properly speaking, no "sharing" in *this* part of the work! and it is this to which alone the Article refers. Man, it is true, repents, but the repentance he exercises is God's gift: Christ was expressly exalted to *give* repentance. Man also believes, but the faith he exercises is not of himself; it also is "the gift of God." If we evidence any holy desires, or good counsels, or just works, still our church teaches us, in consonance with the Scriptures, that these likewise proceed from God, of whose "only gift it cometh," that even His "faithful people do unto him any true and laudable service." But we need go no further than the Article itself, which is quite decisive as to the view of the church upon the subject, and we seriously think words more completely in contradiction to the corollary which

his lordship endeavours to derive from it, could not have been constructed. If his lordship's intention in his Questions on this Article is not to assert human merit, but simply to guard against a licentious denial of human responsibility, then we can only say that this Article has nothing to do with this point, and cannot by any candid mind be construed into any thing resembling such an unscriptural tenet as the irresponsibility of man. As for the responsibility of man, it is quite a separate question, and is established on other and most undeniable grounds.

On the sixth question, we shall suffer the author of "Episcopal Innovation" to give his sentiments.

"Q. 6. 'Though the power, which we possess, is derived from God, yet when God has given us power, does it not rest with ourselves to exercise that power?'

"This is the uniform operation of his lordship's talent. He first beguiles us, as in the first and second questions, by telling us that 'man' can do nothing 'without the assistance of God.' He then, as in the third question, allows God to be 'working with us,' and 'thus helping our infirmities.' He next, however, brings man about to re-act and thus assist the Almighty; as in the fourth and fifth questions; and man now obtains 'a share in the work.' But, mark the further progress. Having obtained 'a share in the work,' and got possession of 'power derived from God;' he henceforth does all the work himself, and leaves God out of the question. For this sixth question asks, 'Does it not rest with ourselves to exercise that power?'

"This is something akin to the Deistical Philosophy which says, The power and wisdom of God projected the planets, and impressed upon them their centripetal and centrifugal tendencies; but that now the Almighty does not interfere with their operations: it 'rests with' themselves to 'exercise that power' of attraction and repulsion, and so to continue in the regular performance of their rotations and revolutions.

"The question is directly and positively against the Tenth Article. That article not only makes both the power and will to come from God originally; but it also declares the necessity of his continued aid in the 'exercise of that power.' 'Wherefore we have no power to do good works without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.'

"It is as pointedly in the face of the Homilies. On the Misery of Man, it is said, 'Of ourselves and by ourselves we have no goodness, help, or salvation—our salvation cometh only by Christ—in ourselves therefore may we not glory, which, of ourselves, are nothing but sinful: neither may we rejoice in any works that we do, all which be so imperfect and impure, that they are not able to stand before the righteous judgment of God: to God must we flee, or else we shall never find peace: He is the Lord with whom is plenteous redemption: He is the God which of his own mercy saved us of his own voluntary goodness, and provided an everlasting kingdom for us. And all these heavenly treasures are given us, not for our own deserts, merits, or good deeds, (which of ourselves we have none), but of his mere mercy freely. And for whose sake? Truly for Jesus Christ's. We are not able either to think a good thought or do a good deed, so that we can find in ourselves no hope of salvation, but rather whatsoever maketh unto our destruction. Let us acknowledge the exceeding love of God towards us, and confess that as of ourselves cometh all evil and damnation, so likewise of him cometh all goodness and salvation." pp. 12, 13.

The Bishop of Peterborough next undertakes to shew, in the succeeding three questions, that the doctrine which he reprobates is as contrary to Scripture as to the Tenth Article, but so very feebly and inconsequently that we shall not spend a line upon his argument. We say nothing also of the strange application of 2 Cor. iii. 17. because it is evidently a blunder. It is not from mistakes, to which all men are liable, but from the ingenious torturing of plain statements, in the document before us, that we apprehend danger to the church and to religion.

The next question, the tenth, which demands, "Are any advantages to be derived from the doc-

trine, that God is the *sole* agent in the work of man's salvation?" is well answered by the following extract from the Homily of Rogation, part second.

"'What shall it avail us to know that every good gift, as of nature and fortune, so called, and every perfect gift as of grace, concerning the soul, to be of God, and that it is his gift only? Forsooth for many causes it is convenient for us to know it. For so shall we know, if we confess the truth, who ought justly to be thanked for them. Our pride shall be thereby abated; perceiving naught to come of ourselves, but sin and vice, if any goodness be in us, to refer all laud and praise for the same to Almighty God. It shall make us not to advance ourselves before our neighbour, nor despise him for that he hath fewer gifts, seeing God giveth his gifts where he will.'"

One of the Bishop's forced and tortuous inferences in this chapter is to this effect—that those who hold "that God is the sole agent in the work of men's salvation," (Question 10) must "deny the agency of man." (Question 12.) Now this is so far from being correct in point of fact, (for we have no inclination to dive into the metaphysics which would be required to prove it incorrect in point of abstract reasoning), that we could refer to numerous divines, of the highest authority, who maintain strenuously both propositions. It may, however, be more to our purpose to consider what language the church holds on this subject. Some striking instances have already been given, in our quotations from the Homilies, of their ascribing to God the whole and sole agency in man's salvation. Their uniform doctrine, indeed, is, that "as of ourselves cometh all evil and damnation, so likewise of Him cometh *all* goodness and salvation." And yet can it be necessary to shew, that in perfect consistency with this view of the subject, the Homilies maintain likewise the responsibility of man, and the necessity of his individually repenting, believing, and obeying; of his continuing instant in prayer; of his bringing forth all the fruits of righteousness; of his labouring and striving to enter into the kingdom of God. A remarkable instance of the happy union of those views which the Bishop of Peterborough seems to think so discordant will be found at the beginning of the Homily on Good Works, and also at the beginning of the third part of the Sermon for Rogation Week; but the passages are too long for quotation. We would beg, however, to recommend them to the attention of our readers. In the mean time, let them weigh the force of the following expressions. "We must needs agree, that *whatsoever* good thing is in us, of grace, of nature, or of fortune, is of God *only*, as the *only Author and Worker*," as the sole Agent. (Hom. xxix. part 1.) Again; "As for the works of the Spirit, the fruits of faith, charitable and godly motions—if he (man) have *any at all* in him—they proceed *only* of the Holy Ghost, who is the *only Worker* (sole Agent) of our sanctification, and maketh us new men in Christ Jesus." (Hom. xxviii. part 1.) And yet where is it more strenuously asserted that men must be diligent in working out their own salvation, and that "the trial of all these things is a very godly and Christian life," (Hom. iv. part 3.) than in the Homilies? They furnish throughout a practical commentary on that remarkable passage of Scripture, where the truths which the Bishop's Questions aim at disjoining, meet in happy, but still inexplicable, accordance; "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of His good pleasure."

But the Bishop may say, that his object in the Questions he has proposed is to shew that God works, but that man also must work, and that therefore he agrees with the Homilies and with Scripture. Still we maintain that he cannot con-

demn those who hold that God is the *sole Agent* in the work of man's salvation, without condemning the church which holds the same. He cannot convict them of error or absurdity without involving the church in the same condemnation. The proposition which he would repudiate, and that which the church over and over again asserts, are identical. Suppose, therefore, that a candidate who came before his lordship, and was called upon to answer his tenth question; "Are any advantages to be derived from the doctrine that God is the sole Agent in the work of man's salvation?" were to reply, "I presume that many advantages are to be derived from it, since the Homilies of the Church of England have repeatedly asserted the proposition in express terms;" could the Bishop, with any decency, object to such an answer? And were he further to ask, "Is it necessary then to deny the agency of man, in order to promote the glory of God?" might not the candidate say, "No, by no means; since the church, in conformity with Scripture, while she asserts, on various occasions, that God is the only worker of our sanctification, incites us to the most strenuous exertions in working out our own salvation?" If the Bishop were further to ask him to reconcile these two propositions, (though that is not one of his Eighty-seven Questions), might he not again reply, that he conceived they could only be reconciled in the way in which the prescience of the Almighty is reconciled with the contingency of events, or the actual existence of evil with the infinite goodness of God?

The FOURTH chapter introduces us to the important subject of Justification, which his lordship considers in three different sections: the first "in its reference to everlasting salvation;" the second, "in reference to its cause;" and the third, "in reference to the time when it takes place." There is a grievous dearth of specification and definition throughout this chapter. The Bishop, while he has professed to treat of them, has in fact contrived to keep out of sight all the following points: What justification is;—who may be said to be justified;—when they are justified;—and what real connexion justification has with *a state of* salvation,—we do not say with *final salvation*. It is true that, with regard to the first point, "What is justification?" his lordship has brought out a conclusion that it is "admission to the Christian covenant;" but this throws no clear light upon the question, unless we are informed further what is meant by "admission to the Christian covenant." But, from the third question of the seventh chapter, we gain some information as to the meaning his lordship affixes to this term; for *there* we are informed that we enter into covenant with God at baptism; so that it follows that we are *justified* at baptism, though at the same time, with strange inconsistency, his lordship, when urged by the Eleventh Article, admits that we are justified "by faith only;" from which it would follow, that we enter "into covenant with God" by faith; and yet faith can obviously in no sense be connected with baptism, except in the case of adults. The reader will perceive that a fallacy lurks in the equivocal meaning of the expression, "admitted into covenant with God." We are, it is true, admitted into the visible church, and thus, sacramentally at least, into covenant with God, at baptism. We may also be said, and that in a more appropriate and spiritual sense, to be admitted into covenant with God at our justification; which is the same as to say, even according to Dr. Marsh, upon our believing; for faith and justification are inseparable: but it is not proved, nor can it be proved, that faith and baptism are synchronous. But let his lordship frankly tell us what he means by "admission into co-

venant with God," or by its alleged synonime, *justification:* let him specify what are its real benefits; what change takes place as respects the recipient, either in regard to his personal character or the favour of God towards him. A lucid explanation of this point might perhaps have prevented the inference which must be drawn from this chapter as it stands; namely, that his lordship not finding himself able to deny the plain statement of Scripture and the church, that we are justified "by faith only, and *not* for our own works or deservings," and yet being afraid of the undeniable conclusions which follow from that doctrine, determined to get rid of it, *to all practical purposes,* by admitting in words that we are justified, as the church and Scripture describe, by faith; but at the same time by reducing justifying faith from the true and lively faith, which alone is represented available in Scripture, and in the Homilies and Articles of the Church, to a mere dead faith, to a faith which the Homilies tell us is no faith; and by reducing justification from its real sense of an act on the part of God, by which he pardons and accepts the returning penitent, and "accounts him righteous," in virtue of Christ's obedience unto death, to what his lordship vaguely denominates "admission to the Christian covenant," that is, as he afterwards explains it, *baptism!* Yet, even *this* view of the subject is most inconsistent with what precedes it; for, in the first chapter, his lordship had contended, if we rightly comprehend the force of his allusion to Rom. v. 18. not only that Christ *died* for all men, but that all men by virtue of his death are justified, though not saved. He assumes there, not only that Christ died for *all men,* but that "the free gift of God came upon *all* men to justification;" and he then asks, whether we may conclude from this, "that all men will be actually saved." There would be no meaning in this question, unless the Bishop intended to place the universality of redemption, and of justification also, in opposition to the more limited extent of actual salvation;—As Christ died for *all men,* and as therefore *all men* are justified, are we thence to conclude that all men will be saved? No other sense, we apprehend, can be given to the second question of his first chapter. But in the second section of the fourth chapter, it is only those who believe who are justified, which is quite correct; but then it is wholly inconsistent with the doctrine previously enounced; and no less so with the doctrine which follows, and which identifies justification with the sacrament of baptism. If our readers wish to see a most curious specimen of theological confusion, let them bring the following parts of these questions into juxta-position, and compare their import; namely, ch. i. Q. 2.; ch. iv. § ii. Q. 1.; and § iii. Q. 3.; and ch. vii. Q. 3. He will there find, first, that *all* men are justified; second, that only those are justified who have faith; and third, that only those are justified who are baptized. This inextricable confusion is managed sometimes by employing two or more different expressions to mean the same thing, when in fact they do *not* mean precisely the same thing; and at others by employing the same expression to mean different things, when the unsuspicious reader thinks his lordship means throughout the same. Our Oxford and Cambridge undergraduates might find some amusement, and perhaps instruction, in detecting the fallacy of these Questions in the way of their respective studies. Let the former turn his lordship's questions into a string of syllogisms, and they will find that they cannot come at his conclusions, but by means of "media not distributed;" or by means of equivocal terms, which are used in one sense in the conclusion of one syllogism, and

in a different one, in the premises of the next; or sometimes by adopting really different words in the latter to those which were employed in the former; or some other ingenious device, which they may find described in any book of dialectics under the article Sophism. The Cambridge student may take his lordship's well-known algebraical process relative to the Gospels as his model; let him substitute *a*, *b*, *c*, &c. for his lordship's admitted terms, and see whether it be possible to follow up the argument without frequently changing them. We have no hesitation in pronouncing that it is *im*possible; for *a*, *b*, *c*, in one part of the questions are not *exactly* equal to *a*, *b*, *c*, in others. Indeed, an impartial reasoner has nothing more to do than first to read over the Articles of the Church, and then *the conclusion* of some of his lordship's strings of questions, in order to be convinced that there *must* be a fallacy somewhere. The successive steps interposed between the first and last stage of the argument may break the fall; but the depth fallen is the same, though it is less sensibly felt. If from an "Article" that asserted that *a* is equal to *b*, a mathematician or algebraist should tell us he could prove that *a* is less than *b*, or is greater than *b*, we might be confused by a long chain of reasoning till we lost ourselves, and thought perhaps we had demonstrated the point; but we should need only to look back to the premises to find that we *must* have been mistaken in our conclusion. Let the reader try the questions before us by this test. The fifth question of the third chapter, which we have before considered, will be an easy example to begin with; and we are convinced that after impartially reading the Article to which that question refers, the reader will instinctively feel, that if, *by any process*, it can be made to *appear* that the doctrine which the Bishop of Peterborough reprobates is, as his lordship states, "*contrary*"—not merely distinct from, for that it may very possibly be, but "*contrary*"—to the Tenth Article, *that process*, whatever it may be, *must* involve a fallacy. Whether the Bishop or his opponents are right as to their view of the doctrine in question, is another matter; but if the opinion of his lordship were as correct as we think it otherwise, his argument would still be unsound. It is one thing to say an article does not teach a certain doctrine; and another, that it teaches the "contrary."

But to return to the chapter before us; his lordship's first step is to distinguish between "justification" and "everlasting salvation." The step seems at first sight safe enough: even the Calvinist himself, in maintaining the doctrine of final perseverance, will not deny that justification is "distinguished from" everlasting salvation; for though he predicates the inseparable *connexion* of the two, he does not assert their *identity*. Those who are *not* Calvinists would be less scrupulous still in allowing the distinction. But what is his lordship's *object* in the question? Clearly this, or something very like it, to make way for the conclusion, that though we are "justified" by faith, we are "saved" by works! The former could not be denied; it stands too clearly on the record to be disputed: it is therefore allowed; nay, it is earnestly pressed: "We *are* justified by faith;" but then justification is explained away into "an admission into covenant with God in baptism!" and faith into something that produces nothing; and a large and ample opening is thus made for human agency and human merit in the work of our "salvation," though not in our "justification." We have known many an unfortunate divine torture his intellect, or rather torture his Bible and his prayer-book, to prove that we are "justified by works;" but the Bishop of Peterborough is too

wise to attempt this hopeless task: he however brings the result to nearly the same point; for though we are not justified by our works, we are, it seems, saved according to our works, so that we have still "somewhat whereof to glory." In addition to which, by this ingenious argument, "faith," which the "Evangelicals" dwell so much upon, is nearly got rid of; and the whole process of justification is virtually resolved into the sacrament of baptism; the utility of which evolution will be evident when it is considered that it supersedes at once all those exhortations which "the sect" just mentioned so much insist upon, respecting the necessity of "a new heart," being "born again," &c.

One of the fallacies on which much of this chapter, and of the following, on everlasting salvation, depends, is involved in the first question: "Does not the Church of England *distinguish* justification from everlasting salvation?" We have already stated, that there *is* doubtless a distinction between the two; and the church recognizes, or ought to recognize, that distinction; nor does even the Calvinist deny it. But here is the subtlety, that under the term *distinguish* is involved far more than meets the ear: for if it be simply meant that the church does not confound two terms, which mean different though *closely connected* things, the proposition is quite true; but then it is not commensurate with the large conclusions which his lordship draws from it, and which would require him to shew, not merely that the church "*distinguishes*" between justification and final salvation, but also that it clearly and positively predicates that they stand on quite a different footing, have a different author, and require different qualifications. *Merely* that they are "distinguished" is nothing to the purpose of his lordship's subsequent argument; except, perhaps, to procure an affirmative admission from an unwary candidate,—which admission is immediately after to be laid hold of in a sense, and to an extent, which the candidate never contemplated.

We readily allow that there *is* a clear and well-marked distinction between justification and final salvation; that the former is the beginning, of which the latter is the end. But even in the proof of this simple point, that the church distinguishes these two terms, the Bishop of Peterborough is strangely and singularly inconclusive, for he grounds his argument solely on a single expression in the First Homily. But the argument deserves to be given entire as a remarkable instance of his lordship's false dialectics. "In the very first Homily," observes his lordship, "and in the very wording of that Homily, we find the expression 'justification, *and* everlasting salvation.' If the *disjunctive* particle had been employed, the terms might have been considered as of similar import. But in such a case it would be tautology to employ the *conjunctive* particle." We certainly have little taste for this insect species of verbal criticism, convinced that great points in divinity are not to be settled by such miserable arguments as these: but it seems, on the whole, right to be at the pains to confute his lordship's view of the relative force of the conjunctive and disjunctive particle by a reference to the *very* Homily which he has confidently adduced in its support. In the very same sentence from which he quotes, we find "the fountain *and* well of truth;" and in the course of the Homily, which contains only two pages and a half, the same tautological form of expression is repeated, at least six times; for example, "office *and* duty," "God's will *and* pleasure," "to his great consolation *and* comfort," "sanctifieth us *and* maketh us holy," "the humble *and* lowly," "aid *and* help in all perils," &c. &c. But his lordship argues, that

if the disjunctive particle had been employed, the terms might have been considered as of similar import. The following instances of a contrary kind are taken from the same Homily: "to know God *or* themselves," "to comfort *or* to exhort," "gold *or* precious stones," &c.—But though it is true, in point of fact, that the two expressions do not mean exactly the same thing, yet, as the author of Episcopal Innovation has justly shewn, the church is by no means very scrupulous in keeping up the *real* distinction between them, and much less in predicating such a *total want of connexion* as is necessary for the Bishop of Peterborough's argument.

"The Eleventh Article, on justification, in referring to the Homily on the same subject, exhibits a very remarkable phenomenon, as it applies to this point between his lordship and the church. Let the reader mark it well. 'Wherefore that we are justified by faith only, is a most wholesome doctrine and very full of comfort, as more largely is expressed in the Homily of Justification.' Now had the titles of this Homily been framed on purpose to annihilate the position, that the church 'distinguishes justification from everlasting salvation,' they could not possibly have done it more completely. This Homily, which in the Article is entitled the 'Homily of Justification,' consists of three parts, and it treats throughout of 'Justification by Faith only.' But its title in the Book of Homilies is not a homily or sermon 'of Justification,' but a 'Sermon of the Salvation of Mankind, by only Christ our Saviour, from Sin and Death everlasting!'" p. 28.

We have admitted that a distinction may be made between justification and final salvation; though we have just shewn from the last extract, that the church is not always very scrupulous in adhering to it: we shall now shew by further passages from the documents of the church, as cited by the last-quoted author, that the real distinction which exists between the two is not by any means such as is necessary for the purpose of the Bishop of Peterborough's argument; and that in the only view of the subject, which could bear out his lordship's reasoning, there is in the opinion of the church a close analogy and connexion between them.

"From the church documents we are here to shew that 'everlasting salvation' is obtained in the same way as justification is: that is, both by Christ's merits, and both by faith; and not one by faith alone, and the other by man's having 'a share in the work.'

"1. Both are obtained by Christ's merits. God gave his Son to die, 'to the intent to justify us, and to restore us to life everlasting; so making us also his dear children, brethren to his only Son our Saviour Christ, and inheritors for ever with him of his eternal kingdom.' (Homily of Salvation.)

"'How much more readily should we have in memory this excellent act and benefit of Christ's death; whereby he hath purchased for us the undoubted pardon and forgiveness of our sins, whereby he made at one the Father of heaven with us, in such wise, that he taketh us now for his loving children, and for true inheritors with his natural Son of the kingdom of heaven.' (For Good Friday.)

"'This is the mighty power of the Lord, whom we believe on. By his death hath he wrought for us this victory, and by his resurrection hath he purchased for us everlasting life and righteousness. It had not been enough to be delivered by his death from sin, except by his resurrection we had been endowed with righteousness. And it should not avail us to be delivered from death, except he had risen again, to open for us the gates of heaven, to enter into everlasting life.' 'To enjoy an inheritance immortal, that never shall perish, which is laid up in heaven for them that be kept by the power of God through faith. Thus hath this resurrection wrought for us life and righteousness.' (On the Resurrection.)

"The reader will recollect, that the above quotations are made to prove that salvation is obtained for us, in the same way as justification, and both by the merits of Christ. The whole Homily proves the same. We shall now further prove that they are both possessed by the same means; namely,

"2. By faith, and not by works as a condition. 'It followeth necessarily, that some other thing should be required for our salvation than the law; and that this is a true and lively faith in Christ.' 'Faith in Christ only justifieth man.'" (On Salvation.)

"'God sent his Son into the world,' saith St. John, for what end? 'that whosoever believeth in him should not perish, but have everlasting life.' Mark these words, whosoever believeth in him. Here is the mean whereby we must apply the fruits of Christ's death to our deadly wound. Here is the mean whereby we must obtain eternal life, namely, faith. For St. Paul teacheth, 'with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' 'These things are written, that ye may believe Jesus Christ to be the Son of God, and through faith obtain eternal life.' 'Christ is the end of the law unto salvation, for every one that doth believe.'

"'By this then you may well perceive, that the only mean and instrument of salvation required on our parts, is faith.' 'Let us only trust to be saved by his death and passion, and to have our sins clean washed away through his most precious blood, that in the end of the world, when he shall come to judge both the quick and the dead, he may receive us into his heavenly kingdom, and place us in the number of his elect and chosen people, there to be partakers of that immortal and everlasting life which he hath purchased for us by virtue of his bloody wounds.' (Passion.)

"Numerous other passages to the same effect might be produced; but he that is not satisfied by these, that our church does not separate 'justification from everlasting salvation,' would not be persuaded, though one rose from the dead." pp. 30—32.

We shall add to this decisive statement the following extract from Mr. Wilson's pamphlet, which will place the inconsistency of his lordship's doctrines even with those of the Article to which he expressly refers, (namely, the Eleventh,) as well as with those of the Homilies, in a very convincing light.

"The last question, which is asked in this chapter, is, 'Is not, therefore, our justification our admission to the Christian covenant?' And as a comment and explanation of this whole chapter, I shall quote his lordship's note on justification, as contained in the Charge which he delivered at his primary visitation to the clergy of Llandaff, and place by the side of it the Eleventh and Twelfth Articles of our church.

"NOTE.

"'I will request, however, in this note, the clergy of my diocese to distinguish between justification, that is, admission to the Christian covenant, and salvation, which is the completion of it. We are justified by faith only, as declared in the Eleventh Article; but if we hope to obtain salvation, or happiness in the life to come, our faith must become a lively faith, and produce its natural, but *not necessary*, fruits, good works. Faith is only the blossom, of which works are the fruit. But if a blast destroys the blossom, the fruit will fail, and when it does fail, the tree has blossomed in vain.'

"ARTICLES XI. & XII.

"'Of the Justification of Man:' and 'of good Works.'

"'We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification. Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.'

"Now, here I contend that his lordship's definition of justification and illustration of faith are at variance, and that to a very great degree, with the definition and illustration of those subjects as laid down by the apostolic Church of England. He defines justification, admission to the Christian covenant; for he requests his clergy to distinguish between 'justification, that is, admission to the Christian covenant,' &c. Now, by 'admission to the Christian covenant,' I take for granted his lordship means baptism, for I cannot perceive what other meaning can be attached to this definition. If, then, I am right in taking this for granted, it fol-

lows, according to Bishop Marsh, that baptism is justification.

"But in the Eleventh Article there is not a word respecting baptism, nor a word which can properly be applied to it. In defining baptism, then, to be justification, his lordship is in direct opposition to the Eleventh Article: and with him, baptism, admission to the Christian covenant, and justification, are all one and the same thing, which is the very essence of Popery. On this subject Burnet says, 'The doctrine of *sacramental justification* is justly to be reckoned among the most mischievous of all those practical errors that are in the Church of Rome. Since, therefore, this is no where mentioned in all those large discourses that are in the New Testament concerning justification, we have just reason to reject it: since also the natural consequence is, to make men rest contented in low imperfect acts, when they can be so easily made up by a sacrament, we have just reason to detest it, as one of the depths of Satan: the tendency of it being to make those ordinances of the Gospel, which were given us as means to raise and heighten our faith and repentance, become engines to encourage sloth and impenitence.'

"But, if possible, his lordship is still more at variance with the Church of England, when he says, 'Our faith must become a lively faith, and produce its natural, but not necessary fruits, good works.' Now observe, the Bishop puts 'not necessary,' into italics, to mark what he says more distinctly; but what says the Twelfth Article? Of good works, which are the fruits of faith, it says, that they 'do spring out necessarily of a true and lively faith.' He is not only then at variance with the Twelfth Article in sentiment, but in direct terms; and opposes in the most express manner, the very words of the Article.

"But his illustration of faith is equally contrary to the illustration used by our Church. He says, 'Faith is only the blossom, of which works are the fruit.' But the Twelfth Article compares faith to the tree; for, speaking of faith and good works, it says, 'insomuch that by them (good works) a lively faith may be as evidently known as a tree discerned by the fruit.' The Homily also on 'the true, lively, and Christian Faith,' says, 'As St. Augustine saith, good living cannot be separated from true faith, which worketh by love. And St. Chrysostom saith, Faith of itself is full of good works; as soon as a man doth believe, he shall be garnished with them.... All holy Scripture agreeably beareth witness that a true lively faith in Christ, doth bring forth good works. ....And St. John wrote not this as a subtile saying, devised of his own fantasy, but as a most certain and necessary truth, taught unto him by Christ himself, the eternal and infallible Verity, who in many places doth most clearly affirm that faith, hope, and charity cannot consist, or stand, without good and godly works.....Now, forasmuch as he that believeth in Christ hath everlasting life; it must needs consequently follow, that he that hath this faith must have also good works....for the true faith doth ever bring forth good works.... Christ himself speaketh of this matter, and saith the tree is known by the fruit.'

"When, therefore, his lordship compares faith to a blossom, he evidently undervalues it, and places it in a rank far below that in which it is placed by the Articles and Homilies of our Church: for is not the tree of more importance than the blossom? Is not the tree, rather than the blossom, said to produce and to bear the fruit? And if so, then I contend that his illustration of faith, as well as his definition of justification, is at variance with our Church. On these two points he does more than draw the Articles aside; he contradicts them in the most positive manner, and in direct words." pp. 43—48.

But there is another fallacy which pervades the whole of Bishop Marsh's "connected view" of justification and salvation; namely, that the faith which is available to justification is not necessarily a *lively* as opposed to a *dead* faith. Now here also he is directly at issue with the formularies of the Church of England. If the sententiousness of the Eleventh Article, "of the Justification of Man," leaves the slightest room for ambiguity on this point, that ambiguity is completely removed by the Homilies to which the Article expressly refers us for a more full elucidation of this subject. The Bishop is of opinion that the faith which justifies—in other words, according to him,

which admits us into the Christian covenant—is not necessarily "a lively faith," but merely "faith in general;" nay, even "a dead," in contradistinction from "a lively faith," and this he intimates "experience shews,"—though how experience shews it, we are persuaded it would puzzle the ingenuity of his lordship to shew. But is this the view which the Church of England gives us of the subject? We say it is not; nay, we maintain, without the slightest fear—we will not affirm of contradiction, for we have to do with a very pugnacious antagonist, but without the slightest fear of confutation—that it is directly opposed to the view of the Church of England; that the one is as directly opposed to the other as any negative and affirmative proposition on the same identical point can be opposed to each other.

"Three things," says the third Homily, second part, "are required to the obtaining of our righteousness"—(or justification);—"that is, God's mercy, Christ's justice, and *a true and lively faith*, out of the which faith *spring good works;*" and "that faith (ibid. third part) which bringeth forth without repentance, either evil works or no good works, is NOT a right, pure, and lively faith, but a *dead, devilish, counterfeit, and feigned faith*, as St. Paul and St. James call it." And yet to such a faith as this would a bishop of the Church of England, who has probably ten times in his life subscribed the Thirty-fifth Article, attribute our justification before God. This is truly affecting. But to proceed: The same Homily, speaking still of this "dead and devilish faith," adds; "Yet for all this faith they be but devils, remaining still in their damnable estate, lacking the very true Christian faith. For the *true* Christian faith is, not only to believe that holy Scripture, and the Articles of our faith are true, but also to have a sure trust and confidence in God's merciful promises, to be saved from everlasting damnation by Christ, whereof doth follow a loving heart to obey his commandments. And this *true* Christian faith neither any devil hath; nor yet any man, which in the outward profession of his mouth, and in his outward receiving of the sacraments," (baptism is a sacrament,) "in coming to church, and in all other outward appearances *seemeth to be* a Christian man, and yet in his living and deeds sheweth the contrary."

Again: "The first coming unto God," (admission into the Christian covenant), "good Christian people, is through faith, *whereby*, as it is declared in the last sermon, we be justified before God." "And of this faith three things are specially to be noted. First, that this faith doth not be dead in the heart, but is lively and fruitful in bringing forth good works." (Hom. iv. part 1.) "And *as soon* as a man hath faith, *anon* he shall flourish in good works; for faith itself is full of good works; and nothing is good without faith." (Hom v. part 2.)

At the commencement of the fourth Homily, the very heresy now propounded by the Bishop of Peterborough, is combated by anticipation. The faith for which he contends as being justifying faith, our church is there at great pains to explain to be *not** properly faith,

* The early readers of the Christian Observer will probably recollect, that when Mr. Daubeny undertook to maintain something of the same view (though certainly a far less unscriptural view) of the doctrine of justification which Bishop Marsh has embodied in his Questions, he found it necessary to his argument to be rid of this emphatic NOT; and most unfortunately for him, *his* copy of the Homilies, from some typographical error, was without it. The Bishop of Peterborough, however, is a still more unshrinking controversialist, and he ventures to brave even the direct negative of the Homilies, as we have already seen him brave the direct negative of the Articles. Those who are curious to look farther into this subject may consult our volume for 1804, p. 622, et seq.

but dead, barren, unfruitful, and not that sure and substantial faith which saveth sinners; and this explanation it gives expressly, lest any man should be deceived for lack of right understanding, as to the sort of faith by which "we be justified before God."

But our readers may possibly not be aware that the opinions of Dr. Marsh which have been embodied in these Eighty-seven Questions, are extracted from a work of his own formerly canvassed in our pages. The "connected view" which has given rise to the present discussion is, in fact, no more than a section of that former work, cut up into questions. The work itself is entitled, "A comparative View of the Churches of England and Rome;" and he there takes occasion to discuss the 9th, 10th, 11th, 12th, and 13th Articles, in much the same spirit which marks his new standard of orthodoxy. Those who wish to form an estimate of that work, and to compare its views with those which he has now episcopally enunciated, may consult our volume for 1815, pp. 227, 501, and 581.

We have already alluded to the new and most extraordinary "hypothesis" by which the Bishop of Peterborough has identified justification with baptism. It seems hardly necessary to attempt a refutation of an hypothesis so wholly destitute of even the shadow of a foundation. The authors of the Homilies could not have imagined that any of their successors on the Episcopal Bench would have entertained so strange and unscriptural a notion; and yet it so happens (it might almost seem providentially ordered) that they have indirectly and incidentally given to it the most decisive contradiction—a contradiction strengthened perhaps by the very circumstance of its being incidental. Near the beginning of the first part of the third Homily, they thus express themselves:—"And they which in act or deed do sin after their baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice;" (the death of Christ,) "from their sins, in such sort that there remaineth not any spot of sin that shall be imputed to their damnation. This is their justification or righteousness, of which St. Paul speaketh, when he saith, No man is justified by the works of the law, but freely by faith in Jesus Christ." Now here we have the case of persons who had been baptized, and had sinned after baptism, obtaining that justification by faith in Jesus Christ, which the bishop labours to identify with baptism. No sophistry can reconcile this contradiction.

In the same strain, do they express themselves in the second part of the same Homily, respecting that "justification which is the office of God only," justifying us "freely by faith without works;" and which they speak of as embracing not only "our original sin in baptism," but "all actual sin committed by us after baptism, if we truly repent, and turn unfeignedly to him again."

One passage to the same effect has been already quoted from the second part of the third Homily, to which a parallel passage may be found towards the close of the third part of the fourth Homily, where men who are christened, and think the name of a naked faith sufficient for them, are placed in fearful opposition to those who possess the true Christian faith, which justifieth the sinner, and which worketh by love.

In the 29th Homily, part i., there occurs a passage having a similar aspect, which we were tempted to submit to the new dialectic process by which the Bishop assumes that the conjunctive particle establishes a distinction. It is this: "If they were asked again, who should be thanked for their regeneration, for their justification, *and* for their salvation? Whether their deserts

or God's goodness only?"..." Who cannot choose but say, Not to us O Lord, not to us, but to thy name give all the thanks, &c." Now here, according to the Bishop's own rule, regeneration, justification, and salvation, must all be distinct. But, according to him also; regeneration and baptism mean the same thing: therefore baptism and justification must be distinct from each other, *at least* as distinct as he proves justification and salvation to be. We shall not cease to wonder how a mind of the Bishop's acuteness could, by any possibility, have been betrayed, and that on so grave an occasion, into a style of argumentation so perfectly puerile as this.

The next chapter, the fifth, introduces to the reader the infinitely important subject of "everlasting salvation." It would be impracticable to enter into an examination of the Bishop's argument in the present Number: at the same time we cannot feel it our duty to pass it over with a simple expression of surprize or disapprobation, however well merited; for, in fact, it is chiefly for the sake of the conclusions in this chapter, that most of the preparatory steps were taken. We shall therefore resume the discussion in our next Number, and endeavour to trace his lordship's progress to the end of these singularly tortuous questions. Most happy should we be to find that in the mean time his lordship had calmly re-considered the subject, and had enabled us to greet our readers with the welcome intelligence that these new articles, which have so lamentably disturbed the peace of the church, have resigned their usurped dominion, and are now no more.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Profiles and Memoirs of distinguished Living Characters at the Accession of George the Fourth;—Letters from Spain; by E. Blaquire;—The Fifth Volume of Humboldt's Travels, translated by Helen M. Williams;—Tytler's History, continued; by Dr. Nares.

In the press: Ceylon and its Inhabitants; by Dr. Davy;—The last volume of Dr. Clarke's Northern Travels;—Travels in Georgia, Persia, and Armenia; by Sir R. K. Porter;—The first volume of the Transactions of the Cambridge Philosophical Society;—The Expedition of Orgua, and the Crimes of Lope de Aguirre; by R. Southey.

The following premiums are offered by the "Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's," for the year 1821:—1. A premium of 50l. (by benefaction) for the best Essay on "the Scripture Doctrines of Adultery and Divorce; and on the criminal Character and Punishment of Adultery by the ancient Laws of England and other Countries." 2. A Premium of 25l. for the best Essay on "the Influence of a Moral Life on our Judgment in Matters of Faith." "If any man will do his will, he shall know of the doctrine, whether it be of God." John vii. 17.—The Essays are to be sent directed to the Rev. W. Morgan, Vicarage, Abergwilly, near Carmarthen, on or before the last day of July, 1821, with the names of the writers in a sealed paper inscribed with the motto of the Essay.

A suit was commenced during the last year, in the Consistory Court at York, against the Rev. T. Cotterill, minister of St. Paul's, Sheffield, for having introduced into that church a selection of Psalms and Hymns. The declared object of the suit was to prevent the use of any other metrical compositions than those of Sternhold and Hopkins, or Tate and Brady. After a long and impartial hearing, the Judge of the Court recommended a reference of the whole matter in dispute to the Archbishop of York,

in which recommendation Mr. Cotterill most cheerfully acquiesced. His Grace readily undertook, and promptly executed the work of mediation: and not only prepared a selection of Psalms and Hymns for public worship, but likewise presented a thousand copies for the use of the congregation of St. Paul's Church. A similar process was threatened against the ministers of two other congregations who had introduced Mr. Cotterill's selection, unless they would adopt that recommended by his Grace. In order to prevent the possibility of dissatisfaction in those congregations, it was found necessary to present copies gratuitously to those likewise. The selection has been thus introduced into three churches with the perfect concurrence of all parties.

The Commissioners for building New Churches have made their first report; from which it appears, that 85 new churches or chapels are to be built, furnishing sittings to 144,190 persons: the probable expense is 1,068,000l.

The Gazette contains an order in council regulating the rewards to ships which may hereafter explore the Arctic Circle: they are as follows:—The first ship that reaches 130 W. long. 5000l. The first ship that reaches 150 W. long. a further sum of 5000l. The first ship that reaches the Pacific by a North-West Passage a further sum of 10,000l. The first ship that shall reach 83 N. lat. 1000l.; 85, a further sum of 1000l.; 87, a further sum of 1000l.; 88, a further sum of 1000l.; 89, or beyond, a further sum of 1000l.

FRANCE.

Several learned Frenchmen are occupied in preparing translations of Plutarch, Sallust, Tacitus, Aristotle, Hippocrates, &c. from Arabic MSS., into which language many or all the best Greek and Roman authors are known to have been translated.

RUSSIA.

Count Romanzow has lately fitted out two new expeditions for the discovery and investigation of unknown countries. One of the expeditions is to endeavour to travel along the solid ice on the coast of Tschutski from Asia to America; the other to ascend one of the rivers in the North-west coast, in order to penetrate the unknown space between the Icy Cape and Mackenzie's River.

INDIA.

We have lately recorded several excellent public regulations in India, to which we add with pleasure the following:—"Head-quarters, Calcutta, 25th September 1820.—Instances of gambling in the army having come within the notice of the Commander-in-chief, his lordship earnestly calls upon officers at the head of corps to use their active exertions in discouraging so pernicious a practice. It is hereby enjoined as a duty on each commanding officer to report to the Commander-in-chief any case where a superior officer may game with subalterns. An officer of any standing ought to feel himself called upon by every principle, to warn the inexperienced against the fatal consequences of the practice, instead of endeavouring to strip a young brother soldier of his scanty means, and reduce him to penury if not to irremediable ruin."

On the 14th of last September an Agricultural Society was formed in Calcutta, the attention of the public having been previously invited to the subject in an interesting paper written by Dr. Carey. The objects in contemplation are, the introduction of new and useful plants, the improvement of implements of husbandry, and the improvement of live stock. In the course of time it is expected that the plough and harrow, with the scythe and sickle, and other useful European implements and processes, will be adopted. The Marquis and Marchioness of Hastings have patronized the plan.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Series of Sermons on the Christian Faith and Character; by the Rev. J. B. Sumner. 8vo. 10s. 6d.

Part I. of Select British Divines; containing the first part of Bishop Beveridge's Private Thoughts; by the Rev. C. Bradley. royal 18mo. 2s. 6d.

A Sermon preached in the Chapel at Lambeth, Nov. 12, 1820, at the Consecration of the Bishop of Exeter; by the Rev. E. Goodenough, D. D. 4to. 2s.

The Infant's Progress from the Valley of Destruction to Everlasting Glory; by Mrs. Sherwood. 12mo. 5s.

The Liturgy of the Church of England explained, recommended, and vindicated; by Henry Jenkins. 12mo. 5s.

Thirty-six Evening Prayers, as used in her own Family; by a Lady. 4to. 5s.

True and False Religion; by the Rev. G. G. Scraggs, A. M. 12mo. 7s.

The Articles of the Church of England illustrated by Extracts from the Liturgy, Homilies, Nowell's Catechism, and Jewell's Apology, and confirmed by Scripture; by the Rev. W. Wilson, B. D. 8vo. 6s.

Bible Rhymes, on the Names of all the Books of the Old and New Testament; by Hannah More. 8vo. 3s.

Correlative Claims and Duties; or the Necessity of a Church Establishment, and the Means of promoting Devotion among its Members; by the Rev. S. C. Wilks, A. M. 8vo. 12s.

MISCELLANEOUS.

The Tears of Jerusalem; or Remarks on the dilapidated State of Many of our Country Churches; by a Graduate of Baliol College, Oxford. 12mo. 6d.

Specimens of the Russian Poets; by John Bowring. 12mo. 8s.

Scripture Melodies; by a Clergyman. f. cap. 8vo. 5s.

The Last Days of Herculaneum, &c.; Poems: by Edwin Atherstone, f. cap. 8vo. 5s.

The Angel of the World, Sebastian, and other Poems; by the Rev. George Croly, A. M. 8vo. 8s. 6d.

Letters to Mr. Malthus, on Political Economy, from the French of J. B. Say: by John Richter, Esq. 8vo. 9s.

Conversations on Political Economy, in a Series of Dialogues; by J. Pinsent. 3s. 6d.

Rome in the Nineteenth Century. 3 vols. post 8vo. 1l. 7s.

The Speeches of Sir Samuel Romilly, with a Memoir of his Life; by W. Peter, Esq. 2 vols. 8vo. 1l. 6s.

Index Monasticus; or, the Monasteries, Alien Priories, Friaries, &c. in the Diocese of Norwich, and East Anglia; by R. Taylor, of Norwich. folio, 3l. 3s.

Thoughts on the Criminal Prisons of this Country; by G. Holford, Esq. M.P. 8vo. 2s.

Remains of Ancient Buildings in Rome and its Vicinity; by M. Dubourg. 1 vol. atlas, 4to. hf. bd. engraved on 26 plates, and beautifully coloured to imitate drawings. 7l. 7s.

Ferguson's Astronomy, with Notes and Supplementary Chapters; by Dr. Brewster, 2 vols. 8vo. with plates. 24s.

Life and Writings of Victor Alfieri. 12mo. 5s. 6d.

Life of Anne Boleyn; by Miss Benger. 2 vols. crown 8vo. 16s.

Life and Writings of Dr. Brian Walton, Bishop of Chester, Editor of the London Polyglott Bible; by the Rev. H. I. Todd, M. A. 2 vols. 8vo. 1l. 1s.

Select Female Biography; comprising Memoirs of eminent British Ladies. 12mo. 6s. 6d.

The Pastorals of Virgil, with a Course of English Reading, for Schools; by R. I. Thornton, M. D. 2 vols. 12mo. 15s.

A Manual of Lithography, from the French by C. Hullmandel. 8vo. 6s.

Memoirs of the Revolution of Mexico; by W. D. Robinson. 2 vols. 8vo.

The Naval and Military Exploits of the Reign of George III.; by J. Aspin. 12mo. 14s.

RELIGIOUS INTELLIGENCE.

PROPOSED BRITISH INDIA SOCIETY.

WE copy the following suggestions for an association to promote the intellectual and moral improvement of the Natives of British India, from a paper which has been circulated by some zealous and benevolent friends to that important object.

"The extension of the British Empire to a territorial dominion in Asia far exceeding that of the United Kingdom in Europe, and over a population of more than sixty millions of subjects, within the limits of the East India Company's possessions, and in the island of Ceylon, has brought with it a corresponding national obligation, inseparable from every legitimate and just government, to promote, by all practicable means, the welfare of the people subjected to its authority. It has, accordingly, been declared by the legislature (in the Act 53 Geo. III. c. 155.) that 'it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India; and such measures ought to be adopted as may tend to the introduction among them of useful knowledge, and of religious and moral improvement.' Several associations have also been formed, which have in view the benevolent objects pointed out by the legislature. Recent communications from India convey the gratifying intelligence that not only our European fellow-subjects in that country have been active and zealous in this laudable pursuit, but that the natives themselves,

sensible of the benefits intended for them, and anxious to provide the rising generation with better means of education and literary instruction than are now attainable, have co-operated with the servants of the East India Company, and other European residents, in founding Schools and School-book Societies. At the presidency of Fort William, in Bengal, they have, of their own accord, instituted a Hindoo College; the primary object of which is declared to be 'the tuition of the sons of respectable Hindoos in the English and Indian languages, and in the literature and science of Europe and Asia.'"

These communications having been made known to a meeting of gentlemen assembled at Free-masons' Tavern, in the month of July, 1819, the following resolutions were passed:—

"1. That this meeting feels a lively concern in the welfare and happiness of their very numerous fellow-subjects in India; and receives, with great satisfaction, the interesting intelligence, this day communicated, of the measures adopted by the opulent class of natives in Calcutta, for the introduction of a more enlarged and liberal system of education.

"2. That it accords with every feeling of humanity to assist in the laudable design; thus spontaneously adopted; a design, the execution of which may be attempted with peculiar freedom from objection, and with the fairest prospect of success, through the medium of the eminent natives, both Hindoo and Mohammedan, who have commenced the undertaking by actual establishments.

"3. That, in consequence of these proceedings, and the suggestion conveyed for co-operation in England, a Society be formed here, for assisting the education of the native youth of India in the English and Oriental languages, and in the literature and science of Europe and Asia.

"4. That it shall be an object of the Society to aid the College founded by the natives at Calcutta, by furnishing a suitable library, and affording some pecuniary assistance; and also, to aid the Calcutta School-book Society*, and any other institution of a similar nature in Asia, which shall be approved by the Committee of this Society."

The proposal goes on to state, that

"Since the date of the foregoing resolutions, the defective state of the existing schools in India, with the means of improving them; the deplorable ignorance, superstition, vice, and misery, in which the great body of the people, and particularly the female sex, are at present involved from the want of a more liberal system of education; and the many solid advantages, both public and private, to be expected from enlightening the minds, and amending the morals and habits, of the Asiatic subjects of the crown of Great Britain, have been forcibly represented in a Letter on the Education of the Natives of India, addressed to the Right Hon. J. C. Villiers, by Mr. Ward, of Serampore, in Bengal; accompanied with Extracts from the Reports of Native Schools, established by the Serampore Missionaries. Very interesting reports of the progress made by the Calcutta School-book and School Societies have also been received; with an appeal from the former to the liberality of the community for an augmentation of its funds, which, by its numerous publications for the use of schools, 'are brought to a low ebb,' whilst 'the demands on it for new works, and new editions in six languages, for the supply of seminaries of all descriptions, are progressively multiplying.' It further appears that a School-book Society has been established at Madras on the same footing as that at Bengal; and that the Bombay Education Society, which was originally intended to provide for the education of the offspring of Europeans, has, in a letter addressed to the Calcutta School-book Society, declared its wish 'to afford assistance to Native Schools, and to endeavour to improve the general system of education among the natives' of that part of India. Two gentlemen, who were employed for many years in the civil service of the East India Company, have, likewise, on their return to England, brought with them an express solicitation from the native managers of the Hindoo College, as well as from the Committees (partly native), who conduct the business of the Calcutta School-book and School Societies, for the encouragement and support of the British public, towards the successful prosecution of their respective undertakings."

Under these circumstances, the following plan has been prepared for consideration; and will be brought forward

* Particularly patronized by the Marquis and Marchioness of Hastings.

for adoption, with any amendments which may be judged advisable, at a meeting proposed to be held at the Thatched House, St. James's-street, in the month of May next: namely, "That an Association be formed in London, to be denominated 'The British India Society;' the sole object of which shall be to promote the intellectual and moral improvement of the native inhabitants of British India, and the parts adjacent; and that a communication be opened, and maintained, with the several local institutions established in any part of the British possessions in India and the adjacent countries, having in view the same benevolent design as that proposed by this Society; and that all practicable measures be adopted to encourage, aid, and support, such institutions by occasional supplies of money, books, medical and chemical instruction, philosophical and surgical apparatus, &c.—In furtherance of this design, it is proposed that a subscription be opened in the metropolis, and throughout Great Britain and Ireland, for carrying into effect the declared object and intention of this Association."

"London, April, 1821."

SOCIETY FOR THE SUPPRESSION OF VICE.

To the large and respectable body of their countrymen, who have witnessed with abhorrence the late efforts of the licentious part of the press to propagate the most wicked and blasphemous principles, the Society have just addressed the following statements. We readily give publicity to them, in hopes that our readers will feel disposed seriously to weigh the strong claims of this highly useful society on their support.

It is well known, that, in the midst of the alarm and regret occasioned by the republication of the infamous tracts of Thomas Paine, and by the general dissemination of them, as well as of "The Republican" and other infidel works, this Society stepped forward, and by the successful prosecution, at their own expense, of the principal offender, Richard Carlile, presented a considerable check to the evil.

Notwithstanding, however, this example, and in defiance of the sentence of the law executed on her husband, the sale of many of these publications was afterwards continued by Mrs. Carlile. So outrageous a resistance of public justice compelled the Committee to enter a prosecution also against her, upon which they obtained a conviction, though, in consequence of an informality in the return of the indictment by the Grand Jury, she escaped the judgment of the Court. She has since been convicted on the information of the Attorney-General for a seditious libel.

To the exertions of the Society is likewise due the conviction, followed by the punishment, of Davison (whose case and conduct have become so notorious), and of a man named Tyler, for the sale of works of the same infamous description; and proceedings are now in progress against another offender for a similar crime.

To prove, however, the daring profligacy of this dangerous class of delinquents, and how essential it is that the vigilance and activity to which their detection has hitherto been owing should in no degree be relaxed, the Committee state, that Carlile, although in gaol, and suffering under the punishment due to his crime, continues to disseminate his baneful productions, and has even the audacity to declare his resolution of persisting in his offence, in anticipation of the speedy triumph of his pernicious principles, and in avowed defiance of the laws of his country.

The Society confidently rely on the impression which the knowledge of the foregoing circumstances must make on every reflecting mind. In the discharge of what they conceive to be a solemn duty to their country, they add, that they will continue to enforce its laws against a confederacy so hardened and abandoned, and therefore do not hesitate to make the present earnest appeal to the public for further pecuniary aid. The prosecutions in question are far more expensive than is generally supposed*. The funds of the Society, which have never been large, compared with the magnitude and importance of its undertakings, have, in consequence of recent proceedings, been still further reduced. And it is obvious that on the amount and stability of those funds, the continuance of their success must proportionally depend.

As a proof of the continued necessity, as well as the vigour and discretion of their exertions, they state, that within the last four years they have been compelled to institute no less than one hundred and ninety-one prosecutions, all of which have led to conviction, or to such

* The prosecution of Davison alone cost the Society 177*l.* 10*s.* 7*d.*

recognizances by the respective parties, as will, it is hoped, prevent the repetition of their crimes, as well as be an example for deterring others from the commission of similar offences.

Subscriptions and donations, our readers are aware, are received by the treasurer, Henry Hoare, Esq. 37, Fleet Street; and by the secretary, Mr. George Prichard, 31, Essex Street, Strand.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The following particulars relative to the proceedings of the Calcutta Diocesan Committee, are extracted from the last Report of the parent Society.

At a meeting held at Calcutta to consider the question of the establishment of Native Schools, it was agreed provisionally, "that it is expedient that schools be established by this Committee, for the purpose of diffusing useful knowledge among the inhabitants of the territory subject to this presidency; and that the schools be primarily for the conveyance of knowledge in the languages of the country; but that boys, distinguished by their proficiency in these, be removeable to separate schools, where English shall be taught.

"The plan which the Diocesan School Committee proposed to themselves," they state, "is widely different from that which has been pursued by another Society. Both have their advantages; and while both tend to the same great end, to enlighten and improve the minds of the ignorant natives of this country, to dispel the mists which surround them, and to raise them in the scale of intellectual existence, it is probably of no inconsiderable importance, that different modes of accomplishing it should be attempted and thoroughly proved. The proposition itself is altogether new, and forms a most momentous and interesting feature in the great attempts which are every where in progress for diffusing the light of truth into every quarter of the world. The object, to which the general endeavour tends, is the most important that can occupy the mind and faculties of the Christian community; and the circumstances by which we are here surrounded, are very peculiar, perhaps altogether without parallel in the whole history of mankind. The great question then becomes, how can this final object be best accomplished?"

They continue: "The very name of the Society for promoting Christian Knowledge sufficiently indicates its general design; and its Committee at Calcutta have before remarked, that though they kept that design, however remotely, in view, they adhered rather to the spirit than the letter of the Society's laws, when they undertook the establishment of Native Schools. The Diocesan School Committee does not consider itself as a distinct body, merely pursuing the object of general instruction, and at liberty therefore to become auxiliary to any other body which may be so engaged; but it is an actual part of a Society which has devoted the labours of very many years to the declared and specific object of promoting religious truth. It has not, therefore, precluded itself by any pledge from prosecuting this design: hence it will be seen, that while the constitution of the Society to which it belongs would not admit of such an association with Natives as might probably tend at present to increase the number of children in its schools, the line of action also which it pursues, would render such a step impracticable, and even incompatible with its ultimate object, whenever opportunities may open for wholly fulfilling it."

The Committee have adopted the method of establishing schools by circles comprising a few miles in extent, each circle containing five Bengalee Schools, and one Central School, in which English shall be taught. As yet the Committee have established only four schools, in which the children are instructed on one uniform plan, adhering as nearly as possible to the National System used in England. Preparations are now going on for the erection of a fifth school near Russapoogly, on the completion of which the English School will immediately be put in operation. In these schools the children are found readily to adopt whatever is suggested to them, and a very pleasing emulation is excited among them by the system pursued. Every possible care is taken to make them fully understand what they learn.

A Pundit has been engaged by the Committee at a monthly charge of twelve rupees, who, besides affording instruction to the teachers in their leisure hours in what is to be communicated day by day to each school, attends the schools also in regular rotation in order to superintend and examine the whole. Alternately with him the schools are visited by the Superintendent, who is to have the charge of the English School.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

ITALY, &c.—The war in Italy has terminated in a more rapid and summary manner than could have been anticipated. The only actual battle was a mere skirmish on the 7th of March, at Rieti, a town 37 miles N.E. of Rome, in which the Neapolitans were worsted and dispersed by the Austrian troops, after which they did not make even a shew of resistance. So great indeed was their trepidation that their generals found themselves every where abandoned, and the Austrians were suffered to march towards Naples, and to enter that city without the slightest opposition, and were received, it is said, with almost universal acclamation. The parliament and the other institutions of the new constitution were promptly dissolved, and a royal ordinance has been published appointing a provisional government in the king's name. The Prince Regent, who seems to have maintained with good faith the side of liberty, is not included in this provisional list.

The partial revolution in Piedmont has terminated in a manner equally abrupt. A division of the Austrian forces having entered the Piedmontese territory, the revolutionary army received them without opposition; the provisional junta at Turin immediately resigned its functions, and the whole administration of the government is likely soon to return into its accustomed channels.

It is so far a gratifying reflection, that as there did not appear any very probable chance of a successful opposition by these invaded countries to their well-disciplined invaders, so little blood should have been shed in the contest, and that it has so speedily concluded. The political condition of Italy appears to be fixed for the present on its former footing. Material modifications of the existing constitutions, and concessions to the popular feeling, have been promised, it is true; but under existing circumstances we shall be much surprised if this promise should be realized, or if we should have to witness the gratifying spectacle of the autocrats of Russia and Austria granting to Naples and Piedmont a substantial redress of their grievances, or introducing among them a really efficient representative government. In the mean time the invading armies may preserve the peace of the Italian states; but the cause which produced the late revolutions, namely, the fermentation which has been excited in the human mind, though it may be repressed for a time, will be ready to display itself in new forms as often as an occasion may present itself. Italy at the present moment resembles its own Vesuvius: the eruption is over for a time, but the inflammable materials are silently collecting, and may explode again when danger is least apprehended. O that the sovereigns who have made the late zealous demonstrations against revolutions, would seize the favourable moment of triumph, to give as a boon what they have denied as a right; and thus prevent the ultimate storm which even yet hangs over Europe, by teaching their subjects to feel the blessings of just and merciful laws, and a mild, impartial, and Christian government! May He, who has the hearts of kings at his disposal, mercifully incline them to such measures!

PORTUGAL.—The Cortes continue their sittings; and among other fundamental laws of the new constitution, have decreed that the press is free as respects a previous censorship, but responsible for the abuse of its liberty. The bishops are, however, to retain a censorship of books on moral and religious subjects. The legislative function resides wholly in the Cortes; over whose deliberations the king is allowed to exercise a suspensive, but not absolute, *veto*. The person of the king is inviolable, but ministers are responsible. The taxes are to be fixed by the Cortes alone. The new arrangements seem to be going on with a fair portion of moderation, and in a peaceful spirit.—It seems not yet known what course the Court of Brazil will pursue in the present emergency.

It has been confidently affirmed that an Austrian and Russian army will pass through France into the Peninsula, in order to settle the consititution of Spain and Portugal in the same way in which the allied sovereigns have settled that of Naples. We can scarcely believe that the terror of liberty will so infatuate them as to attempt, or that the king of France

will permit, so wild a measure. But a short time must now disclose their plans in full day.

TURKEY.—Very serious disturbances appear to have taken place in Moldavia, Wallachia, and Bulgaria. Prince Ypsilante, the son of the Hospodar of the former province, and a major-general in the Russian army, is said to head the revolt, the object of which is reported to be the complete deliverance of the Greeks from the Turkish yoke. The statements, however, are still too vague to be relied on.

DOMESTIC.

The bill for removing the civil disabilities of the Roman Catholics passed the House of Commons by a majority of nineteen, in a house of 413 members. In the House of Lords, however, after a debate of two days, the bill was lost on the motion for its second reading by a majority of thirty-nine; the numbers being 159 and 120. The motion was made by the earl of Donoughmore, and supported by the Duke of Sussex, the Marquis of Buckingham, the Bishop of Norwich, the Earl of Harrowby, Earl Darnley, Lord Grenville, and the Marquis of Lansdown. The speakers on the other side were Lord Mansfield, the Bishop of London, the Bishop of Chester, Lord Redesdale, the Bishop of St. David's, the Duke of York, the Lord Chancellor, Lord Liverpool, and Lord Sidmouth.

Mr. Lambton occupied the House of Commons for two evenings with a measure for parliamentary reform, but his project was rejected in probably the thinnest house that ever deliberated on that long-agitated question, the numbers being fifty-five to forty-five.—Mr. Western's bill for repealing the additional duty on malt was also rejected on the second reading, chiefly on the ground that it was inconsistent in Parliament to sanction existing establishments, and yet to cut off the supplies, or any considerable portion of them, especially at a time when the excess of the receipts above the necessary expenditure of the country was but barely sufficient to maintain a sinking fund of three millions.—Lord Cranbourne's motion for a commitee on the game laws was likewise rejected.

OBITUARY.

THE REV. THOMAS SCOTT,
Rector of Aston Sandford.

THIS faithful and laborious servant of God has at length been called to his eternal rest. His death took place on Monday evening, the 16th instant, after an illness which confined him to his bed exactly five weeks.

Leaving to others the commemoration of his long-continued and very useful labours, or rather committing them all to Him who has, no doubt, bestowed upon them the best applause—"Well done, good and faithful servant!"—we confine ourselves to a few facts pertaining to the latter period of his life.

Though Mr. Scott possessed, as he expressed it on his death-bed, a sort of "iron-strength" of constitution, yet he at no part of his life enjoyed good health. For many years, and perhaps never more than during the four years and a half (from Jan. 1788 to June 1792) employed upon the first edition of his Commentary, he suffered severely from bilious complaints and asthma. These distressing affections, however, had for a long time past subsided to a surprising degree; but a liability to attacks of inflammatory fever succeeded to them, which repeatedly endangered, and at length terminated his life.

For seven or eight years past, various infirmities had confined him to the immediate neighbourhood in which he resided, and most of the time to his own very small parish, not containing seventy souls. His labours, however, as a student, and with his pen, were undiminished: and it is not twelve months since he wrote to one of his family, "I believe I work more hours daily in my study than ever I did in my life." His only relaxation was cultivating his garden, when the weather would permit his thus employing an hour or two in the afternoon. Increasing deafness had of late nearly precluded him from conversation, in which he used to take great delight, and reduced him almost to a life of solitude, in the midst of a family who greatly loved and were tenderly beloved by him.

A mind thus always at work, and unrelieved in its labours, must necessarily

at times feel itself worn down; and it was rather matter of painful regret, than of surprise, to see this venerable man sometimes melting into tears, even while he declared, I have no assignable cause of distress whatever. But, though his spirits thus failed him, his judgment and other intellectual powers remained unimpaired to the end.

In this state his last illness found him. On the first Sunday in March he preached in the forenoon with great animation, (from Rom. viii. 32.), and administered the Lord's Supper; and in the evening he expounded, as usual, to several of his parishioners assembled in his kitchen —the subject, the Pharisee and Publican, Luke xviii. But it was for the last time. He soon after caught a severe cold: and though the catarrhal symptoms gave way sooner than was expected, yet on Saturday, March 10, he was attacked with fever, which continued, with some variations, till its fatal termination at the period already mentioned.

Under all the circumstances of such a case, to have expected that Mr. Scott's mind should be kept uniformly cheerful, and filled with bright anticipations, would have been not only to expect little less than a miracle, but would have shewn a defective acquaintance with the operations of the human mind, and with God's dealings with his most established and matured servants, and also an ignorance of what both Scripture and fact teach respecting the power and malice of evil spirits. The sagacious and observant Bunyan took a different view of the subject, and accordingly he represents his deeper and more experienced *Christian* as encountering, on his first entrance into "the river," and in some parts of his passage, a degree of darkness and apprehension, from which the younger disciple, *Hopeful*, is mercifully exempted. Is not this natural, and supported by facts? The deeper views which such characters have taken of sin; the profounder sense they have of their own unworthiness; their more awful impressions of eternity; and the apprehensions which long experience has taught them to form of the deceitfulness of the human heart; all conspire to this end. Moreover, it is a common observation, that where (as in the case of Abraham) Almighty God has communicated strong faith, he commonly subjects it to severe trials. If any can conceive of nothing superior to present comfort, to them this may be puzzling; but it need not be so to others. The result, in such cases, proves honourable to God, and edifying to his saints. What tried and tempted spirit, for example, has not been animated in its conflicts by the exclamation wrung from holy Job, "Though he slay me, yet will I trust in him?"

Though, however, Mr. Scott passed through "deep waters," and sometimes "walked in darkness," (Isa. l. 10.) during his last illness, it is not to be supposed that this was his constant, or even his habitual situation, much less that fear of the final event prevailed in him. No: hope as to that point generally predominated, though he would say, "Even one fear, *where infinity is at stake*, is sufficient to countervail all its consoling effects:" but the present conflict was severe: "Satan," he said, "bends all his efforts to be revenged on me, in this awful hour, for all that I have done against his kingdom through life!" and his holy soul could conceive of many evils, short of final failure of salvation, from which he shrunk back with horror. There can be no doubt that these distressing feelings were much connected with the disease under which he laboured, as they increased and abated again with the daily paroxysm of his fever: yet, with the Scriptures in our hands, we cannot hesitate to concur in his judgment, that the malignant powers of darkness took advantage of this, in a peculiar manner, to harass and distress him. From time to time, however, the clouds dispersed, and the "sun of righteousness arose upon him with healing in his beams." This was signally the case, on one occasion, after he had received the holy sacrament, which he did four times with a solemnity, and even sublimity of devotion, which can never be forgotten by those who witnessed it. He had observed, "An undue stress is by some laid upon this ordinance, as administered to the sick, but I think others of us are in danger of undervaluing it: it is a *means of grace*, and may prove God's instrument of conveying to me the comfort I am seeking." Blessed be God, it did so in an eminent degree. Shortly after the service was concluded, he adopted the language of Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Through the remainder of the day, and during the night, he remained in a very happy state of mind.

To one who came in in the evening he said, "It was *beneficial* to me: I received Christ, and he received me. I feel a calmness which I did not expect last night: I bless God for it." And then he repeated, in the most emphatic manner, the whole twelfth chapter of Isaiah, "O Lord, I will praise thee," &c. The next morning he said, "This is heaven begun. I have done with darkness *for ever—for ever*. Satan is vanquished. Nothing now remains but salvation with eternal glory—*eternal glory*."

This, indeed, was not realized, so far as it implied the expectation that there would be no further conflict. The fact is, he had imagined himself much nearer death than he was; and life continuing, "the clouds," as he expressed it, "returned after the rain." Still, as the end approached, darkness and gloom fled away, and calmness, and peace, and sometimes blessed anticipations, predominated. The day before he died he dismissed one of his children to public worship, with benedictions and prayers for all the congregations of Christ's church, and concluded, "Blessed be his glorious name for ever, and let the whole earth be filled with his glory. He is highly exalted above all blessing and praise." And the very day he died, he thus addressed an aged and infirm inmate of his family, "This is hard work: but let us *think* of heaven! let us *hope* for heaven! let us *pray* for heaven." And afterwards, on reviewing the forenoon, (for he seemed still strictly to call himself to account for his use of time), he said, "The morning for some hours passed very comfortably." And again, "This is something like godliness,"—meaning, as he at another time expressed it, that he had been able to "approach unto God."

But it was not only at these brighter seasons that the excellent state of his mind appeared: even when "joy and peace" were most wanting, all the other "fruits of the Spirit," produced in rich abundance, were visible in him to every eye but his own. This became the more apparent even by means of his deafness, which, while it almost cut him off from receiving communications from others, produced in him a habit of almost literally *thinking aloud*: and this brought to light such exercises of faith, of hope, of love, of fervent prayer, of deep humility, of meditation on the Scriptures, in which numerous passages were often brought together in the most striking and often beautiful combination, as could not otherwise have been traced, and as cannot be adequately represented to those who did not witness them.

But throughout his illness all his tempers and dispositions marked a soul ripe for heaven. His patience was most exemplary, though this was the grace which, almost more than any other he feared would fail. His *kindness* and affection to all who approached him were carried to the greatest height, and shewed themselves in a singularly minute attention to all their feelings, and whatever might be for their comfort, to a degree that was quite affecting; especially at a time when he was suffering so much himself, often in mind as well as body;—even in the darkest times, THOU ART RIGHTEOUS! FATHER, GLORIFY THY NAME! solemnly enunciated, was the sentence most frequently on his lips, and marked his profound *submission*. His *humility* and sense of utter unworthiness seemed now more deep than words could express. One of the prayers caught from his lips, in the manner above described, was in these words: "O God, do not abhor me, though I be indeed *abhorrible*, and abhor myself! Say not, Thou filthy soul, continue filthy still! but say rather, I will, be thou clean!" It need scarcely be said that Christ was now more precious in his eyes than ever, and his expressions of exclusive, undivided, and adoring adherence to him for salvation, if possible more strong. At the same time, he refused the appropriation to himself of those promises which belong only to true believers in Christ, except as it could be shewn that he bore the *character* commonly annexed to the promise, such as those that *fear* the Lord—that *love* God, *repent*, *believe*, and *obey*. When he could not trace this in himself, he would have recourse only to those which encourage even the chief of sinners to come to Christ, and assure them, that "him that cometh he will in nowise cast out."

In this connexion it may be remarked, that whatever dissatisfaction with himself he at any time expressed, he never intimated the least wavering as to the truths which he had spent his life in inculcating, or impeached his own sincerity and faithfulness in the discharge of his ministry.

It was delightful to see, as the close approached, all his fears disappearing

one after another, and in the end not one evil that he had apprehended coming upon him! He had dreaded delirium, in which he might say and do "desperate things:" but he suffered none, beyond an occasional tumult of thoughts in sleep, and a momentary confusion on awaking. He had dreaded the utter exhaustion of his patience: but it increased to the end. On the only point on which any approach to impatience had been discovered—his "desire to depart"—he had become almost perfectly resigned; and though he still inquired frequently if any "token for good," as he called the symptoms of dissolution, appeared, yet on receiving a negative answer, he only observed, "Then I must seek a fresh stock of patience."

His last fear respected the agony of death itself, the act of dying, and the severe struggle which he thought he had peculiar reason then to expect. But, blessed be God! death brought no agony, no struggle, not even a groan, or a sigh, or a discomposed feature to *him!* His breath (so to speak) gradually *ebbed* away, and that he *ceased to breath*, while his countenance assumed a most benign and placid aspect, was all the description that could be given of his departure.

Thus "slept in Jesus," in the 75th year of his age, and after the faithful discharge of his ministry during more than 45 years, this honoured servant of God, who by his numerous and valuable writings, "being dead, yet speaketh," and will, it may be hoped, continue to instruct and edify to distant generations.

A sentence which he uttered on an occasion when his assembled family joined with him in reviewing "all the way that the Lord had led them," may perhaps properly close this brief narrative:—"I cannot but feel, and consider myself as a man that has been peculiarly prospered of God; and I desire to acknowledge it with humble and devout gratitude. Yes, *goodness and mercy have followed me all the days of life.* Whatever my FEELINGS may at any time be—and my situation and infirmities, and perhaps also my turn of mind exposes me, at times, to considerable *gloom* and *depression*—yet THIS is MY deliberate *judgment.* Yea, and on the whole I can add with good confidence, not only they HAVE *followed*, but *goodness and mercy* SHALL *follow me all the days of my life; and I shall dwell in the house of the Lord for ever.*"

It may be gratifying to the public to be informed that Mr. Scott has left in MS. a memoir of his own life, down to the year 1812, which cannot fail to prove highly interesting to all who have esteemed his character, and profited by his instructions.

It may be satisfactory also to state, with respect to the stereotype edition of his Bible, which has been long in the course of execution, that the copy is fully prepared by the author as far as the third chapter of the Second Epistle to Timothy; and that besides this there exists a copy of the last published edition, corrected by him to the very end of Revelation: from which the remaining part will be completed, according to his own final directions, under the care of a gentleman, in concert with his (the author's) family, who has long been his literary assistant in the work, and in whose fidelity he placed entire confidence.

April 19, 1821.

ANSWERS TO CORRESPONDENTS.

D. R. N.; J. H.; W.; ΣΟΤΑ; B. WILLS; and A CONSTANT READER; are under consideration.

A LAYMAN will find his papers at our Publishers'.

We are sorry we cannot oblige all the authors and their friends who are anxious for reviews of their works.

We are much obliged to two correspondents for their remarks on the phrase "lawful impediment," in the Thirty-fifth Canon. They will find, however, from p. 235, of our present Number, that we had observed, and had taken the earliest opportunity of correcting, the inadvertence to which they allude. The correction was made previously to the receipt of either of their letters, but we are still thankful for their friendly suggestions.

We are not aware to what "three sentences" CATHOLICUS refers.

We are requested to state, that the Anniversary Meeting of the British and Foreign Bible Society will be held at Freemasons' Hall, on the 2d of May, at Eleven o'Clock. Ladies cannot be admitted.

THE

CHRISTIAN OBSERVER.

No. 233.] MAY, 1821. [No. 5. Vol. XX.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

THE intention of the present letter is to offer some observations on a sermon which I heard delivered during Lent, in a large parish church in London, by the Rector; and if any one should object to my animadverting on an *unpublished* production, I must be permitted to observe, that our laws take cognizance as well of words *spoken* as of words *written*; that delivery is in fact only another mode of publication, and a mode moreover which often carries the sentiment or opinion promulged into wider circulation than can be accomplished by any other means; that a spoken address possesses, over that which is printed, the immeasurable advantages of voice and action; and that, especially in the case of a sermon, it derives peculiar authority from the place in which it is uttered, from the character of the speaker, and from its exemption from all reply at the moment of delivery. In fact, if an unprinted sermon is not examined in some such way as that which is now proposed, it may inflict the most serious injuries on society without being amenable to any earthly tribunal. It has long occurred to me, that, considering the extent to which the public mind is subjected to the influence of the clergy, in forming their religious opinions and practice, it is of importance that they should be induced to exercise their privileges with somewhat more of watchfulness and delicacy than is always apparent.

After this preliminary vindication of the measure I have thought proper to adopt, I shall enter upon my task by stating, that I was lately present at a discourse which was delivered on "the Conversion of St. Paul," and that I listened with much satisfaction to a manly and luminous argument on the evidence supplied to the religion of Christ, by the "miraculous conversion" of the former persecutor of the church. I am disposed, sir, to value highly the importance of reasonings designed to strengthen the external foundations of the Christian faith. Infidelity is abroad—and it is doubtless a part of the office of the clergy to guard their flock from its incursions. Still, however, you will allow that they will discharge only a small part of their sacred function, should they devote their labours exclusively, or even chiefly, to the object of guarding or strengthening the external evidences of religion. It is of little value to discover the author of any particular medicine, unless the properties of the medicine and its use and value to ourselves be ascertained; and it is of comparatively small importance to learn that Christianity comes from God, unless the relation it has to ourselves and the obligations it lays upon us be clearly and forcibly developed. And this, sir, is one of the grounds on which I feel disposed to complain of the sermon in question. It was defective in practical and personal exhortation. It came home in no degree to our business and bosoms. It was not calculated to awaken the solemn consideration of our actual condition as candidates for eternity. Little or nothing was said in it which appear-

ed to me calculated to arrest the conscience of the audience, or to try the conformity of their principles, practice, and temper to the revealed will of God.

But the part of the sermon which it is my main object to notice, was a general *observation* which concluded the discourse, and which was to this effect, That the conversion of St. Paul did not supply the slightest warrant for the doctrine of conversion now so generally maintained;—that the advocates of this doctrine hold conversion to be necessarily *sudden*, and the work of *irresistible grace*;—and that such individuals must be considered in the bulk as either weak in head or corrupt in heart. After this sweeping statement, the preacher was content to let his large and mixed congregation depart without a single admonition as to the necessity of conversion being addressed to any of themselves. It is, in the first place, to some of the various topics comprehended in the above statement, and next to this omission, that I mean chiefly to draw the attention of your readers.

In the *first* place, then, I will consider the assertion that the conversion of St. Paul affords no warrant for the doctrine of conversion as now held by multitudes.—The preacher, I presume, could not mean this observation to extend to *conversion of every kind*, especially as our Lord has told us, that except we be converted, and become as little children, we shall in no wise enter the kingdom of heaven; and yet he made none of those distinctions which were obviously called for on a contrary supposition. It is indeed true, that a miraculous conversion in an age of miracles, lays no ground for the expectation of a *similar* conversion in an age when miracles have ceased. But surely every act of mercy and grace on the part of God, supplies a ground of expectation that he will in other instances exert his power and love for the benefit of his creatures, although not in the same way, yet in a way suited to the nature of his present dispensation towards a fallen world. In this view of the matter, therefore, the conversion of St. Paul *is* to be considered a ground of hope that God will still have mercy upon sinners, and will still, if we approach him in the name of the Saviour of sinners, "convert" us by the powerful influences of his Holy Spirit.

I come next to the position maintained or implied in every part of the passage to which I allude—that the generality of those who maintain or preach the doctrine of conversion in the present day, hold it to be in all instances "*sudden*," and the work of "*irresistible* grace."

As to the term "irresistible grace," was the preacher aware that the body of religionists by whom the doctrine of conversion is most strongly, and in the most unqualified terms insisted upon, I mean the Wesleyan Methodists, or followers of Mr. Wesley, are, as their founder was, systematically opposed to the doctrine of "*irresistible grace?*" Could he also have been aware that a very considerable proportion of that body of clergy of the Established Church who have been termed, either by their friends or enemies, "the Evangelical Clergy," adopt the Arminian view of the points in dispute between Arminians and Calvinists; and that, therefore, although advocates, as Scripture constrains them to be, for the necessity of conversion, a conversion too wrought by the power of the Holy Ghost, they are nevertheless irreconcileable enemies to the doctrine of "*irresistible* grace?" Nay, if he were to inquire into the subject, he would find that even a large proportion of those who avow themselves to be Calvinists, strongly object to the term "irresistible grace,"—and upon principle exclude it both from their books and their sermons. It is indeed a

somewhat singular fact, that although I have had many opportunities of listening to preachers of various sentiments in the Established Church, it has never but once been my misfortune to hear the term "irresistible grace" introduced into the pulpit—and that was in the very discourse on which I am now commenting.

I come next to the assertion, that the bulk of those who maintain the necessity of conversion, insist also upon the necessity of that conversion being "*sudden.*"—And here again I must take the liberty of stating, that no assertion can less correspond with the facts of a case. Indeed, if the statement was meant to apply to the body of clergy who most strongly maintain the necessity of such a change of heart and of life as is implied in the word Conversion, I believe the preacher might be confidently challenged to produce a single writer of any note among them who insists that this change must be "sudden." They maintain, indeed, as every scriptural theologian must, and as even Dr. Paley does in his sermons, the *possibility* of a sudden conversion;—but, in general, they greatly question its *probability*, and they strongly insist on the greater security and value of that change which is marked by thought and deliberation, by gradual and progressive sanctification, and by what may be termed maturation in principle and practice.

But let us for a moment consider this much-assailed doctrine of "*sudden* conversion."—And here I am prepared to admit that the theologian who ventures to assert the impossibility of true and *effectual conversion*, unless it be also *sudden*, is a flagrant offender against the sobriety of Scripture. Nor am I less ready to allow that among the early Methodist writers and preachers, whether Arminian or Calvinist—whether ranged, that is, under the standard of Wesley or Whitfield—much rashness and extravagance of language and sentiment occasionally prevailed on this subject. Whether the same rashness survives among the preachers of these societies at the present moment, I have less opportunity of judging. Abandoning, however, to their own defence all who themselves abandon the simplicity and sobriety of Scripture, I must still venture to contend, that there is a sense in which their statement, when duly qualified, is scripturally and philosophically true. "With the term instantaneous, (says an able and candid critic, when speaking on the subject of conversion,) we have no disposition to quarrel. A man must begin to believe at some time or other; and if the truths of Christianity are first impressed on his heart after he arrives at years of discretion, he may, beyond a doubt, remember in certain cases, the very day and hour in which he first received conversion. ..... The only danger is, lest by making that circumstance a *necessary* mark of conversion, which was, in fact, only an incidental accompaniment of it, we should presumptuously confine the grace of God to a single mode of operation*." Such too is also almost word for word the language of Dr. Paley in his posthumous sermons. And such appears to me to be the opinion of all those of the "Evangelical Clergy" whose works I have had an opportunity of reading. And will it be contended that this view of the subject is inaccurate? By *conversion* is meant, I conceive, a *change of mind, temper, and practice wrought in fallen man, by the ordinary influences of the Holy Spirit.* Now, in every change of mind there must be a moment of commencement. There must be a starting post, as it were, in the new race of life and opinion. Thus far, therefore, the change is necessarily sudden. But the completion of the change,—the

* Quarterly Review, Southey's Life of Wesley, No. 47.

renewal of the whole man,—the radical conversion of his principles, dispositions, and habits, is rarely indeed the work of any short period. I am not sure that it was so even in the case of St. Paul. It ordinarily grows with the growth of the individual, and strengthens with his strength; and is never, perhaps, in the highest sense of the word, accomplished, till he shakes off the incumbrances of the flesh, and is clothed with immortality.

Let it however be added, that instances have occurred in all ages of the church sufficient to establish the fact, that the great Agent by whom this all-important change is wrought, refuses to be limited to *one* mode of operation. The preacher, indeed, on whose sermon I have been animadverting, with a complete forgetfulness of the sacred history, ventured to affirm that the *only* instance in Scripture of sudden conversion was that of St. Paul. Many of his hearers as well as myself probably called to mind at the moment the case of the thief on the cross, of the jailor at Philippi, of the three thousand converted by one sermon of St. Peter, and of the five thousand converted by another. And, even in the present day, instances are by no means wanting where a change has been wrought so rapidly, and so completely, as to manifest the same Omnipotent Agency which produced such remarkable effects in the first ages of the church. Indeed, if I was not mistaken in conceiving the preacher to affirm that conversion was uniformly accomplished in the sacrament of baptism, *he* of all persons was the least entitled to deny the doctrine of *sudden conversions*. For if the work of conversion is completed at the time of the administration of that sacred rite, no change can surely better deserve the title of "instantaneous."

But I have yet to state what to me appeared a still greater defect in the sermon than even the assertions to which I have already adverted. For what can be a more serious evil than that, when hundreds of people of rank and influence are assembled in the house of God—a considerable portion of whom, it is to be feared, are living in habits of worldly dissipation, and satisfying themselves with a merely nominal Christianity—the preacher should suffer this large body of individuals to depart without a single intimation that any one of them stands in need of the converting influences of the Holy Spirit? The tendency of the whole of that passage in the sermon to which I have alluded, was, in my judgment, to expunge the doctrine of conversion, under every form and modification, from the creed of the auditory. So that if the exhaustion of perpetual self-indulgence, and that extinction of vigour which is the morning inheritance of the high and the gay after a night of riot and luxury and dissipation, left some the power to follow the argument at all, they might pass to the judgment-seat of God ignorant of a truth on which their everlasting salvation hinges, and which the minister of the Gospel is delegated by the church, and by the God of that church, to convey to their unawakened or unrenewed hearts.—What can be a sufficient apology for such defect?

It will surely not be contended that the Scriptures do not insist upon the necessity of this radical change of mind, temper, and practice, when Jesus Christ says to his disciples "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven." Neither will it be maintained that either our church or those of her eminent divines who are the least suspected of fanaticism hold a more doubtful language on this point.

What can be more decisive than the *language of our church*, when speaking of the change essential for every true servant of God? It is "utterly to detest and abhor

sin." It is "a returning again of the whole man to God, from whom we be fallen away by sin." It is "a renewing our former wicked life, and a full conversion to God in a new life." "For they (she adds) that do truly repent, must be clean altered and changed: *they must become new creatures**."

Let us next consider the language of one or two divines, whose authority will scarcely be questioned. "In the mean time," says Bishop Taylor, "let us have but mean opinions of ourselves; let us watch every thing of ourselves as of suspected persons, and magnify the grace of God, and be humbled for our stock and spring of follies; and let us look up to Him who is the fountain of grace and spiritual strength....and pray that God would give us what we ask, and what we ask not; for we want more helps than we understand; and we are nearer to evil than we perceive; and we bear sin and death about us, and are in love with it; and nothing comes from us but false principles and silly propositions and weak discourses, and startings from our holy purposes, and care of our bodies—these are the employment of our lives. But if we design to live happily in a better place, it must be otherwise with us; we must become new creatures, and have another definition, and have new strengths, which we can only derive from God, whose grace is sufficient for us, and strong enough to prevail over all our follies and infirmities." Again; "We must have a new nature put into us, which must be the principle of new counsels, and better purposes, of holy actions and great devotion; and this nature is derived from God, and is a grace and a favour of Heaven." Once more: "It is excellent to hear a man discourse the hidden things of nature, and unriddle the perplexities of human notices and mistakes...But all this is nothing to the excellencies of a new birth: to see the old man carried forth to funeral with the solemn tears of repentance, and buried in the grave of Jesus; and in his place a new creation to arise, a new heart, and a new understanding, and new affections, and excellent appetites; for nothing less than this can cure all the old distempers*."

The only additional divine for whom I will supplicate a hearing, is Dr. Paley. After speaking of the necessity of preaching the doctrine of conversion to the unbeliever, he adds, "The persons in our congregations to whom (in addition to other classes) we must preach conversion *plainly* and *directly*, are those who, with the name of Christians, have passed their time without any internal religion whatever, &c. &c. At this day we have not Jews and Gentiles to preach to, but these are as really in an unconverted state as any Jew or Gentile could be in our Saviour's time. ... No one in the situation above described can be saved without undergoing conversion, and he must necessarily both be sensible of it at the time, and remember it ever afterwards. It is too momentous an event ever to be forgotten."

Without needlessly multiplying testimonies to the same effect, I may now venture to ask, whether the Scriptures, the church, and many of that class of divines to whom the crimes of enthusiasm or Calvinism were never imputed, do not insist, not merely upon the general necessity of conversion, but upon its absolute necessity to many who are nominal believers in the Gospel, and professing members of a Christian church?—Such individuals do not indeed need conversion to a new *profession* of Christianity, but they need to have the shadow transformed into a substance—nominal belief into real belief—an hereditary profession into actual practice

* Homilies of the Church of England.

* Bishop Jeremy Taylor: Sermon on the Flesh and the Spirit.

and experience. And as such conversion is promised in the diligent use of the means of grace, and is ordinarily bestowed only in that channel, there alone must they be sought for and expected.

And here, sir, as it is not my object to enter upon any extended discussion of the doctrine of conversion, I will bring these observations to a close. Allow me, however, to say, that I regard the minister of religion as the "ambassador of God," and as such am prepared to render him every respect due to his high and holy office. But if he either corrupt or curtail the intelligence from Heaven, of which he is the messenger; if he do not speak the language of the great King, whose credentials he bears; if he be fond of converting the temple of the Prince of Peace into an arena for theological disputation; if he untruly or uncharitably assail the character or orthodoxy of his brother ambassadors; if he neglect any part of the high interests which he is commissioned expressly to promote;—then it appears to me the duty even of the humblest individual in the spirit of meekness and love to point out the offence, and to prevent as far as he can its evil consequences.

To the preacher whose sermon has called forth these remarks, I by no means intend to impute all the faults thus enumerated, or any of them in their highest degree. But it may not perhaps be altogether unprofitable to himself, should this paper fall in his way, to try the sermon which has occasioned it, and some others, both printed and unprinted, by the wholesome test which this enumeration supplies. And at the same time will he allow me to remind him, that life is too short for controversy. We must all feel much within us, and see much without us, to establish the solemn truth, that preachers and their hearers are rapidly passing to the tribunal of God. At that moment I need not say that it will be no gratification to remember that we have built our own reputation for orthodoxy upon the ruin of others; or that, either as preachers or as men, we have kept from those submitted to our influence any part of "the whole counsel of God." On the contrary, it will be the joy of the instructor and guardian of others, that it has been his earnest endeavour, under God, to rouse the sensual or the careless from the sleep of intemperance, or the day-dreams of folly and worldliness; that he has taught them to ask for conversion at the hands of a compassionate God; that he has led them from the territory of false peace or self-justification, to the cross of the Saviour of sinners, there to plead for pardon in "the only Name given under heaven whereby we can be saved."

I am, &c.

AUDITOR.

To the Editor of the Christian Observer.

I HAVE perused with much sympathy the account given in your last Number of that eminent servant of Christ, the late venerable Mr. Scott. His general opinions on most theological subjects are well known to the public through the medium of his various writings, and especially his valuable commentary. I have however thought that it would not be uninteresting to your readers, and especially to the younger members of the sacred profession, to learn the views which occupied his mind at an advanced period of his life, relative to the arduous duties and responsibility of the ministerial office. For this purpose I transcribe the following sketch of a sermon delivered by him before a society of clerical friends in the church of Aston Sandford, on Thursday evening, June 25, 1818, as taken down in short-hand by a friend who was present on the occasion.

The circumstance of its not hav-

ing been a written composition, and of this being only a short-hand sketch, will account for occasional abruptness, and want of literary polish; but such defects will be readily forgiven by all who know how to value the scriptural accuracy of its doctrines; the earnest boldness of its appeals; the appropriateness and fecundity of its biblical citations and references; and the rich vein of piety, humility, and true Christian eloquence which runs throughout it. I am very sure that I risk nothing of the reputation so justly acquired by Mr. Scott's excellent writings, in exhibiting this specimen of one of his discourses in his seventy-first year, spoken without any view to publication, and indeed without any knowledge that the words uttered at the moment were to be fixed in the substantial form of a written document. Oh that all who minister in the church of Christ, were more deeply impressed with the solemn considerations so forcibly stated in the following discourse!

AMICUS.

2 Cor. ii. 16. "*Who is sufficient for these things?*"

My brethren, I feel my text, and I fear I may have done wrong in attempting to address you to-night; but I pray God to help me, and I beg of you to pray for me.

The Apostle speaks, in the verses connected with my text, of "a triumph in Christ," and a "savour of the knowledge of Christ being made manifest in every place." "For we are a sweet savour unto Christ (he adds) in them that are saved, and in them that perish; to the one we are the savour of life unto life, and to the other the savour of death unto death." He then exclaims, in the words immediately before us, "Who is sufficient for these things?" and proceeds to say, "For we are not as many, which corrupt the word of God, but as of sincerity, but as of God, speak we in Christ." Even in the Apostles' days, we see that there were many false teachers who acted like dishonest vintners, who debase their wine with some unwholesome mixture. They dilute it, and deprive it of its real strength, and then to keep up its appearance and spirit, add some poisonous ingredients. The liquor still looks like wine, and tastes somewhat like it, and the fraud is not easy to be detected; but instead of being a medicine, it is in fact a destructive poison. Thus false teachers act with the Gospel. They preach many truths, but they covertly either leave out some essential part of Christianity, or put in some material error of their own. Men not established in the faith do not understand the difference; they know some of the doctrine is good, they take the whole of it to be consistent with the Gospel, and they follow it without suspicion to their own ruin.

"Who, then, is sufficient for these things?" This is our subject; but I shall also take some notice of the beginning of the following chapter, "We are not sufficient of ourselves, to think any thing as of ourselves, but our sufficiency is of God." Let us then consider,

I. "These things."

II. Who we are that are employed about them.

III. The effect these reflections should have, not to *dismay* us, but to humble us, and to teach us that "our sufficiency is of God."

IV. I shall conclude with some practical addresses to different classes of hearers.

I. Let us consider "these things;" that is the preaching of the uncorrupted word of God—the discharge of the duties of that ministry which is a savour of life unto life, or of death unto death.

To this end consider, (1st,) What the holy Scriptures speak *of* ministers; (2d,) What they say *to* them.

(1st,) We are to be accounted ministers of Christ, and *stewards* of the mysteries of God.—A minister is a steward of the unsearch-

able riches of Christ; a steward, not of some great personage on earth, as we read of the steward of Joseph's house, and of Eliezer the steward of Abraham's, but the steward of Christ himself; a steward, not as to some subordinate duties in the house, but as to the highest parts of the office—of the mysteries of God—of the peculiar and distinguishing doctrines of Christ Jesus.

We are *Watchmen*. "Son of man, I have set thee as a watchman, to the house of Israel; give them warning from me." Who then is sufficient for these things? Men wish us to speak smooth things to them, and they complain of our roughness and zeal; but no one thinks gentleness and soothing behaviour the characteristic excellence of a watchman, who is to sound the alarm, to be always on his guard, to awaken those who are asleep in the midst of danger; and who, if he do not do all this, is accountable for all the consequences. "If thou give not warning, the wicked man shall die in his iniquity, but his blood will I require at the watchman's hand."

We are *Ambassadors*, not from some earthly prince, but from the great God of heaven. Some object to this word being used of ministers in the present day, and would confine it to the Apostles. Well, let them call us envoys, messengers, servants, or any lower name; it is the same thing; the honour arises not from the person who is sent, or the name he bears, but from the majesty of the King of kings who sends him.

We are *Fellow-workers with God*, his humble instruments and co-operators in the great work of salvation, whilst the wicked are fellow-workers with the devil in promoting the destruction of souls.

We are also *Workmen* generally; and it is our duty to be approved of God as such, as workmen that need not to be ashamed, rightly dividing the word of truth.

We are to be *wise master-builders*, who lay the true foundation of all doctrine, Jesus Christ and him crucified; and who build on it gold, silver, precious stones.

But, (2d,) What does the Scripture say to these ministers? Thrice did our Lord say to Peter, Simon, son of Jonas, lovest thou me? and thrice enjoined on him, as the greatest proof of that love, "Feed my sheep, feed my lambs." The love of Christ is to be our supreme motive in our ministry, so that we may take delight in feeding his flock.

The same Apostle who received this command, speaks thus, chap. v. of his First Epistle, "The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory which fadeth not away." This address I have endeavoured to make my rule throughout my ministry. Especially consider the words—"not for filthy lucre, but of a ready mind."—Lucre is always joined in the New Testament with the epithet *filthy*, and is always used of ministers, pointing out one principal snare to which they would be exposed.

Again, St. Paul said to the elders of Ephesus, "Take heed unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers"—that is bishops,—for it is agreed, I believe, that the word was used at first both of bishops and elders—"to feed the flock purchased with his own blood—for grievous wolves would enter in, not sparing the flock; and of their own selves would men arise

speaking perverse things, to draw away disciples after them."

But I must forbear. I will only quote two or three passages more from the Epistles of St. Paul to Timothy and Titus.—"Let no man despise thy youth; but be thou an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee..... Meditate upon these things, give thyself wholly to them, that thy profiting may appear unto all. Take heed unto thyself, and unto the doctrine: continue in them, for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. iv. 12—16.

Again, 1 Tim. vi. 11. "But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness."

Lastly, Titus ii. 7. "In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you."

My brethren, I would magnify mine office, though I would abase myself. The work of the ministry appears to me so great, that nothing else comparatively seems worth doing. Christ would not lead an army, nor divide an inheritance, nor be made a king, nor sit in the great council of the nation; but he would preach the Gospel to the poor.

This Gospel tends immediately to promote all that is good and praiseworthy among men. It not only teaches men to save their souls, but it makes them good subjects, obedient servants, faithful friends, upright tradesmen, just and equal masters. It does more to *bind men to each other by the strongest bonds of moral obligation, and thus to preserve good* order in civil society, than parliaments, and laws, and magistrates, and prisons. A gentleman of large landed property lately declared, that on one of his estates the people were quiet, and sober, and industrious, and were never disposed to injure his property; whilst on another they were turbulent and profligate, and idle and injurious. And he publicly confessed that the difference arose from the one people having the instruction of faithful, pious ministers, and the other not. If pure Christianity were universally known and obeyed, the whole face of human society would be changed.

But, "who is sufficient for these things?" for preaching a doctrine so pure, for living a life so holy, for answering the demands which the passages I have quoted clearly make on them? Especially when we consider further, that all this is to be done by them in a wicked and corrupt world. When men in general are engaged in a great and arduous work, they commonly are supported by the honour and praise of men. Fame is their stimulus and reward. But we have often to preach the Gospel under hardship, ill-usage, and misrepresentation. We have to go through evil report and through good report. We have to bear the calumny and unkindness of men, for declaring the very truths which our Articles require us to preach, and which we have solemnly promised to preach. And in return, we are to arm ourselves with meekness, patience, prudence, and fortitude. To persevere in faithfully preaching the Gospel, requires more courage and boldness than to be a hero, and as much meekness and willingness to endure suffering as a martyr.

But I must not dwell longer on these points, I come,

II. To consider who we are who are employed about "these things." Whom does God commission to preach the Gospel?

Not angels;—though we might

have thought that this office would best have become them, but us men. Angels could not have spoken in the same manner as sinners who had tasted the bitterness of sin, and the sweetness of mercy. We, my brethren, whom God condescends to use, are of the same nature as yourselves, born in sin, children and vessels of wrath in ourselves; vessels of mercy by the alone grace of God. We were enemies and alienated in our minds by wicked works; but God hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, and sent us to say to our fellow-sinners, "Be *ye* also reconciled to God." We are men of like passions with you; not men of like passions in the sense of being men under the influence of sinful affections like the worst of mankind, but men of the same fallen nature with you; the same evil propensities, the same appetites, the same sin dwelling in them, the same dislike of shame, hardship, reproach, and pain as others; men just like others, except as the grace of God has made them to differ, and as they possess qualifications for their peculiar work.

But many of us have not been like Samuel, John the Baptist, and Timothy, who served God from their earliest infancy, and entered on their ministry with all the advantages of long habits of piety, and with a previous stock of knowledge, and who had happily been preserved from sinful habits and connexions. Many of us have entered the ministry with corrupt and worldly motives, and have afterwards been awakened to a sense of our duties. Or, if we have begun our ministry in some measure aright, yet we have to look back with shame on our youth wasted in folly and sin; and thus, though we have to adore that grace of God which first converted and pardoned us, and then condescended to send us out for the conversion and salvation of others; yet we have to lament opportunity and time lost beyond recovery, and mischief done to ourselves and others.

The reason why we have this treasure of the Gospel in earthen vessels is, that the excellency of the power may be of God, and not of man; and this excellency often appears most clearly when the frailty and weakness of the instrument are most apparent, perhaps even when the vessel itself is broken to pieces. "Not many wise, not many mighty, not many noble are called." There are a few ministers in every age who are men of considerable talents and learning, and some have natural powers of persuasion and eloquence; but in general ministers are men of an ordinary stamp, and not remarkable for genius, learning, or accomplishments. I doubt much whether St. Paul had the extraordinary genius which it is the fashion to ascribe to him. He was undoubtedly a man of sound understanding, a conclusive reasoner; and capable of delivering his message in a commanding and most impressive manner. The force of his language is also at times surprising. But he does not appear to me to have been a man of brilliant genius and first-rate talents. He tells us himself that he was rude in speech. This plainness of speech arose, no doubt, in part from his determining to know nothing but Jesus Christ and him crucified; but I confess I see nothing in his natural endowments beyond what was solid and manly. I find something like the energy of Demosthenes in his writings, but little of the splendid genius of some other writers.

In this indeed I may be wrong; but it is quite certain that the ministers of God in general are not men of very great learning or attainments, as to worldly matters. God never indeed sent a man on a message who was naturally incompetent to the delivery of it, and all means of study and improvement are to be diligently used; but our

trust is not in the flesh; we claim no human ability or skill, but are content to be poor and lowly.

If there are two ministers; the one brilliant and admired,—the other of inferior parts, but fervent devotion; the more pious man will on the whole be decidedly the most useful—and for this plain reason, that the excellency of the power is of God, and not of men.

Still, if we united all the wisdom of Solomon, with all the meekness of Moses, and all the courage and zeal of St. Paul; if we possessed besides all the talents and learning and powers of persuasion—and, what is more, all the holiness and love to the Saviour of all the saints in every age; we might even yet well exclaim, "Who is sufficient for these things?"

I come now to shew,

III. The effect which these considerations should have, not to dismay us, but to humble us, and to teach us that our sufficiency is of God.

What we have been stating should not lead to despondency or distress, but should quicken us from our sloth and self-dependence, and shew us where our sufficiency must be, and excite us to diligence and prayer. You cannot derive your sufficiency from universities and schools of learning; nor, on the other hand, from an untaught genius which despises them. It is not the learning, nor the want of learning, which is dangerous in itself. It is the pride of learning, and the pride of talent which form the disqualification—not the learning, but the pride of it; and accordingly those who have superior abilities and attainments have generally need of greater trials, sufferings, thorns in the flesh, messengers of Satan to buffet them, lest they should be exalted above measure. They are thus kept under by severe discipline.

Ministers are officers and soldiers of Christ: they lead on the army, and therefore are peculiarly the object of Satan's enmity and opposition. And God permits this state of temptation and difficulty, in order to humble us and prove us, and also to teach us to speak a word in season to him that is weary.

"Our sufficiency is of God." We must become as little children; we must "be fools, that we may be wise;" we must sit down and learn at the feet of Christ, if we would teach others. A minister must be a learner himself as well as a teacher. He who is always spending and never collecting, will soon be a bankrupt. The more a minister teaches, the more he must learn of his Master; and this not only for a few years, but he must be a scholar in Christ's school all his life: he must be in the posture of one who says, "Lord, I have no wisdom, I have no strength, I have no power in myself: supply me with all I need out of thy fulness!"

A beautiful passage in one of our collects expresses exactly what I mean: "Without whom nothing is strong, nothing is holy." The unsearchable riches of Christ are our only resource. We want no other supply. We go not to schools of learning or philosophy. We want no new revelation, we trust to no wild and enthusiastic spirit. We apply humbly to God alone, believing that he will supply all our need out of his riches in glory by Christ Jesus.

"Sufficient"—but for what? To be apostles and evangelists? No.—We claim no miraculous powers nor extraordinary commission. We are ordinary, humble ministers of God's word. We pray to be sufficient for the quiet and retired duties of our country parishes, where most of us are placed. God gives each minister a sufficiency for the post to which he has called him. A man may be equal to a village church, and not to one in a populous town. Many ministers have erred woefully by forgetting this. They were humble, and useful, and sufficient

for their work in a retired situation; but the devil tempted them to discontent: they began to think they were buried alive, were lost, were in a situation below their talents: they left their situation, and went up to London. God had not given them talents and grace for the new part to which he had not called them: they lost their usefulness, and dwindled into insignificance. Discontent is a bad guide. Ministers should wait till they are first invited by others, and encouraged by the calmer judgment of their older friends, and not take hasty steps themselves.

We must simply aim at the glory of God, and continue labouring in our proper station, if we would hope that his grace will be sufficient for us. God will teach and support us day by day, week by week, and month by month. He will carry us on and support us through all, and will accept us in our work. The minister's motto should be, "I seek not *your's*, but you."

I have now, IV. To conclude with some practical addresses to the different classes of my hearers.

I shall first address the congregation generally, and then my reverend brethren in the ministry.

1. I speak to my congregation. I shall not flatter you, my brethren, by telling you that I think you are all in the way to heaven. I do not think that half of you are in the way to it. Many will come and hear sermons who have only a form of knowledge and of truth in the law, just as others have only a form of godliness. Remember then, in proportion as your ministers are humble and diligent and faithful, your doom will be more dreadful if you perish. As to myself, I have done what I could; I have preached to you the plain truths of the Gospel; and though I cannot say such striking things, and speak in the way as some others do, yet I have not shunned to declare to you all the counsel of God. Remember then, if we are not a savour of life unto life, we shall be a savour of death unto death. If you die in your sins, and hear at last those awful words, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," I shall say and testify before God, that it is not my fault, for that I warned and exhorted and entreated every one of you, as a father doth his children: the fault is entirely your own, and your judgment will be just.

But I would rather speak to those of you who have obeyed the Gospel. I would speak to you of the duties which you owe your ministers. I do not mean as to temporal things. On some occasions, it might be proper to dwell on the support which a people owe to their minister. But I have never sought much of these things. Nor would I dwell on the kindness and civility which you should shew us. We thank you for this; but this is not enough: we want far more than this. We want you to feel the immense difficulty of the work in which we are engaged, and to consider how much we need on your part *meekness*, *patience*, and *forbearance*. Do not think we are angels, do not expect us to be faultless. Do not suppose, if you see faults in us, that our ministry is to be blamed and neglected. But bear with us.

We want your *prayers*. Those who are most ready to find fault with their ministers, are generally the last to pray for them. How can you expect them to come to you in the fulness of the blessing of the Gospel of peace, if you do not labour constantly in prayer for them?

We need your *help* with your children, neighbours, and the poor. You must do much; a minister cannot do every thing. Where much is to be done, if all is left to the minister, much will be left undone.

We want your *example* to confirm what we preach; that whilst

we explain what Christianity is, you may exhibit what it is, in your spirit and conduct. Ye should be our epistles, known and read of all men.

2. My brethren in the ministry, I turn to you. I know I cannot say to you absolutely, as St. Paul did, "I shall see your face again no more;" but I think it most probable I never shall. I may see the face of some of you individually; but I shall never meet you as a society again. I have no right to speak to you. I need to be exhorted myself. But I must express the joy I feel in once more addressing you. I bless God I have lived to see this day; and I pray Him to strengthen me this once in speaking to you. I ought not perhaps to speak of myself; but as an old man I may be allowed to say, that it has always been my earnest desire to encourage and strengthen my younger brethren by every means in my power. I rejoice that the number of those who preach Christ crucified, and live to his glory, is so greatly increased. My prayer is, that while *I* decrease, *they* may increase in number, wisdom, courage, meekness, disinterestedness, heavenly-mindedness, and zeal, a thousand fold, they and their children.

I would wish to encourage you now this last time. I would I could say more in the spirit of the Apostle, "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of glory which the Lord, the righteous Judge, shall give me in that day." On looking back, I view my past life very differently from what I did some years ago. I have not been zealous enough, nor diligent enough. I have not lived as I could wish, as I ought, to the glory of him who loved me and gave himself for me.

Beware, O beware, my brethren, of blotting your ministry, and dishonouring it by your inconsistent spirit or conduct. A holy life is the minister's strength. And if you lost your time in early life, before you knew the grace of God, redeem it now by walking circumspectly, because the days are evil. Alas! in my own case, though I have been now serving God so long, yet I served sin almost as long before I began.

It is above forty years since God of his mercy brought down my stubborn heart to true repentance. The first sermon I preached afterwards was from Gal. iii. 22. "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." This very discourse was the means of bringing some of my people to feel their danger, and to come to me saying, "What shall I do to be saved?" when I hardly knew how to answer the question. Begin, my brethren, and continue in the same way. Shew the people that they are concluded under sin. Tell them plainly of their lost condition. Till they feel this, nothing is done. Then exhibit to them, the promise "by faith of Jesus Christ." This will heal the broken heart.

In this great doctrine, together with the practical consequences of it, I have persevered ever since; and, as I come nearer death, I am more and more convinced of its truth and importance. I have been tossed about during my life. I have been engaged in controversy. I have been misrepresented. Sometimes I have been called a Calvinist, and sometimes an Arminian; but I thank God I have never varied in my great views of Divine truth since I first published my sentiments on the subject above forty years ago; and now I would bear my public testimony once more, that "this is the true grace of God by which you stand."

Brethren, pray for me. Do not pray for me, as if my life was to be continued, nor as if I were a minister of any attainments and consequence in the church; but pray for me as a poor, weak, frail

sinner, who has not yet done with temptation and conflict, and who finds it difficult to be patient in tribulation, and cheerful under long continued weakness and suffering. I need much the prayers of all my friends; but most of all I need the supporting grace of God, that I may be carried through all my remaining trials, and may at length finish my course with joy. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified."

To the Editor of the Christian Observer.

YOUR readers have been often called upon to admire the strenuous and successful efforts of the excellent Leander Van Ess, in circulating the holy Scriptures among his Roman Catholic brethren on the continent: but they may not be generally aware that he some time since published a valuable work in German, on "The Necessity and Utility of Reading the Sacred Scriptures;" which work has been recently translated into French, and printed at Brussels, and I hope extensively circulated on the continent. A very important part of M. Van Ess's publication, is the vast body of evidence which he has collected from the writings of the Fathers relative to the duty of an unrestricted circulation and perusal of the sacred Scriptures: a few extracts from which I shall take the liberty of laying before your readers, after first adverting to a highly liberal review of the translation, in a late Number of a respectable French periodical publication, the "Chronique Religieuse," (tome VI. ii. cahier, p. 124) The sentiments in the review derive greater weight from the circumstance of the article having been written, as I have reason to believe, by a zealous French Catholic Bishop, who, like M. Van Ess, has exhibited a striking exception to the unscriptural prejudices which have induced so many of the members of the Church of Rome to restrict the circulation of the Bible among the laity. The reviewer begins with lamenting it as "a scandal which cannot be too much deplored, that a multitude of preachers, bishops, and instructors, have dared to maintain, contrary to the doctrine of the holy fathers, of the Apostles, and of Jesus Christ himself, that private Christians are not permitted to read the sacred writings;" and exclaims with just surprize and indignation, "Are not the holy Scriptures then the same that they were in the brighter days of Christianity? Has the character of the human understanding, or the human heart changed in subsequent ages; or have we discovered for the prevention or cure of the maladies of the soul, a remedy the very contrary to that which our Divine Guide has prescribed in these words: Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me*?" The review speaks in the highest terms of the work of M. Van Ess, as demonstrating beyond the possibility of doubt, that from the period of the ascension of Jesus Christ to the present time, the universal church has never ceased to enforce the command contained in the text just mentioned. The reviewer also refutes several of the objections commonly urged by members of the communion of Rome, against the promiscuous perusal of the Scriptures. "It is alleged," he remarks, "that the people have instructors and preachers; but St. Jerome answers that objection: teachers and preachers are charged by God himself to explain the Scriptures; but it does not therefore by any means follow, that the people ought not to read them: indeed, rather the

* The French translation of this text is more forcible than our own. "Lisez avec soins les écritures; vous *croyez avec raison*, y trouver la vie éternelle; elles rendent temoignage de moi."

contrary; for of what use is the explication of a book which the hearer has never read?" "It is objected, secondly," continues the reviewer, "that the holy Scriptures have occasioned heresies: but this objection likewise is already refuted by Chrysostom, who remarks that it is the want of reading the Bible, and ignorance of its contents, that is the source of heretical opinions." The third objection, that the labouring poor are too much engaged to find time to read the Scriptures, is very properly set aside by the remark, that the most busy have some leisure moments; and that even were the fact otherwise, this inability on the part of the poor would be no warrant for a prohibition of the Scriptures on the part of their superiors. "For what purpose," it is added, "were Sundays and holidays appointed; and how can they be better employed than in reading the Bible?" Several other objections are replied to in a similar manner; and though neither the objections nor the answers may at first sight appear of much consequence to Protestant readers, accustomed from their childhood to admit as an undeniable proposition, the truth for which the reviewer contends, yet it is highly encouraging to witness the progress of this great Protestant maxim among the members of a communion in which it has met with such frequent and pertinacious opposition.

I proceed to present your readers with a few brief specimens of M. Van Ess's authorities, which for convenience, I shall give as they appear in the French translation.

First Century.

Clement. "Read diligently the sacred Scriptures, the true oracles of the Holy Spirit." *Epist.* i. *c.* 45.

Ignatius. "Parents, bring up your children in the nurture and admonition of the Lord; teach them the holy Scriptures." *Epist. ad Phil. c.* 3.

Second Century.

Polycarp. "I am persuaded that you are versed in the reading of the holy Scriptures." *Orat. ad Græc. c.* 5.

Justin (Martyr.) "It is true that those who read the prophets are condemned to death, to deter persons from perusing them, for fear they should come to the knowledge of the truth: but the scheme has not succeeded; for not only we read these books ourselves, but we offer them as you see for you to read them also." *Epist. ad Diog.*

Clement. "The Scriptures render men holy and heavenly. Think of this you who are near and you who are afar off; for the word of God is restricted to no class of persons: this light is common to all." *Admonit. ad Gent.*

"As the sea is open to all; some swim in it; others use it for commerce; others fish in it; and as the earth is common to all, *&c.* so by the reading of the holy Scriptures one strengthens himself in the faith, another improves his morals, a third relinquishes superstition by the deeper knowledge of the holy Scriptures." *Apud. Damase. Lib.* ii. *Paral. c.* 49.

Third Century.

Tertullian. "Read the word of God; the holy Scriptures which we do not conceal, and which impose upon us so many duties towards those who are *not* Christians." *Apol. c.* 31.

Eusebius. "Origen while quite a child was already well versed in the holy Scriptures; for his father Leonidas taught them to him, and gave him a portion of them every day to learn and recite, which the child did with so good a will, and so much pleasure, that soon he did not think it enough simply to repeat the words of the Bible, but he went further, and wished to penetrate more deeply into their meaning." *Hist. Eccles. lib.* vi. *c.* 2.

Origen. "We wish that you would use serious efforts, not only

to understand the word of God at church, but also to read it at home, and that you would occupy yourself in the law of the Lord; for Jesus Christ is there also, and he is every where nigh unto those that seek him." *Orig. in Lev. c. 16. Hom. 9.*

Cyprian. "May the remembrance of the Lord be in your hearts, and the holy Bible in your hands." *Serm. de zel. &c.*

Pamphilus. "When Pamphilus," says *Jerome*, "saw any indigent persons he gave them largely according to his ability; and he not only lent them Bibles to read, but eagerly made presents of them both to men and women."

Fourth Century.

Arnobius. "To wish to suppress the Scriptures, or the reading of them, arises from a fear of the testimony of the truth." *Adversus Gent. lib. 3.*

Athanasius. "How dangerous is the counsel of those who prohibit reading and meditating upon the sublime oracles of the heavenly King!"

Ephremius. "Remember to peruse the Scriptures diligently. If you do not know how to read, have recourse to some other person, that you may hear them with profit." *Serm. 6.*

Gregory Nazianzen. "I shall be one of the first to appreciate the wisdom of those who occupy themselves diligently with the study of the holy Scriptures, or who at least shew a decided desire for this employment. God forbid that I should in any way hinder this zeal!" *Orat. 7.*

Jerome. "One thing, oh soul devoted to God! one thing ought to be recommended to you before all; I cannot impress it enough upon you; it is to occupy yourself zealously in reading the Bible." *Epist. ad Demet.*

Chrysostom. "The officer of the Queen of Ethiopia did not neglect to read the holy Scriptures: he had before him the prophet, and read very attentively: and though he did not understand the contents of the book, he did all in his power; he applied himself to it with zeal, and appetite, and attention."

The necessary limits of this paper prevent farther extracts. M. Van Ess, however, continues his authorities down to the present century, and with such effect, that the above-mentioned reviewers exclaim: "Surely if those who oppose this truth will but read these testimonies, they must blush for their error; an error as gross as it is mournful for a part of the Catholic communion.....At the sight of such a vast chain of authorities which wholly overset their anti-religious system, they will feel a salutary shame; they will abandon an opinion suggested by mere human considerations.....and will at length acknowledge, *that in order for the word of God to produce good fruit, it is not necessary that it should pass through their lips.*"

I would not identify all the opposers of the Bible Society in Great Britain, with its blind and virulent calumniators in the Church of Rome; yet I cannot but remark how closely the arguments of the several classes of objectors border upon each other, and how completely most of them are opposed to the spirit of the foregoing extracts from the fathers. Let the reader take the following specimen.

The notorious Mr. Cobbett, about the year 1807 or 8, wrote thus:—"Reading the Scriptures, if universal, can lead to nothing but schism, which at present is prevented only by the want of what is called study in reading them. Is it possible for those who can hardly read words, to derive real benefit from the perusal of such a book? No: it is from the expositions and applications of the contents of the Bible given by learned men, or by others who use their expositions,

and applications, that the people in general are to profit."

Pope Pius VII. in his Polish Bull, quoted the Rules of the Index as follows:—"For it is evident from experience, that from the holy Scriptures which are published in the vulgar tongue, more injury than good has arisen, through the temerity of men." And he adds, "It is therefore necessary to adhere to the salutary decree of the Congregation of the Index, that no version of the Bible in the vulgar tongue be permitted, except such as are approved by the Apostolic See, *or published with annotations, extracted from the writings of the holy fathers of the church.*"

I might add many passages which appear to me very similar in their spirit, from writers whom I should be far from wishing to name invidiously or offensively, in connexion with those last quoted. For instance, the Bishop of Carlisle, in a late Charge, observed; "The first thing which appeared unintelligible to the friends of the Establishment was, how the lower orders of the people, by merely possessing a Bible, could gain any understanding of the true scriptural meaning of various parts of the holy Scriptures, without having at the same time some guide, or help, by which they might obtain that knowledge which they sought." And afterwards—"The fear is, that the Scripture will not be better understood, by the distribution of Bibles without note or comment; but, on the contrary, that encouragement may be given to wrest it to wrong ideas, perplexing doubts, and hurtful purposes."

The answer to these objectors is obvious. Cobbett must have known that "those who can *hardly read words*," can "derive real benefit" from no description of book whatever, except a horn-book; nor even from that, until they can attain to "the perusal of" it. Expositions and applications, however learned, or however plain, will be equally useless to "those who can hardly read words."

The Bishop of Carlisle must have been equally well aware that it is not the "*merely possessing*" any book, whether "Bible, Guide, or Help," which will enable either "the lower" or higher "orders of the people" to "gain any understanding" of any part of its contents. There is, moreover, a sophism in the terms "*various parts* of the holy Scriptures;" because though "various parts" may be too obscure even for the most ingenious commentator to elucidate, the general tenor of the word of God is so plain that he who runs may read it.

But all exclaim, as with one voice, "reading the Scriptures can lead to nothing but schism,"—"more injury than good has arisen" therefrom, and—"encouragement may be given to wrest it to wrong ideas, perplexing doubts, and hurtful purposes."

I shall not waste your pages with replying to these allegations, or take credit to myself for "thrice slaying the slain;" but shall leave the subject to the unbiassed reflections of your readers; and conclude with expressing my humble gratitude to God, that so many of the Roman Catholics themselves are beginning to open their eyes to the truth of the great Protestant maxim, that the Scriptures are generally useful and intelligible, independently of human comment; and with earnestly praying that the time may rapidly approach, when not a Protestant shall be found to encourage the bigotted members of that unreformed community in their unscriptural view of this subject, by the assertion of doctrines which, whether in reality the same or not, they may so easily *mistake* for their own.

ZHNAΣ.

FAMILY SERMONS.—No. CXLIX.

Eph. iv. 23.—*Be ye renewed in the spirit of your mind.*

TWO most important questions arise from these words. *First*, What is the *necessity* for our being renewed in the spirit of our minds? and, *Secondly*, What is the *nature* of this renewal? It will be the object of the present discourse to explain and enforce these two essential points.

I. We shall consider the *necessity* of being renewed in the spirit of our minds.—1. This necessity will appear from the frequent and strong terms in which the Scriptures speak of it, and the stress they lay upon it. Our Lord says, in very emphatic language, "Verily, verily, except a man be born again, he cannot see the kingdom of God." It is not enough to have been merely baptized into the Christian faith; for then the impenitent, the drunkard, the swearer, and the most depraved characters of every description would be included in the blessings of the Christian covenant—a supposition directly contrary to God's word. We must be born again, and that not only of water but of the Spirit: we must be renewed in the spirit of our minds, and be made new creatures in Christ Jesus. 2. This necessity will further appear if we consider the fallen condition of all mankind, and the exalted purity of the heavenly world, into which nothing that defileth can enter. The company of condemned spirits, who have not learned to hate sin, though they are suffering the punishment due to it, would be far more suited to the nature of an unrenewed mind, than the holy employments of saints and angels. There are many persons who feel it a burden to spend an hour or two once a week in the house of God while on earth; and how could they hope, dying with such a disposition, to be fitted for the enjoyment of His presence for ever in a world where all is adoration, and gratitude, and praise? An irreligious person feels constrained and uneasy in the company of the righteous, and is glad to leave it in order the more freely to indulge in his sins. And could such a one find delight in the society of an innumerable company of angels, and the spirits of the just made perfect, and of God the Father of all, and of Jesus the Mediator of the new covenant? If it were possible to place a sinner in his unrenewed state among that heavenly company, would he be happy there? Would the vain, the proud, the sensual, the covetous, the self-righteous, find any real satisfaction either in the society or the employments of that blessed world? Far from it: you perceive, therefore, from the positive and frequent assertions of the sacred Scriptures, the impossibility of an unrenewed person being admitted into the kingdom of heaven; and you discern also, the necessity of a change of heart in order to qualify him for its enjoyment. That essential change we are now, secondly, to consider.

II. Men often profess they cannot understand what is meant by such injunctions as those in the text. In order, therefore, to render the subject plain, let us endeavour to trace the progress of this renewal of heart in the case of a person who is neither profligate nor immoral in his conduct, but who is what the world would consider a respectable and praise-worthy character. All will allow that a great renewal must be effected in an openly vicious man in order to fit him for heaven; but they cannot so well perceive what change for the better can take place in a person of regular and moral life. He attended Divine worship before: he was sober and just, and perhaps charitable; and he exhibited to a certain extent many other amiable virtues. But let us suppose that in consequence of reading the Scriptures, or private meditation, or the conversation of a friend, or the ministration

of the word of God, or some other means of grace, he has become convinced that notwithstanding his outward form of religion his heart is unrenewed; so that while he has been applauding himself, or gaining the applause of others, for his supposed goodness, he has been in reality dead in trespasses and sins. His affections, which ought to have been set on God and heaven, he discovers have been supremely devoted to the things of time and sense. He has not even thought on God as he ought; and much less has he dedicated himself to his service with all his heart, and mind, and soul, and strength.

The sinner thus becoming sensible of his just character is like a man awaking from sleep: he is surprised that he did not long ago discover those things which now appear so plainly revealed in the sacred Scriptures. The more he looks at his real condition, the more he is convinced of his own vileness and spiritual inability. He no longer considers himself acceptable to God on account of his own deservings; but seeing himself in his true colours, and impressed with the denunciations of God's word against sin, he is desirous to flee from the wrath to come, and to lay hold of the hope set before him in the Gospel. He no longer sits unconcerned and inattentive while the message of Divine mercy is proclaimed, but listens with anxious interest to discover if any way of escape is open to a transgressor like himself. How does he tremble when he hears of death and judgment! How desirous is he to ascertain on just grounds that his sins are pardoned, and that his offended God is still his Father and his friend!

And now, let me ask, have you gone thus far in your religious progress; for though the Holy Spirit works in different ways, and though the conversion of all men is not accompanied by exactly the same circumstances, yet a scriptural conviction of sin is necessary to its very nature. The degree of apprehension, and perplexity, and dismay may be greater or less; but every true Christian is taught by the Spirit of God to feel with the penitent in the Gospel: "Father, I have sinned against heaven and before Thee, and am no more worthy to be called thy son."

When a person becomes thus far sensible of his sin and danger, he has often recourse to various means for quieting his uneasy conscience. He perhaps resorts to diversion, or business, or company, in order to drive away conviction; or if the arrow should be fixed too deeply to be extricated by such weak instruments, he perhaps adopts a new species of religious formality; imagining, that if he change his life a little for the better, become a little more charitable, and repeat his prayers somewhat oftener than before, he shall surely be entitled to salvation. But when he finds that his best resolutions are broken, and that after all his efforts he is still compassed with sin and infirmity, he learns that something more is required than this partial and imperfect reformation. Besides, even if he could from the present moment become perfectly righteous, that would not atone for past transgressions. His former sins would still rise up in judgment against him. The more, therefore, he looks at his condition by nature, the more desperate it appears. The sentence of God's wrath is passed against him, and no human method of salvation is left. He has no power of himself to help himself. His Judge is that omniscient Being who sees the very secrets of his heart, and therefore cannot be deceived; and his own conscience likewise testifies that the law which condemns him is holy, just, and good.

Now, do you not observe, that a great change has passed on such a person already? His views, his hopes, his apprehensions, are quite different from what they once were.

He has no longer any confidence in his own righteousness; he is sensible how greatly his sins deserve God's wrath, and he acknowledges that on the footing of his own merits salvation is unattainable. Apply the subject to yourselves. Are you brought thus far? Have you experienced these first symptoms of a renewal of heart? A penitent conviction of sin is necessary, in order that you may be disposed thankfully to receive the remedy which God has provided; for "they that are whole," said our Lord, "need not a physician, but they that are sick; I came not to call the righteous,"—that is, those who thought themselves such,—"but sinners to repentance."

Let us now proceed to consider the character just described as conscious of his sin and inability, and earnestly wishing to be informed of the means of pardon and acceptance with God. In the redemption that is in Christ Jesus he finds every thing that his case requires. The law which he had broken is magnified and made honourable; his guilt has been expiated, and his punishment borne by his Surety. Though he had destroyed himself, yet in God is his help; for Christ who knew no sin was made sin, that is, a sin-offering, for us, that we might be made the righteousness of God in him. What blessed tidings are these to the sincere penitent! How anxiously does he wish for faith to embrace the proffered mercy! But he fears that his sins have been too great to obtain pardon. The terrors of the Divine law are still present to his mind; the sense of his own guilt and misery still oppresses his conscience; till at length being enabled to repose in his Saviour by a true and lively faith he is justified, and obtains peace with God.

And is there not in such a person a conspicuous renewal of mind? Sin, which, in one or other of its many forms, was once his delight, is now his burden, and he earnestly desires to be delivered from its influence. He dreads and abhors it, not merely because it would endanger his eternal happiness, but because it is contrary to his new nature; and because of the sufferings which his Saviour underwent for its expiation. Though not wholly free from its influence, he earnestly desires to be so: he prays and labours to be delivered from evil; and rejoices in the thoughts of heaven, not merely because it is a place of refuge from eternal punishment, but because he shall there for ever escape from sin and temptation—from the seductions of an evil heart, and the fascinations of a deceitful world.

The conduct of such a person proves his renewal of mind. He has "put off concerning his former conversation the old man, which is corrupt, according to the deceitful lusts," and has "put on the new man, which after God is created in righteousness and *true holiness*." Hence, he "puts away lying, and speaks truth with his neighbour;" he leaves off his former sinful habits: if "he stole, he steals no more;" he is anxious that "no corrupt communication should proceed out of his mouth, but that which is good to the use of edifying;" he is watchful not "to grieve the Holy Spirit of God" by "bitterness, or wrath, or anger, or clamour, or evil speaking;" but in all his deportment to be kind, tender-hearted, and forgiving towards others, "even as God, for Christ's sake, hath forgiven" him.

And now, in conclusion, let me urge you seriously to consider the necessity of this spiritual change. Suffer nothing to put the subject out of your mind, for it is one of the highest importance, and none of us know how few may be our future opportunities of considering it, or how short the space allotted to us for repentance and conversion. Death is near to us all; and in the world towards which we are hastening our state cannot

be changed: as we die we must remain for ever. Consider then, whether if dying at this moment, dying as you are, you would have scriptural reason to hope that you are renewed in the spirit of your minds, and heirs to the heavenly inheritance. If not, begin immediately to make your calling and election sure. Read the Scripture for instruction, and implore the influence of God's Holy Spirit that you may understand it. If you are truly in earnest, you will not pray in vain; for God has promised his Holy Spirit to all who ask Him. And though at first your progress in the Divine life may appear slow—though your renewal may not be marked as strongly as you could wish by all the evidences which have been mentioned—yet, by the grace of God, still persist in the sacred path, however arduous; and be stedfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. Amen.

To the Editor of the Christian Observer.

PERMIT me to express my obligations to your correspondent M. for the valuable extract given in your last Number from a work of President Edwards, in support of a paper you were so kind as to insert in your February Number, "Upon Prayer for the general Outpouring of the Holy Spirit." At the same time, allow me to offer my thanks to your correspondents, "Justus" and "A Churchman," for their remarks upon that paper. Whilst they approved the general object, they expressed a wish for further information upon the nature of that general outpouring of the Holy Spirit for which prayer was desired, for a specification of the promises upon which the expectation of this blessing rested, and upon the kind of union for prayer which was meant in that paper. Without occupying your limited pages further with the subject, your correspondents may refer to a pamphlet lately published, intitled, "Thoughts on the Importance of Special Prayer for the General Outpouring of the Holy Spirit," in which I trust they will find their wishes in some measure gratified.

It may be satisfactory to some of your readers to know that many persons in different parts of England and Scotland are earnestly praying for this effusion of the grace of the Holy Spirit upon the universal church: and that accounts have been lately received from the United States of America and from Bengal, mentioning that this subject is citing great interest both in the East and the West. May this simultaneous movement in parts of the earth so distant from each other, prove the forerunner of that gracious promise, "Lord thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear."

H.

MISCELLANEOUS.

PRESENT STATE OF THE SLAVE TRADE.

WE are sorry to have so long delayed submitting to our readers an abstract of the Fourteenth Report of the African Institution, and of a Special Report delivered by a Committee of the Board of Directors, Feb. 22, 1820, on the "Colonial Slave Registration Acts;" as well as of a painfully interesting pamphlet recently printed, entitled, "Memoranda respecting the French Slave Trade in 1820; drawn up at the close of that year." The Fifteenth Report and Appendix of the African Institution, which are now published, will enable us to bring

down our information to a still later date: in the mean time, we proceed to give a brief abstract of the documents just mentioned. To those who take an interest in a question so affecting to humanity, we recommend a careful perusal of the whole of these papers, which contain numerous facts of the very highest importance in connexion with the present state of the inhuman traffic in slaves—a traffic which, though now almost universally abolished upon paper, is still widely, we had almost said notoriously, carried on by depraved individuals of various countries, in despite both of the laws of God and man.

In the Thirteenth Report of the African Institution, a copious abridgment of which will be found in our Appendix for 1819 (p. 870), the Directors pointed out the absolute necessity of declaring the slave trade to be a crime against the law of nations, and of punishing the slave-trader as a pirate, before Africa could be effectually delivered from that dreadful scourge; and they stated the means which had been adopted to impress this consideration on the minds of the sovereigns assembled at Aix la Chapelle. The efforts made by Lord Castlereagh (now Marquis of Londonderry), to induce their concurrence in such a declaration, did not then succeed. It nevertheless appeared to the Directors, that however ineffectual any partial adoption of the principle might be, it still became Great Britain to shew her own sincerity in this cause, by adopting it into her municipal law; and on various grounds, they were disposed to think that a bill should be brought into Parliament, for punishing as pirates, any British subjects who should be found carrying on the slave trade. Difficulties however had intervened to prevent their immediate adoption of this measure.

In consequence of the inconveniencies which had arisen from the want of a competent jurisdiction in Africa for the trial of British subjects apprehended there, for acts of slave-trading committed in places not within the jurisdiction of the Admiralty, and therefore not within the provisions of the then existing law, an Act was passed in July 1819, whereby offences of this kind may be tried by a commission issued according to the directions of the 46th Geo. III. and such a commission has since been transmitted to Sierra Leone.

In the session of 1819, an Act was passed for establishing a Registry of Colonial Slaves in this country. This Act, which was introduced into Parliament by the Under Secretary of State for the Colonial Department, and passed in both Houses with perfect unanimity, establishes a general Registry of Colonial Slaves in Great Britain. This measure, though highly gratifying as a recognition of the principle of a slave-registry, is not by any means adequate to its object; for so extremely defective are all the colonial acts of registration in those provisions for preventing frauds and securing their due execution which have given to the Order in Council for registering the slaves in the island of Trinidad its efficiency, and which were inserted in Mr. Wilberforce's bill of 1815, that very little practical benefit is likely to arise from them. The colonial legislators have adopted the plan of a registry as recommended by the African Institution only in name: they have divested it of its practical efficacy; and have thus justified the apprehensions expressed by the Board in a former Report, that "the work, if left to them, certainly would not be done;" that "should the fear of the mother country's taking the work into her own hands produce a less openly contumacious spirit than before, the fruit would be no better than ostensible and impotent laws;" that "registration would be established perhaps, but on such a defective plan, and with such inadequate legal sanctions, that the desired effect would be lost, and the system itself would be made perhaps a

cover for those very frauds which it was designed to prevent." These anticipations appear scarcely to reach the reality of the case, or to represent, in sufficiently strong terms, those deviations from the plan sketched out by the African Institution, and those mutilations of it, which cannot fail to frustrate itsobjects, and must produce in the end nothing but disappointment and mischief. We cannot, however, enlarge on this head, but must refer our readers to the Special Report before mentioned, in which they will find a full and most interesting review of the registration acts which have been passed by the different colonial legislatures, as well as much material information on several collateral points of West Indian policy. The facts collected in this Report, evidently with great research and intimate knowledge of the subject, deserve the utmost attention from every philanthropist and statesman. They prove also the absolute necessity of a benevolent institution to watch over the interests—we cannot say the liberties—of the Coloured part of our fellow-subjects in the West Indies.

We deeply regret to state, that notwithstanding the treaties which have been entered into by this country with several of the powers of Europe, the slave trade is still, in contravention of those engagements, carried on to a great extent by the subjects of those powers, and with a cruelty surpassing, if possible, all former example. Let the following instance, out of many, serve as a specimen.

Captain Kelly, of his Majesty's ship Pheasant, captured, on the 30th July 1819, in lat. 2 deg. 23 min. North, long. 9 deg. 50 min. East, a Portuguese schooner, called the Novo Felicidade, belonging to Prince's Island, having on board seventy-one slaves, and a crew consisting of one master and ten sailors. This vessel measured only eleven tons! She was carried by Captain Kelly to Sierra Leone for adjudication, and his judicial declaration contains the following statement:—"I do further declare, that the state in which these unfortunate creatures were found is shocking to every principle of humanity;—seventeen men shackled together in pairs by the legs, and twenty boys, one on the other, in the main hold,—a space measuring eighteen feet in length, seven feet eight inches main breadth, and one foot eight inches in height; and under them the yams for their support." One of these unfortunate creatures was in the last stage of dysentery; and the whole hold was infected with putrid effluvia too shocking for description.

"The appearance of the slaves," it is added, "when released from their irons, was most distressing; scarcely any of them could stand on their legs, from cramp and evident starvation. The space allowed for the females, thirty-four in number, was even more contracted than that for the men, measuring only nine feet four inches in length, four feet eight inches main breadth, and two feet seven inches in height; but not being confined in irons, and perhaps allowed during the day to come on deck, they did not present so distressing an appearance as the men." By the care and humane attention of Captain Kelly, his officers and crew, the lives of all these poor creatures were saved, except one, who died on the passage to Sierra Leone. The commission established there, under the sanction of the treaty with Portugal, being incomplete, on account of the non-arrival of the Portuguese commissioners, the formal adjudication of the seizure could not take place; but after a regular examination of witnesses, the slaves were landed at Sierra Leone, on the 20th August, and sent to the town of Bathurst.

His Majesty's cruizers on the coast of Africa have seized various vessels sailing, not only under the Spanish and Portuguese, but also

under the Dutch, flag. Since the establishment of the mixed commission for adjudicating vessels sailing under these several flags, although only a few months had elapsed when the accounts referred to in the Report left Sierra Leone, no fewer than fourteen slave ships had been already seized and condemned, independently of several Spanish and Portuguese slave ships captured in the Rio Pongas, and elsewhere, by South-American privateers.

Considerable difficulties had arisen in checking the trade, owing to some provisions in the treaties, especially those which appear to permit the detention of slave ships only in cases where slaves are actually found on board. The slave traders, availing themselves of the letter of the treaty, have recourse to the following expedient for evading its spirit:—When chaced by a cruizer, they run their vessels as near the shore as possible, and in some cases even on the shore, so as to enable them to land all their slaves. When boarded by the men-of-war, there being no slaves actually in the vessel, the officer feels himself obliged to abstain from the seizure, although at the moment he may have within his view on the beach the whole of the wretched slaves who had filled her hold, drawn up as if in derision of our treaties and in defiance of our cruizers.—The following instance will painfully illustrate this point. Lieutenant Hagan, of his Majesty's brig Thistle, arrived at Sierra Leone from his first cruize, bringing in two schooners under Dutch colours; one with thirty-two slaves on board, and the other with only one. The slaves of the latter, with this single exception, had all been landed in sight of every person on board the Thistle; but unfortunately her boats were not in time to recover more than this one, who, from the confusion of the moment, had escaped the vigilance of the slave-traders. Such was the inhumanity and recklessness of life displayed by them, in their hurry on this occasion, that several children were thrown into the water, and, it is to be feared, were drowned. These circumstances, united with the clear corroborating testimony of the remaining slave found on board, left no doubt on the mind of Lieutenant Hagan respecting the illegal employment of this vessel, and her liability to condemnation under the treaty: he therefore deemed it his duty to detain and carry her to Sierra Leone. The schooner on board of which the thirty-two slaves were found was condemned; but for a time there was much hesitation with respect to the other, on the ground that as only *one* slave was found on board, the letter of the treaty was opposed to the condemnation; the words being, "having *slaves* on board," in the plural. At length, however, upon a further representation of the case, and a fuller consideration of it by the commissioners and arbitrators, this vessel was also condemned as prize.

Nor is the illicit traffic in slaves confined to the Spaniards, Portuguese, and Dutch. There is abundant evidence of its being very largely carried on by French subjects, and, in some cases, almost under the eyes, if not with the participation, of the public functionaries at Senegal and Goree. This statement is corroborated by a variety of palpable facts, stated in the Report; which, however, we shall pass over for the present, as this part of the question has been completely set at rest by the "Memoranda on the French Slave Trade in 1820," which we shall have occasion to notice hereafter. We must however add, that the accounts which had been received from the French West-India islands had confirmed those from the coast of Africa, and shewed how impossible it must prove, without an effectual system of registration, to prevent importations of slaves into our own colonies, while they con-

tinue to be introduced into the adjacent colonies of other states.

From the slave trade carried on upon the Western coast of Africa, we now turn to that which prevails on the East coast, and particularly between the islands of Mauritius and Madagascar. The lowest computation makes the number of new slaves imported in the single month of June 1819, into the Mauritius, to exceed 700! and the persons directly engaged, or otherwise interested, in this inhuman traffic (comprising a great part of the population of the island), were said to have increased in activity and daring beyond all former precedent. On one occasion a military guard, consisting of a corporal and four men, conveying to a place of safe custody 110 Blacks whom they had seized immediately on being landed, were attacked by a body of men, who rushed on them from a wood; the greater number of the Negroes were rescued, only twenty-four remaining in the possession of the soldiers. In the scuffle one or two of the assailants were wounded; but, as has been too usual in this island, all the offenders escaped punishment: indeed, the soldiers were even declared to have acted illegally in presuming to seize these Negroes.—In the beginning of July 1819, a vessel was taken by one of the boats belonging to the Liverpool frigate, from which 200 Blacks or more had just been landed; of these a certain number were marched during the night through Port Louis, escorted by a body of armed men, consisting of Creoles, Whites, and Blacks: they were spoken with, yet they were not then, nor have they since been seized.—In another instance, eight slaves who had been seized were found to be all Malays; and from their testimony it appeared, that their village had been surprised and burnt by the crew of Le Voyageur; and the brutal treatment they represented the women to have received during the passage is too shocking for description.

A warrant was issued against the master of the vessel; but though he returned to the Mauritius, it was not executed, nor had any farther notice been taken either of him or of any other of the persons implicated in this transaction. These and other circumstances had induced the acting Governor of the island to issue a proclamation, declaring his intention of enforcing the penalties of the law against all who should be found guilty of such practices.

(*To be continued.*)

To the Editor of the Christian Observer.

MATHEMATICAL studies, it has been often said, prepare the mind for scepticism in religion. If however such be the fact, it may serve to strengthen our conviction of the existence of that fatal distemper of the soul which can convert the most salutary things into poison; for no science perhaps is more adapted to confirm our belief in the truth of Christianity than that of mathematics, when cultivated with a proper disposition of mind.

It is calculated to humble us, by making us sensible of the contracted range of our imagination and judgment; by shewing us how little we know, how little we can comprehend, and how erroneous oftentimes are the conclusions to which à priori speculations would lead us.

In studying the mathematics, passions and feelings and prejudices are excluded: there is nothing to excite hope, or gratify desire; nothing to be gained or to be lost. Whether the system of Ptolemy or that of Newton be the true one, our actual situation is the same; our rule of life is not altered; we are not personally interested in the event. And yet even here, when there is no temptation

to be dissatisfied with truth, or to be afraid to avow it (as, often unhappily, is the case in matters of religion), many things occur, at which we cannot but wonder, and for which we can give no reason; nay, we are perhaps sometimes disposed to think, that had we the power to effect any alterations which might appear to us expedient, the arrangements of nature could be rendered far more regular, and its machinery less complicated. For instance: The earth, in shape a *spheröid*, describes an *ellipse* round the sun, with an *irregular* motion, in three hundred and sixty-five days and *a fraction*. The attraction of the sun and moon, acting upon the earth, occasions *a precession of the equinoxes*, and the motion of that precession is *not uniform*. The ecliptic *cuts* the equator; nay the angle of obliquity is not *constant*, but is always *diminishing*. It were easy to add various other seeming defects. "Why," it might be said, "is not every thing regular? Why is there this variation, this want of order, this apparent caprice? Why are not the properties of matter so contrived that the earth may be a sphere, that it may move in the simplicity of a circular orbit; that its motion may be uniform; that it may complete its revolution in an entire number of days without an additional fraction; that it may be undisturbed in its course by the action of the moon? Why has its axis this gradual cone-describing motion on its centre? Why must its poles be oblique to the plane in which it moves?" Who will not confess the rashness and arrogance of such objections, and of our attempting to give an opinion respecting the propriety of the plan approved by the Creator, while our judgment is in its present feeble state, and our knowledge of the system of the universe, and of the adaptation of its parts, is even more limited than that of the fly in the fable, who saw fit to find fault with the architectural proportions of one of the noblest buildings in the world.

Apply this confession to religion—how little do we know of the ways of God, and how unequal are our faculties to judge of what we *do* know! Shall we then presume to say, Why was man allowed to fall? Why did not God forgive sin without an atonement? Why could not an atonement be made without the Son of God stooping to human nature and submitting to a painful death? Why did not God, instead of separating the Jews as a peculiar people to preserve the true religion, reveal his will at once to the whole world? Why is the truth of Christianity allowed to rest so much on historical evidence rather than the sensible perception of miracles; on moral rather than direct mathematical demonstration*? "If the Gospel were written on the sun," said Paine, "it would be believed by all." To these and similar suggestions of unbelief, how striking is the answer of the Apostle: "Nay but, oh man! who art thou that repliest against God?"

Besides the objections arising from the *difficulties* of revelation, a second species of objections may be answered from the same analogy; for we may extend our argument to a defence of those mysteries which have been said to involve *contradictions* and *impossibilities*. How can the Divine Being exist in three Persons? How can God and man be one Christ? How can God be the Creator of all things and not the author of evil? How can he "will not the death of a sinner," and yet punish him with everlasting death? How can God be omniscient, and yet man a free agent? To these questions it will be time enough to reply when we are informed how many apparently contradictory propositions in science

* Many of these questions in religion, and of those above in mathematics, may perhaps admit of a probable answer: there are *some*, however, which cannot be answered.

are reconciled; how, for example, space can be proved ever divisible, and yet it be proved that no straight line can be drawn from the tangent point dividing the space between the circumference of a circle and a line touching it; how again two lines, the assymptotes of curves for instance, may be always drawing nearer to each other, yet never meet, with many other illustrations.

If persons would but consider this analogy, if they would but apply something of the same temper and calm judgment to religion which they do not refuse to science, there would be but few objectors to the truths of the Bible. But their passions are brought into play: they fear lest the Gospel should be true; they hate the light, their heart is not inclined to spiritual duties, and therefore they approach the examination of the Scriptures with prejudice; they decide superficially, and turn away in disgust. The conclusions of Newton are implicitly believed, because the arguments which prove their truth are sound. The nature of those conclusions makes no difference in our belief; we acknowledge them whatever they may turn out to be; be they difficult, mysterious, incomprehensible, seemingly contradictory, it matters not, —they are *proved* *. Their peculiarity may indeed make us more particular and cautious in examining the proof; but if we detect no error *there*, we acquiesce in the truth of the proposition. What would be said to that man, who, instead of sifting the proofs on which these propositions are built, and beginning with the demolition of the premises, should commence with asserting the falsity of the conclusion from some à priori conception of his own fancy, and then proceed, by the help of this assumption of error in the conclusion, to overthrow the reasonings on which it is founded? Yet this very thing is done daily with the Bible. Men begin at the wrong end of the scale of reasoning; and having refuted, as they conceive, a doctrine by arguments resting on the basis of preconceived ideas, they proceed up the ladder and arrive at once at the portentous determination, that all the proofs which have been advanced in support of that doctrine, and the book which contains an avowal of that doctrine, must be erroneous. It is in this spirit they lay down the unphilosophical axiom, that "a true religion can have no mysteries;" and then infer either that Christianity is not a true religion, because it contains mysteries—or that it contains no mysteries, because it is a true religion. Nothing can be more illogical, more unworthy of a person of science than such conclusions; but where the passions of men are roused, and their interests concerned, little regard is paid to consistency or impartiality.

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* I should add, however, that Christianity does not require us to believe any thing absurd or contradictory: its most incomprehensible doctrines are not opposed to reason, nor are they in reality more calculated to awaken just incredulity than many demonstrable propositions of human science.

REVIEW OF NEW PUBLICATIONS.

PAMPHLETS ON THE PETERBOROUGH QUESTIONS †.

(*Concluded from p. 235.*)

In resuming our remarks upon the Bishop of Peterborough's Eighty-seven Questions, we wish our readers to keep in mind the real bearings of

† For the list, see our Number for March.—We omitted in that list, though we have included in the Review, "Episcopal Innovation, or the Test of Modern Orthodoxy;" London, 1820, pp. 120.—Some other pamphlets relating to the controversy have been published since

the discussion. We are not, they will recollect, animadverting upon the private sentiments of a member of the Episcopal Bench: we are not calling the Bishop of Peterborough to the bar of the public, to answer for himself in what manner he reconciles his personal sentiments with those of the Church of England; or how it is, that professing doctrines which, as we have seen already, and shall see yet more fully in the sequel, are substantially, and often literally and verbally, opposed to the declarations of her established formularies, he can yet subscribe her appointed tests of doctrine, and accept of her dignities and emoluments. All this might, indeed, be very fair matter of discussion, as it respects a public and responsible functionary; but this is not the immediate bearing of the present discussion. We are not inquiring how it is that the Bishop of Peterborough, with the views contained in his Questions, and some other of his writings, can consent to remain in communion with the Church of England; but we are inquiring, how it is that he can have thought himself justified in excluding from the ministerial office in that church all who differ from him—all who accept literally and grammatically what he is constrained to accept at best *cum grano salis*—all who really love and would zealously labour to defend those very parts of our established formularies, which, if these Eighty-seven Questions are right, ought to be greatly modified, if not wholly expunged! We are not asking, for example, how it is, if he believes that the unmitigated doctrine of mankind having departed "as far as possible" from original righteousness be a tenet calculated "to destroy all sense of virtue or moral goodness," that his lordship can himself as an individual conscientiously eat the bread of a church which maintains this tenet; but we are asking how it is that he can venture, as a public officer in that church, to make a belief in this tenet a bar to the admission of clergymen into his diocese. If his lordship thinks the Homilies, or certain parts of them, unwholesome, which the church pronounces "wholesome," he may have a private method of reconciling the apparent difficulty thence arising to his own conscience; but it is somewhat too much to inflict the censure of bad churchmanship on all who are not such expert casuists as himself; nay, to reject from his diocese, and to refuse holy orders to those who think the church right, and the episcopal interpreter wrong. The world may perhaps make some excuse for an individual who, for weighty reasons, strains matters a little to reconcile his mind to statements which he does not cordially approve, by giving them such an ingenious explanation as will decently justify his subscription; but to substitute his own ingenious and far-fetched gloss in the place of the original statement; and to condemn the enemies of the convenient but questionable comment as enemies to the unsophisticated text, is an assumption of power of no ordinary kind. We do not say that it is not highly *politic*, thus to commence the attack where most persons, similarly circumstanced, would have been content to confine themselves to a feeble defence; we do not say that it is not wise to assume the office of a prosecutor, instead of pleading at the bar as a culprit; but we believe that few persons, in a case so glaring as the present, could have commanded nerve enough for the enterprise.

The portion of the Peterborough Questions which we examined in our last Number contains the chapters on Redemption, Original Sin, Free Will, and Justification. These are mainly preparatory to the fifth chapter, "On Everlasting Salvation," which closes the general train of argument that had been weaving throughout the foregoing chap-

we began our review, which, therefore, could not be included in it.

ters; for afterwards his lordship proceeds to several comparatively detached topics. Those of our readers who wish to see the ingenious construction of the whole fabric will do well to refer back to our last Number, in order to connect the former chapters with that "On Everlasting Salvation," which we are now about to consider.

The first question in this chapter takes up for its principal *datum* the conclusion which had been elicited—in what way the reader has already seen—in the last question of the former chapter, that "justification" is "admission into covenant with God." In an ordinary sermon this definition might perhaps have been assented to without much inconvenience; but where it is intended to be made the basis of such sweeping conclusions as follow in this chapter, it is necessary, especially when we advert to the way in which these queries are drawn up, to look a little more cautiously at his lordship's real meaning.

Such a survey of the ground is the more necessary, as his lordship must have perceived that the single word "justified" would not solve all the phenomena of the present "hypothesis;" and that, if used exclusively, it would have given an opportunity to an opponent to quote passages from the Scriptures and the formularies of the church, where this word is employed, to the great disturbance of his lordship's system. The writings of the reformers are more specific and lucid on the subject of justification than on almost any other. This was doubtless owing to their controversies with the Papists, who asserted boldly what his lordship's system seems necessarily to imply—the merit of human works.

But the expression "admission into covenant with God" was not so obviously exposed to this formidable and direct resistance; and from its convenient application either to faith, or justification, or baptism, was peculiarly calculated to bewilder the whole question. If his lordship's defenders think this remark either unjust or uncandid, let them try the experiment, whether if they take the term "justification," or any one of its *alleged* synonimes, it will bear them through the whole of these questions. The scriptural and the Church of England synonime for justification is "being accounted righteous before God." Let them substitute this phrase wherever his lordship employs what he contends are its synonimes, and it will be immediately evident that the process would convert many of the questions into complete nonsense.

The fact, in short, will be found to be that the expressions which his lordship uses as synonimous, and professes to prove to be such, are in reality *not* synonimous, and often are very far from being so. For example, "Is not our justification," asks his lordship in the preceding chapter, "our admission to the Christian covenant?" Supposing this to be answered in the affirmative, as it must be if the examination is to proceed, the succeeding question, which is the first in the chapter under consideration, begins, "Though we are justified or admitted into covenant with God, &c." But these two expressions "justified" and "admitted into covenant with God," which are here taken as synonimous, do not in reality import *exactly* the same idea. "Justification" refers to the mere act of God in pardoning us, and accounting us righteous for the sake of Christ*; but God's admitting us into covenant implies something more.

* "Justification," say the Homilies, "is the office of God only, and is not a thing which we render unto him, but which we receive of him;" (Homily of Salvation, part 2.): but a "covenant" is something mutual; and no persons more frequently speak of "the *terms* and *conditions* of our baptismal covenant" than those who agree in doctrine with the Bishop of Peterborough. His lordship's synonimes, therefore, recoil equally upon the Scriptures, the Homilies, and himself.

The former simply expresses in what light God is graciously pleased to view us, for the sake of our Lord Jesus Christ; the latter bears upon our actual relation to God by self-dedication, and upon the duties and obligations resulting from it. It is by employing this *larger* phrase where only the more restricted one was applicable, and by inducing the reader to believe them equivalent, that his lordship comes at his conclusions in the present chapter. We will retract this assertion upon either of these two conditions; either that any friend of his lordship shall select, as we before remarked, *any one* which he pleases of the alledged synonimous phrases, carry it throughout the whole chain of questions, and shew us that it makes common sense; or, if he prefer it, that he shall change the Socratic form of argument into a regular Aristotelean shape, and draw up the whole as a series of syllogisms. If the questions will not submit to either of these processes, they are convicted of erroneous, not to say fallacious, argumentation; and on subjects like these, erroneous argumentation necessarily leads to unscriptural divinity, if it does not also spring from it.

The whole of this first question stands as follows:—"Though we are justified or admitted into covenant with God, through the merits of Christ, if we have but *faith* in those merits, and though we are thus admitted even *before* our faith has produced good works, does not the performance of good works, when we are admitted into covenant with God, become thenceforth *a bounden duty?*" And all this to prove that it is "a bounden duty" for a believer to perform good works! But we would ask his lordship, is it not also a bounden duty *in all men?* Or does the natural impotence of man since the fall set aside the Divine claim to human obedience? And if *all* men are bound, why all this process to prove that Christians are bound *also?*

The next question, however, brings us a step nearer the intended conclusion. "Do all men who have been admitted into covenant with God perform that bounden duty?" Strictly speaking, we should say, No, *none* perform that duty as they ought: but let that pass, and let us examine what his lordship really means by his question. The *synonimes* puzzle the case not a little; but we will try what sense we can elicit from them. 1. "Do all *baptized* persons perform that bounden duty?" Clearly not. 2. "Do all *justified* persons perform that bounden duty?" That will depend upon what is meant by justification; for if justification be by faith, and if the only faith that justifies is "a true and lively faith;" and if a true and lively faith "*necessarily*" produces good works, all which our church explicitly teaches, then we boldly answer in the affirmative, "*Yes;* all justified persons *do* perform good works." But again: 3. "Do all persons *who are accounted righteous before God*" [for that is another of the synonimes] "perform this bounden duty?" The answer to this will depend upon the second. The reader will by this time fully perceive the convenience of the undefined expression "admitted into covenant with God," because it allows of our predicating of it, under one of its alleged synonimes, what is flatly unscriptural and heterodox under another.

But we pass on to the third question, which states, that "the faith which was sufficient to *admit* us to the Christian covenant," (that is, in other words, the faith which "justifies" us, and by which "we are accounted righteous before God,") "is not always productive of that fruit which is wanted in order to *remain* there." Now, what faith does his lordship mean? Does he mean a *dead* faith? If so, where does his lordship learn that *such* a faith can justify a sinner? And what does his lordship intend by its not "*always*" producing good

fruit, apparently intimating that it *sometimes* may, when both Scripture and the church teach us it *never* can? Or does his lordship mean, "a true and lively faith;" if so, the Twelfth Article of the Church wholly contradicts the assertion, by maintaining, that "good works *do* spring out *necessarily* of a true and lively faith." It is clear then, that his lordship believes that a false dead unproductive faith may "justify" us, may "admit us to the Christian covenant," nay, cause us "to be accounted righteous before God, for the merit of our Lord Jesus Christ." Mr. Wilson but too justly remarks on this doctrine—

"If this were possible, then sinners of every kind, liars, thieves, &c. &c. are accounted righteous before God; nay, the devils themselves may be so accounted. Millions of the most wicked and abandoned men have a dead faith; and so have the devils, for they believe Christ to be the Messiah. Admission into the Christian covenant and justification are the same thing, according to this system of divinity; and if so, then we may be justified by the faith of wicked men and devils, by an unproductive and dead faith."—Remarks, p. 50.

But what says the Church of England to this doctrine of a sinner being admitted into covenant with an equitable and holy God, by means of a dead faith, which, in fact, as the church herself asserts, "is *not* faith, as a dead man is not a man."

"The Homily of Salvation says, For Justification there is required on 'our part *true* and *lively* faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us.' 'Saint Paul declareth here nothing upon the behalf of man, concerning his justification, but only a *true* and *lively* faith, which nevertheless is the gift of God; and yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, in every man that is justified; but it shutteth them out from the office of justifying.'"—Episcopal Innovation, p. 44.

If the reader wishes for further proof that the church does not admit of justification by a dead faith, let him read her Homilies, which teach a contrary doctrine from beginning to end. How his lordship will settle his differences with these and other documents of his church which he has so emphatically described as "the tenure of civil and ecclesiastical — [what!] — *preferment*," it is not for us to say; or even how he will propitiate those of his humble admirers, who think themselves orthodox when they are maintaining that we are justified by works, or by faith and works conjointly.

We must pass briefly over the other Questions in this chapter, though they furnish abundant materials for comment. His lordship actually maintains, (Question 6.) that "though good works are the natural fruits of faith, they are *not* the *necessary* fruits of faith," or fruits which follow of necessity;" although but two questions above he had quoted the Twelfth Article, which asserts that they *are* the *necessary* fruits: "they spring out *necessarily* of a true and lively faith." Aye, of a *true* and *lively* faith, replies his lordship; but not "of faith *in general*." Now this phrase "faith in general," appears to us *one* of the most inexcusably equivocal expressions in the whole series of questions.—"Faith in general!" What does his lordship candidly mean by this novel, this unscriptural, this unprecedented phrase? It is a phrase evidently invented to mount guard upon the two horns of a dilemma, and to be ready to defend whichever happens to be attacked. The Scriptures and the Church know, practically speaking, but of *two* kinds of faith, true faith and false faith; in other words, living faith and dead faith. But mark the difficulty which ensues if this scriptural doctrine be adhered to. His lordship could not well assert, in so many words, though his whole statement brings us to it, that we are justified in the sight of God, and admitted to the Christian covenant, by a dead faith, or what the church calls the "faith of devils!" nor would he, on the

other hand admit, that justifying faith is necessarily "true and lively," because that would expose his lordship's argument to the recoil of the Twelfth Article. Therefore his lordship pitches upon the equivocal phrase, "faith in general;" which may mean in one place dead faith, and in another living faith, as best suits the argument. We are very confident not one of his lordship's prudent defenders will venture to give a fixed definite meaning to that —we will not for courtesy's sake call it, Jesuitical-phrase—"*faith in general;*" for, give it what meaning they may, if they *abide by* that meaning, it must either totally destroy his lordship's argument, or lead to a direct contradiction of Scripture and the church. We begin to feel the value of algebraical notation, and the blessings of those sciences in which the synonimes are synonimous; where *A* means *A* and *B* means *B*; and where there are no such qualifying phrases as "in general," and no such quibbling distinctions as "natural" and "necessary" (Question 6.) to puzzle the unwary sciolist! Natural and necessary! Why, if faith be "true and lively," good works are not only its *natural*, but also its "necessary" fruits, as the Article asserts; and, if false and dead, then good works are not its fruits *at all*, either natural or necessary. But then "*faith in general!*"—oh the exquisite device! it suits all occasions; it produces good works, or it does not produce good works; it produces them *necessarily*, or it produces them only *naturally*, just as the emergencies of the case may demand! Let our readers apply this kind of reasoning to mathematics: if, for instance, they should be goaded with arguments to prove that every equilateral triangle is equiangular, let them silently slip in the words "in general," and roundly assert that they never will believe as long as they live, that triangles "in general," that is, *all* triangles, are equiangular. Then for the other side of the question; if told that no triangle that is not equilateral is equiangular, slip in the same phrase again, and assert that the argument does not apply to triangles "in general." The case is quite analogous for all the purposes of the present argument: a triangle is either equilateral or it is not equilateral; if equilateral it is *always* equiangular; if not equilateral it is *never* equiangular. So faith is either true and lively, or not true and lively: if true and lively, it *always* produces good works; if not true and lively, it *never* produces good works. But then "faith in general!" Yes, and "triangles *in general*;" that is, triangles of a perfectly new species; triangles of which it may be said in the same breath that they are equilateral or not equilateral, as best suits the argument!

Let the reader keep in mind the real import of the first series of questions in this fifth chapter; which, divested of equivocal synonimes, and other devices of a character to perplex the unlearned student, is simply as follows:—Quest. 1. asserts that Christians are bound to perform good works—a proposition which no Christian will deny. Quest. 2. comes to this, that persons may be "accounted righteous before God," who have no wish or intention to practise good works. The Bishop of Peterborough's admirers will start at this conclusion; but it results from his lordship's own synonimes; for "admission into covenant with God," which is the phrase used by him in this question, is alledged by him (Chap. IV. § iii. Q. 3.) to be our "justification," and justification is defined by the church (Article XI.) to mean, "being accounted righteous before God." No matter then in this respect what a man's character or intentions may be; he is accounted righteous before God, according to the Bishop of Peterborough's divinity, in consequence of his baptism! To guard, however, against this objection, Quest. 3. asserts,

that the faith which is adequate to justify us, is not adequate to *retain* us in a state of justification; in other words, that good works do not necessarily spring out of justifying faith—that faith for which we are accounted righteous before God. Then, lest the reader should allege, and justly, that the Twelfth Article asserts that good works *do* necessarily spring out of a lively faith, Question 4 employs the ambidextrous phrase, "faith in general:" which, if his lordship and the reader will excuse the word, is apparently nothing less than a *shuffle*, in order to avoid the dilemma to which the argument would have been reduced by using either the term "dead faith" or "lively faith." The substance of the whole of these and the next two or three questions is nothing more nor less than this, that it is the doctrine of Scripture and the church that a dead faith is adequate to justify us before God; and the converse, that justifying faith needs not be a "lively faith;" and that therefore the "*necessary*" connexion which the church asserts between faith and good works, does not apply to that faith by which we are accounted righteous before God. The church, however, knows of no *other* faith than justifying faith: a "dead faith" she does not deign to call faith; but "a dead, devilish, *counterfeit*, and feigned faith." We should quote a large part of our authorized documents, if we quoted all that goes to refute the monstrous and unscriptural doctrine of justification by a faith which the church declares is "not properly called faith," but is "a dead, devilish, counterfeit" faith, as all faith is pronounced by her to be that does not prove itself genuine—"true and living," by bringing forth good works. We have, however, alluded to a few passages in the Homilies, at the close of the second part of this review in our last Number, and the reader may find various others by referring to the indexes of our former volumes; or they need go no further back than our recent papers on Mr. Todd's republications, &c. and the paper in our last Appendix in reply to the Christian Remembrancer. We will, however, give one or two short additional specimens. The Third Homily, for example, part first, declares, that "The Apostle toucheth specially three things, which must go together *in our justification*; upon God's part, his great mercy and grace; upon Christ's part, justice; that is, the satisfaction of God's justice, or the price of our redemption, by the offering of his body, and shedding of his blood, with fulfilling of the law perfectly and thoroughly; and UPON OUR PART TRUE AND LIVELY FAITH IN THE MERITS OF JESUS CHRIST." This one remark, were there no other, is fatal to the Bishop of Peterborough's whole hypothesis. The faith that *justifies* is here declared to be "true and lively;" and true and lively faith is declared in the Twelfth Article to be "necessarily" productive of good works; yet the bishop ventures, in spite of this, to maintain, that we may be justified or admitted into covenant with God, by a faith that is *not* true and lively, and which therefore does not produce good works. The first sentence of the second part of this Homily, in recapitulating the substance of the first part, again mentions as the three requisites to justification, "God's mercy, Christ's justice, and *a true and lively faith, out of the which faith, spring good works.*" Three paragraphs further the Homily asserts, that it is not meant "that the said *justifying* faith is *alone* in man, without *true repentance, hope, charity, dread, and the fear of God, at any time and season.*" The third part of the same Homily asserts, that from "the right and true Christian faith"—or, as it runs in the marginal abbreviation, as if in prophetic anticipation of his lordship's argument, "the true and *justifying* faith"—"doth follow a loving heart to obey God's commandments."

This declaration is strikingly opposed to the Bishop of Peterborough's doctrine; but, in order to present the contrariety between his lordship and the Homilies more fully, we will throw a part of the next sentence of this Homily into parallel columns with the substance of the first two questions of this chapter.

Questions 1 and 2.	Homily.
"Though we are justified ... *through the merits of Christ*, if we have but faith in those merits.... do all men who have been admitted into covenant with God [that is, according to the Bishop's own words, justified] perform that bounden duty? [namely, live "godlily," as the Homily expresses it.]"	"How can a man have this true [justifying] faith, this sure trust and confidence in God, that *by the merits of Christ* his sins be forgiven, &c. when he liveth ungodlily and denieth Christ in his deeds?"

We might proceed to quote various other passages from the established formularies; but our limits forbid. We have not touched upon the *scriptural* refutation of his lordship's argument (which after all is the main point), because that is so obvious and striking that every reader may readily supply the omission. But the Homilies are less known, and his lordship's direct contradiction of their statements might not have been so obvious.

We cannot follow the Bishop of Peterborough through the remainder of his questions in this chapter, which are all "hammered on the same anvil." Their chief object is to prove that the doctrine of Final Perseverance is not the doctrine of the church. Whether it is or is not, we shall leave our readers to debate at their leisure; but one thing is very clear, that the Bishop of Peterborough's argument on the subject is quite inconclusive.

Our readers are aware, that at certain periods of the Christian church, an idea prevailed that every "deadly sin" committed after baptism was unpardonable; a doctrine calculated, on the one hand, to reduce a true penitent to despair, and, on the other, to lead the presumptuous to consider themselves in a state of sinless perfection. To obviate this misconception, and to shew that Christian privileges ought not to be denied to a true penitent, on his sincere return to God, the Sixteenth Article was constructed. This Article teaches us in substance, that though "after we have received the Holy Ghost"—which the Bishop of Peterborough will not object to our translating, *though after Baptism*—"we may depart from grace given, and fall into sin," yet, "by the grace of God, we may arise again and amend our lives." The Bishop's question on this is, "Does not the Article imply that we may *not* arise again and amend our lives?" Most assuredly the Article implies nothing whatever intentionally on the subject. Take, as before, a parallel case: Suppose it asserted, "If the Bishop of Peterborough persists in using these questions, he will do infinite mischief to the church;" would it follow, or even be "implied," that he would wholly cease to do mischief to the church if he withdrew them? By no means; for, convinced of their inaccuracies, he might withdraw them and substitute others equally exceptionable; or he might do mischief to the church in other ways, as by writing against Bible Societies, "Prayer-Book and Homily Societies," &c. The fact is, the Sixteenth Article has no *intentional* reference whatever to the doctrine of Final Perseverance, be that doctrine right or wrong, true or false; and it is a most grievous violation of the Royal Declaration prefixed to the Articles, to "draw it aside" for the purpose of making candidates express their rejection of a doctrine, upon which the church, here at least, is silent; and respecting which, even a man

of his lordship's learning and ingenuity, can prove nothing from the Articles but by means of a forced and reluctant *negative* inference from a *positive* remark made without any intended allusion whatever to the subject. Even the "Christian Remembrancer" is obliged, on this point, to admit that "it appears from the inferences which his lordship draws, that the Bishop understands the Sixteenth Article rather in its *plain* than in its *full* sense [we do not see the force of this antithesis], and that he *is satisfied with a cursory apprehension of its import*, without inquiring into its more recondite meaning and design." Woe then to the Church of England if her bishops are "to be satisfied" with "a cursory," instead of a patient and correct study of her documents; and, on this "cursory apprehension," are to construct a series of quibbling questions to entrap all who, from having studied them more correctly, are directly at issue with the Peterborough standard of divinity.

Had the Bishop condescended to consult us, we could have helped him to a passage or two, capable at least of a construction somewhat more to his purpose, from other parts of the formularies of the church.

The sixth chapter treats on Predestination. On this subject our remarks shall be very brief: they may indeed all be comprised in one, namely, that whatever may be the real sentiment of the church, whether it agrees with Calvin or with Arminius, or, as we are inclined to believe, with neither of those great men, the Bishop of Peterborough has entirely misrepresented and drawn aside her Article on the subject, as well as the passages of Scripture to which he refers. The general inference from the first seven questions of this chapter is, that because Scripture and the church speak of certain qualities as *characterizing* those who are predestined to eternal life, they are therefore predestined *on account of* these qualities. "Predestination to life," says the Seventeenth Article, "is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose, by his Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only-begotten Son, Jesus Christ; they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity." Now it may be a very fair point for discussion, what is the doctrine of Scripture on this abstruse subject. It may also be open for argument on both sides, what is the full import, in its plain and grammatical sense, of this Article of our Established Church. But we think candid persons of all parties must consider it an unwarrantable "drawing aside" of the Article, to represent it as absolutely requiring us to believe that the foresight of our good works is the ground of our election, when any man of plain understanding may, very honestly, rather infer, from its plain and grammatical construction, that the church intended he should regard good works not as the cause, but as the consequence of election, whatever may be the precise import, for we do not pretend to fix its meaning, of that much controverted term. We are not now arguing as to what is the doctrine of the church on this part of the question. We will suppose the case of a person who believes ever so strongly—as strongly as the Bishop himself—that foreseen good

works form the ground of election; still is it possible that he can solemnly venture to pronounce the opposite opinion to be "a contradiction" to the plain and grammatical sense of the Seventeenth Article? Not merely that the point may be doubtful; not merely that the Article has not asserted in so many words that election has no reference to foreseen good works; but that it actually maintains *the contrary*, and that "it is *a contradiction* to the Seventeenth Article" to assert this?—We should like to see the Bishop make the experiment on any man of unsophisticated understanding, who was acquainted with the English language, but who had never read this Article before, and had never puzzled himself with the Five Points. To require, therefore, such a declaration as this from a candidate, whether Arminian or Calvinistic, is really little less than tampering with his integrity. He may altogether disbelieve the doctrine of election; or he may explain it in a way that takes it widely out of the range of Calvinism; or he may believe that it is a conditional election, or even an election dependent upon foreseen good works; but whichever of these sentiments he may hold, or whatever other, it is still too much to demand that he should make an assertion so palpably contradictory to the common sense of mankind, and the understood import of the English language, as that which has given rise to these remarks.

The argument from Scripture is equally inconsequent. It is as follows: (see Quest. 4, 5, 6.) "Our Saviour declares, that we shall be known by our works as a tree is known by its fruit; and St. Peter declares that we are elect, according to the foreknowledge of God, unto obedience; *therefore*," contends his lordship, "it is a contradiction to Scripture to assert that election is *absolute*, or has no reference to foreseen good works on the part of man." If by this equivocal phrase "*reference to*," his lordship means nothing more than that our election (whatever be the import of that term) is "*unto* obedience," no Calvinist, not even Calvin himself, would deny the proposition; nay, he would contend as strongly, and perhaps as logically, as the Bishop himself, that "they which be endued with so excellent a benefit of God," do *of necessity* "walk religiously in good works;" and, that if they do not so walk, they have no evidence of their election. This construction of the phrase would therefore be nothing to the purpose of his lordship's argument.

His lordship relies much on 1 Pet. i. 2, as proving his point. We are elected "*unto* obedience." Therefore his lordship infers we are elected *because* of our obedience. This is certainly not very conclusive reasoning.

His arguments respecting *the consequences* of a belief in the doctrine of election are also both unfair and contrary to fact. It is not fair to suppose that those who believe this doctrine (that is to say, who believe that unless "they walk religiously in good works," they are not elected, and that, if not elected, they must perish everlastingly), have nothing beyond "dread of *temporal* punishment to deter them from the commission of crimes." May they not reply, that though not elected *for* their obedience, they are elected *unto* obedience; and that the renewal of their nature, their being made, as the Seventeenth Article expresses it, "sons of God by adoption, and like the image of his only begotten Son, Jesus Christ;" or, in other words, imbued with all holy dispositions and Christian graces; is the best possible guarantee for leading Christian lives, and for "walking religiously in good works?" And *the fact* may also be alleged by them, that many of the best and most holy men, in our own and other communions, have been believers in the doctrine of election, and even of

personal election. To both these arguments they may be inclined to add the declaration of the Article, that "*the godly* consideration of our predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because *it doth fervently kindle their love towards God;*" and they may contend, on Divine authority, that those who love God will keep his commandments. The inferences which the Bishop thinks *ought* to be drawn from the doctrine in question, are no proof that its abettors do actually draw such inferences. Nor is it quite fair to represent the believer in this doctrine (see Question 10.) as supposing that the Creator exerts his prerogative of election in a way inconsistent with his attributes of wisdom, justice, and goodness; for be his peculiar view of this subject right or wrong, he asserts equally with his fellow-Christians these Divine attributes; and denies as strenuously that the Most High ever acts without reason, or capriciously, however his reasons are unknown to us, and above our comprehension; but that at all events *foreseen merit* in the elected was not one of those reasons.

We shall only say, in conclusion, that the Bishop's idea of election, *in reference* to works foreseen, or, as we conceive him to imply, *in consequence* of good works foreseen, removes no difficulty either as respects the construction of the Article, or the doctrine itself. Indeed, with regard to the construction of the Article, if his lordship's view be correct, we cannot see why such an Article was framed at all; and, in particular, what can be the use of the caution which it contains to those who wrest the doctrine laid down in it. For if the Bishop's construction be correct, there is nothing to wrest. If we are elected *for good works foreseen*, there can be no possible opening for that "wretchlessness of unclean living" against which the Article so forcibly guards us. And, with regard to the doctrine itself, Mr. Wilson justly inquires,

> "Does his lordship suppose that he has removed any difficulty on the subject of predestination, by making election depend on foreseen good works? He has done no such thing; no—not even according to his own system of divinity: for on free will, he says, 'Is it in the power of man, without the assistance of God, to do what is pleasing and acceptable to God? Is not the Divine assistance necessary even to obtain the will to do so?' According to his own system, then, God is the author of those very works for which he elects us, and not we ourselves; and then all the difficulties of the subject recur again. His lordship has not removed a single difficulty in this deep and awful subject; and it would be much better for him, and for every one who professes to be a sound minister of the Church of England, simply to acquiesce in the doctrine of predestination as defined in the Seventeenth Article." Wilson's Remarks, pp. 57, 58.

The Bishop argues, that the belief of election takes away all other motives "beyond the dread of temporal punishment, to deter us from the commission of crimes;" that "the law of God" is so "perverted" by it as to become the means of counteracting the law of man;" that it is "injurious to the individual as well as to society;" and that it annuls "the distinctions of good and evil, of virtue and vice." Does his lordship really believe that the reception of this doctrine produces all these effects? Then it will require the best exertion of his known and practised ingenuity to construct an hypothesis, which will reconcile the actual phenomena of the past history, and present state,

of mankind with such an opinion, He has doubtless seen the Scotch Confession of Faith, which every minister not only of the Scotch Established Church, but of almost all the congregations of Dissenters in that part of the kingdom, subscribes as the rule of his faith and practice. His lordship needs not therefore be told that the professed belief of that nation is not only absolute election, but absolute reprobation also. Even the Shorter Catechism of the Scotch Church, the manual of religious instruction for all the schools of the kingdom, which the children universally are taught to repeat and to believe from their earliest years, contains the following passages:—

"What are the decrees of God? The decrees of God are *his eternal purpose, according to the counsel of his own will, whereby for his own glory, he hath foreordained whatsoever shall come to pass.*"

"Did God leave all mankind to perish in the state of sin and misery? God having, *out of his mere good pleasure, from all eternity, elected some* to everlasting life, did enter into a covenant, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer."

"Who is the Redeemer of God's elect?" &c.

Again: "The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and *perseverance therein to the end.*"

And yet if we compare the conduct of our Scotch fellow-subjects, the believers in this Calvinistic creed, with that not only of their English brethren, but of any body of men whatever, we do not think it will be found to justify all the hard things which the Bishop has chosen to predicate of them. We do not believe that the only thing which restrains them from the commission of crimes is the dread of temporal punishment. We do not believe that the view they take of the law of God, however perverted in the estimation of the Bishop of Peterborough, has become with them the means of counteracting the law of man. We do not believe that their profession of this obnoxious faith has been, comparatively speaking at least, injurious to themselves individually or to society at large. Neither do we at all believe that it has annulled in their minds the distinctions of good and evil, of virtue and vice. But we do believe that a man capable of exhibiting such crude, and immature, and unfounded speculations, as propositions to be affirmed on pain of exclusion from the office of the ministry, evidently labours under some hallucination of mind, which renders him, to say the least, a very questionable interpreter of the sentiments of the Church, and a very unsafe guide of the faith of her sons.

The seventh chapter treats of "Regeneration, or the New Birth;" and its principal object is to shew, that "we are spiritually born when we enter into covenant with God," and that "we enter into covenant with God, through Christ, at our baptism." Here again comes the equivocal phrase "enter into covenant with God," which before meant justification, and now means regeneration and a spiritual birth. After the very ample discussion which we have so recently devoted to the baptismal controversy, it will not be necessary for us to go over the ground again on the present occasion. There are two ways in which pious and eminent Divines have been accustomed to regard the declarations of our church on the subject of regeneration in baptism. The former of these acceptations, to which we ourselves incline, is so well explained and defended by Mr. Wilson, that we shall give the passage entire.

"In Questions 5th and 6th it is asked: 'Does not our baptismal service accord-

ingly declare that we *are* regenerated at our baptism? Does it make any exception or reservation on that head?' Now, it is certain that our baptismal service *does* declare that we are regenerated at our baptism, and makes no exception: nor ought it to make any exception, because the service is framed on the supposition that they who come to be baptized, come with a proper disposition and frame of mind. Any exception then, in the service itself would be improper. But the Church of England does not administer baptism, either to infant or adult, but on the supposition, nay on the demand, that the person baptized 'will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments;' or, in other words, she demands repentance and faith. But though *the baptismal service* neither does nor ought to make any exception, yet the Church of England does *elsewhere* make exceptions in the most decisive manner possible; for in the 25th Article, 'of the Sacraments,' she says, 'The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation. But they that receive them unworthily purchase to themselves DAMNATION, as St. Paul saith.' And in the Homily on Salvation, Part III., she informs us, that it is not the 'outward receiving of the sacraments' that will avail a wicked man. And, in the 27th Article, 'Of Baptism,' she says, 'it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church,' &c. Here, then, exceptions are made by our church, and that in the most positive manner. Baptism is not, according to the Church of England, regeneration, but the sign of regeneration; and the effect of it is wholesome on such only as receive it worthily. The Church of England most resolutely and determinately resists and condemns the popish doctrine of the necessary efficacy of baptism, independent of repentance and faith, and most unequivocally declares that 'they who receive it unworthily purchase to themselves damnation.' And what thousands and tens of thousands are there who have indeed been baptized; but yet, like Simon Magus, who had been also baptized, their heart is not right with God, and they remain in the gall of bitterness and in the bond of iniquity! Now, with what propriety of language can such persons be said to be spiritually born again, to be spiritually regenerate? What thousands are there of baptized liars, thieves, &c. &c. and even infidels; and who have been such from infancy to their ripest years: and further, what thousands *die* such, as far as can possibly be ascertained by human beings! And in what spiritual sense can they be said to have been regenerated? They were but 'washed to deeper stains,' and they form those exceptions which the Church of England describes. She holds that these are unworthy receivers of baptism, and that the sacrament does not avail to their regeneration in any spiritual sense, but to their damnation.

"It is not the doctrine of our church that the new birth, in any true spiritual sense, always and necessarily takes place at baptism; for she maintains there is an unworthy receiving of that sacrament, and hence she makes exceptions. What now becomes of the eighth question in this chapter? 'If, then, we believe in the doctrine of our church, that the new birth takes place at baptism, can we believe that they who have been baptized according to the rites of that church, will be regenerated at any other period?' Now, we have seen that our church does make exceptions with respect to the regeneration of those who receive baptism unworthily, and, therefore, it is not her doctrine that regeneration, or the new birth, takes place at baptism in every case: but, 'except a man be born again,' says our Lord, 'he cannot see the kingdom of God;' the conclusion then is inevitable, that they who receive baptism unworthily, must be regenerated at some other period, or must perish.

"What is required, according to our church, of persons to be baptized? 'Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.' And with regard to infants, she says, 'they promise them both (namely, repentance and faith) by their sureties; which promise, when they come to age, themselves are bound to perform.' Now, it is an absolute fact, that vast numbers of those who are baptized in infancy never do perform this promise, so far as human beings can discover the truth, they live, and die

impenitent, nor ever have any true faith in the promises of God: they live and die without God, and are dead in trespasses and in sins. I say, so far as human beings can discover the truth of the case: for every minister knows what numbers there are around him, who, up from infancy, though baptized, have never given any proof of repentance or of faith, in any saving sense. And, what is still worse, they die without giving any proof of them; without giving any proof that can satisfy a Christian mind. But how can we possibly know that a person has been spiritually born, has been regenerated in any proper spiritual sense, but by the fruits of the Spirit, but by the effects, as his lordship states, in the second question of chapter VIII., which the Spirit produces? Where these fruits, therefore, never are produced, and in vast numbers of baptized persons they never are produced, then such persons never were spiritually born, never were truly regenerated. Numbers of children are baptized, whose parents and sponsors at the time of such baptism are notoriously wicked, and which children, when they come to age, follow the wicked example of their parents, and give no proof of repentance or faith: and such as these can, in no proper sense, be said to be regenerated. They have indeed been admitted into the visible Christian church, but they are not the true members of that church: they are the tares; and unless they be born again, unless they be regenerated in a true spiritual sense by the agency of the Holy Ghost, they will perish everlastingly. So far from our church maintaining, that all who are baptized are regenerated in a true spiritual sense, she abjures, abhors, and detests the doctrine; and resolutely declares, that they who receive baptism unworthily 'purchase to themselves damnation.'" Wilson's Remarks, pp. 59—64.

The author of Episcopal Innovation argues to nearly the same effect.—

"Q. 5. 'Does not our baptismal service accordingly declare that we are regenerated at baptism?'

"A. The baptismal service does unquestionably admit this. And it would be a difficult matter to construct a service, spiritual in its nature, and encouraging in its aspect, which should not imply much the same thing. But it does not follow from this that our church would have us to believe, that all baptized persons are certainly regenerate. Necessary regeneration in baptism is full against the Article and Rubric of the church. We have seen that the Article implies the direct contrary; for it teaches us that men may receive in the sacraments a curse, and not a blessing; yea, may 'purchase to themselves damnation.' And the Catechism and Baptismal Rubric only make baptism 'generally necessary to salvation,' and 'where it may be had.'

"It is contrary also to the nature of the stipulations which are made at baptism. The person to be baptized is, by the church, required to 'renounce the world, the flesh, and the devil;' 'to believe in God and to serve him;' and he solemnly engages to do so; this he does while he openly declares his 'faith' in God through Christ, and desires to be baptized in this faith. Now where the disposition thus professed is real, we are assured that the 'inward and spiritual grace' is thereby received.

"The only difficulty then (save a phraseology easily accounted for) arises from this consideration, namely, the church gives credit to the profession made at baptism, and treats it, and speaks of it, as if it were real. There is really a profession made; and how is she to act? If she be dissatisfied with the answers made to her questions, she can reject them, (as his lordship would candidates for holy orders, who answered his questions 'unsatisfactorily;') but those whom she admits she must allow to be sincere, and deal with them as such, whatever doubts she may have as to some individuals. She cannot make a service for any but spiritual receivers; nor can she consider receivers as any other than spiritual persons, though she knows all will not be such.

"The church makes the same admission (of piety in her members) in every one of her services. And this she does, in charity and in faith. In charity she gives credit to the profession made in baptism; and in faith she trusts to God for the blessing which he has promised to give 'to those who ask him.' The baptismal service, therefore, neither does nor can declare that those persons are regenerated who do not possess 'faith and repentance.'

"Q. 6. 'Does it make any exception or reservation on that head?'

"A. Surely we may ask his lordship

whether there is any thing like fairness exercised here? or whether he does not make the church speak just what he pleases? In the Seventeenth Article his lordship finds 'conditions' of election, though the Article includes none, but the contrary; yet here he shuts out all conditions of regeneration in baptism, though the service, and Catechism, and Article, either expressly assert or manifestly imply them. 'Repentance and faith,' are absolutely and expressly 'required' in order to baptism, and to the benefits expected from it.

"It would be irreverent and improper to make any 'exception and reservation' where persons profess to receive baptism as the church has prescribed; but where qualifications are required in order to a result, common sense will make the 'exception' where those qualifications are found to have no place. If, however, the office make no 'exception,' which it could not with any propriety do, the Article makes exception in the strongest manner." Episcopal Innovation, pp. 87—89.

The second interpretation given by many learned and pious divines to the language of the church in her baptismal forms is, that baptism is in every case really the instrument of regeneration in a certain sacramental sense, but that there is still just the same necessity as if baptism had never taken place for that saving change of heart which is usually denominated conversion. Some of this second class of divines maintain, that the term regeneration or new birth ought, therefore, *never* to be employed in the sense of conversion, but always in connexion with the privileges of baptism; while others of them think that the phrase is fairly applicable to *both* senses, and, therefore, speak of baptismal regeneration and spiritual regeneration. This difference, however, is only of a minor kind: for both agree in contradistinction to the former class, that regeneration is specifically connected with baptism, and not merely in anticipation of repentance and faith.

We have already stated, that our own opinion inclines to the first view of the subject; namely, that the church speaks in express reference to the presumed sincerity of the candidate, if an adult; or, if an infant, in charitable anticipation of his performing that "faith and repentance" which the catechism declares "necessary in order to be baptized." But we have no quarrel with the other opinion as held by religious persons who do not intend by it to supersede the necessity for a spiritual change of heart, whether called new birth, or conversion, or a renewal in the spirit of the mind, or even by the more modern and fashionable term "renovation," provided that renovation be commensurate with the necessities of the case. We do not argue for words, but things. If a divine so explain his views of baptismal regeneration as not to suffer his flock to suppose for a moment that they are in a safe condition without a deep, radical, and permanent transformation of mind; a turning from darkness to light, and from the power of satan unto God; a real and practical, as well as baptismal and sacramental "death unto sin, and new birth unto righteousness;" we shall not think it necessary to be at much pains to argue with him as to minor differences of opinion in the construction of our church services. It is only when, as we grieve to say we think is too much the case in the Questions before us, there is an evident tendency to get rid of almost every thing truly spiritual and internal in religion, by construing regeneration, and justification, and entering into covenant with God, into mere appendages of baptism, (as if under a consciousness that both the Scripture and the church speak so plainly on these points that it is not decent or practicable to explode them entirely, and that, therefore, it is better virtually to set them aside by appending them exclusively to a sacrament performed for us in our infancy), thus superseding all those spiritual exhortations on which the

Scriptures and the church say so much, and leaving an ample opening for the substitution of a mere ethical religion in place of the peculiar doctrines of the Gospel—it is only under such circumstances that we feel so strongly on the subject. If the Bishop of Peterborough, after his chapter on Regeneration, had in his next chapter on "Renovation" (which it is time we should consider), proceeded to shew, with suitable earnestness, and in language adequate to the subject, that notwithstanding our baptismal privileges, whatever they may be, little, indeed nothing, is done in reality towards our actual justification at the present moment before God, unless we have that faith which is the instrument of justification; unless we be truly converted in the spirit of our minds; unless we be new creatures in Christ Jesus; unless, as the Seventeenth Article expresses it, we be "called according to God's purpose by his Spirit;" unless we "through grace obey the calling;" unless in our character and conduct we be practically made "like the image of his only begotten Son Jesus Christ, and walk religiously in good works;"—had his lordship thus proceeded in his chapter on Renovation we should not have been very anxious to dispute with him about the mere application of a term, though we might still have thought that term incorrectly applied. But very different appears to be his lordship's view of that spiritual change which the Scriptures speak of as necessary to salvation. It is true that in this chapter he has added something of a practical kind to prevent the Antinomian inferences which must otherwise result from his *opus operatum* view of regeneration. He has quoted that part of the collect for Christmas-day which speaks of "being daily renewed*;" and he mentions our need of the *assistance* of the Holy Spirit; but every attentive reader will perceive that, under the appearance, and, we doubt not, with the intention of enforcing the necessity of "renovation," the obvious *effect* of the whole chapter is little less than to deprive it of its vitality.—The impression left on the mind of the reader by this chapter is not so much in consequence of any material errors of statement, as from a cold and defective phraseology; which, without particularly shocking the ear, robs Christianity of much of its spirit, and tends to reduce, what the title of one of the pamphlets on the list of the Society for promoting Christian Knowledge so forcibly denominates, "the Life of God in the Soul of Man," to a mere ethical decorum of character—a body without a soul. Even the recognition of the Holy Spirit's "assistance" (the word "influences" seems studiously avoided) wears far more the aspect of a decent acknowledgment or compliment to the language of Scripture and the church, than of an anxious endeavour to place that great topic in its true light; a topic of such peculiar interest to "candidates for holy orders," who solemnly profess themselves moved by that blessed Spirit to take upon them the office of the ministry. It is from a systematic dilution or distortion of scriptural terms and scriptural doctrines that we apprehend danger to Christianity and the church, far more than from gross and positive misstatements. We know how to argue with an opponent who frankly tells us that we are justified by works; for we can point him to the express declarations of Scripture, and to the comments of his own church upon those declarations; but when he adopts those declarations in words, nay presses them warmly and with much zeal, but immediately gets rid of all the practical and spiritual efficacy of the doctrine, by joining justification exclusively to baptism—a sacrament which in almost every case takes place in in-

* A collect which, our readers will not forget, *used* to be entitled, on high authority, "a Prayer for Regeneration."

fancy, before the recipient can be called a moral or responsible agent—we are justly alarmed at the effect which such a mode of construction may have upon those who, though they could detect a plain verbal inconsistency, are not able to perceive how completely *the spirit* of a doctrine may be lost, while the literal acknowledgment of it remains unaltered. A similar remark applies to the Bishop of Peterborough's views of regeneration and renovation. Our readers have but to turn from the questions before us to the Bible, the Prayer-book, or the Homilies of the church, to find themselves in quite a new atmosphere. *There* they will discover no cooling down, no explaining away, no dread of persons being *too deeply* impressed with a sense of the depravity of their nature, and the turpitude of their actual transgressions; no dread of the strong injunctions of Scripture to be "transformed," to be "converted," to be "born again," being explained in such a way as to involve a complete renewal of character; no dread lest the salutary doctrine of the Divine influences, and the work of the Holy Spirit as the agent in our conversion and sanctification, should be too prominently or anxiously enforced. The two systems, in fact (for two systems we consider them), are constructed on different principles, and for different ends. We have not scrupled to affirm our honest conviction that the main tendency of such schemes of divinity as that under consideration, is to supersede the necessity of that spiritual change of heart, for which, in accordance with the Scriptures, the most holy and eminent men have so earnestly contended. We shall not dwell upon this subject at present, but shall content ourselves with referring our readers to the remarks of a correspondent in our first paper of the present Number; and particularly to the well-known extract which he has adduced from Dr. Paley, on the subject of preaching the necessity of conversion to nominal Christians. We have been more than once accused of dwelling too much upon points of this kind; and some of our readers have complained in particular of the lengthened discussion which we thought it right to give to the late controversy on the effects of baptism. We are persuaded, however, that the subject is of prime and vital importance; that it is not a mere verbal dispute respecting the construction of our formularies, but a stand for principles; and that the real point at issue is this, Whether or not the nature and character of mankind are such that, they absolutely, and in every case, need a radical transformation in the spirit of their minds before they can be qualified for the kingdom of heaven. Where a clergyman feels duly sensible of the importance of this subject, we shall not be very solicitous to know the way in which he construes the baptismal service; assured—which is the main point—that he will not *so* construe it as to allow his hearers to suppose that their baptismal privileges supersede repentance, or faith, or conversion, or sanctification, or humility of heart, or obedience of life.

It may not be unacceptable to our readers to see here, as in former parts of the review, a few extracts from the Homilies bearing on the points in question, which we beg them to compare with the Bishop of Peterborough's chapter on Regeneration or New Birth, by way of illustrating the disagreement between his sentiments on the subject and those of the Church of England.

"In the second book against the Adversary of the Law and the Prophets, St. Augustine calleth sacraments holy *signs*. And writing to Bonifacius of the baptism of infants, he saith, If sacraments had not a certain similitude of those things whereof they be sacraments, they should be no sacraments at all. And, of this similitude, *they do for the most part receive the names*

of the self-same thing they signify. By these words of St. Augustine, it appeareth, that he alloweth the common description of a sacrament; which is, that it is a visible sign of an invisible grace; that is to say, that setteth out to our eyes and other outward senses, the inward working of God's free mercy; and doth, as it were, seal in our hearts the promises of God*. And so was circumcision a sacrament; which preached unto the outward senses the inward circumcision of the heart, and sealed and made sure, in the hearts of the circumcised, the promise of God, touching the promised seed that they looked for." (Hom. xxi.)

The reader will here remark the reason why baptism, which is but the *sign* of regeneration, has come to receive the *name* of the thing which it signifies.

"It should not avail us," says the Twenty-sixth Homily, "to be delivered from death, except Jesus Christ had risen again, to open for us the gates of heaven, to enter into life everlasting. And therefore St. Peter thanketh God, the Father of our Lord Jesus Christ, for his abundant mercy, because he hath begotten us (*αναγγεννησας* regenerated), saith he, unto a lively hope, by the resurrection of Jesus Christ from death, to enjoy an inheritance immortal, that shall never perish, which is laid up in heaven for them that be kept by the power of God through faith. Thus hath his resurrection wrought for us life and righteousness." "For with Christ, by *true faith*, art thou quickened again, saith St. Paul, from death of sin to life of grace*." "If ye delight in this article of our faith, that Christ is risen again from death to life, then follow you the example of his resurrection, as St. Paul exhorteth us, saying, as we be buried with Christ, by our baptism unto death, so let us daily die to sin, mortifying and killing the evil desires and motions thereof. And as Christ was raised up from death by the glory of the Father, so let us rise to a *new* life, and walk continually therein." Thus "ye shall shew plainly that ye be risen with Christ, and that ye be the heavenly children of your Father in heaven."

In the Twenty-seventh Homily, "a *true* and constant faith" is represented as "the root and well-spring of *all newness* of life."

"Where the Holy Ghost worketh, there nothing is impossible, as may appear by the *inward* regeneration and sanctification of mankind." "It is he which *inwardly* worketh the regeneration and new birth of mankind." "It is the Holy Ghost, and no other thing, that doth quicken the minds of men, stirring up good and godly motions in their hearts."—These "proceed only of the Holy Ghost, who is the *only worker* of our sanctification, and maketh us *new* men in Christ Jesus."—"Such is the power of the Holy Ghost to regenerate men, and as it were to bring them forth anew, so that they shall be nothing like the men that they were before†." Let us then humbly beseech him,

* How exactly this description agrees with the Twenty-seventh Article! "Baptism is not only a *sign* of profession," "but it is also a *sign* of regeneration or new birth" (not regeneration itself), "whereby, as by an instrument, *they that receive baptism* RIGHTLY, are grafted into the church," not merely admitted into the external communion of the church, as all baptised persons are, whether they receive baptism rightly or not, but grafted into it.

*"What is the inward spiritual grace? A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby" (not, however, efficiently by baptism, but by that of which baptism is the sign and seal, regeneration, the death unto sin, and the new birth unto righteousness,) "made the children of grace."—Church Catechism.

† Can it be imagined that the Church does not here contemplate the case of adults, who might have been baptized in infancy?

"so to work in our hearts by the power of his Holy Spirit, that we, being regenerate, and newly born again*, in all goodness, righteousness, sobriety and truth, may in the end be made partakers of everlasting life in his heavenly kingdom, through Jesus Christ our Lord and Saviour, Amen." (Hom. xxviii.)

"If asked who should be thanked for their regeneration, for their justification, and for their salvation, they cannot choose but say, 'Not unto us, O Lord, not to us, but to thy Name give all the thanks, for thy loving mercy, and for thy truth's sake.'"—"To justify a sinner, to new-create" (regenerate) "him from a wicked person to a righteous man, is a greater act, saith St. Augustine, than to make such a new heaven and earth as is already made. We must needs agree, that whatsoever good thing is in us, of grace, of nature, or of fortune, is of God only, as the only author and worker." (Hom. xxix.)

In the sermon on Repentance, (Hom. xxxii.) we are told, that "they that do truly repent, must be clean altered and changed: they must become *new creatures;* they must be no more the same that they were before." "Let us confess our unworthiness before him; but yet let us trust in God's free mercy for Christ's sake, for the pardon of the same. And, from henceforth, let us endeavour ourselves to walk in a *new* life, as *new-born* babes, whereby we may glorify our Father which is in heaven."

And in the same spirit, those who have been baptized, whether infants, or adults, are exhorted to remember, that "baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so *should we,* who are baptised, *die from sin, and rise again unto righteousness.*" So far is it from being a matter of course, that those who are baptized should be partakers of "the inward and spiritual grace" of baptism,—"a death unto sin, and a new birth unto righteousness,"—that, after being baptised, they are to be reminded how incumbent it is upon them to obtain it.

Let the Bishop of Peterborough, if he can, reconcile with these clear and unambiguous views of the Church of England, the following question. "If then we believe in the doctrine of our church, that the new birth takes place at baptism, can we believe that they who have been baptized according to the rites of our church will be regenerated at any other period?" We reply, that believing the doctrine of our church, we can and must answer in the affirmative.

But it is time that we should draw our remarks to a close. The ninth chapter we have already touched upon, and we have no wish to pursue the subject farther. We had intended to say something of the *negative* faults of these Questions, which are very numerous. On the subject of the atonement, for example, there is nothing said (except perhaps in the references to the Articles, &c.) which most Socinians would not agree to acknowledge. No chapter is devoted to faith; none to sanctification, except the remarks on "renovation" are intended to cover this defect. But we forbear to enter on this subject of omissions; omissions so important and extensive, that the most zealous friend of the Bishop must of necessity acknowledge that his Eighty-seven Questions, however orthodox, are far from exhibiting a complete and "connected view of God's dealings with mankind under the new covenant."

We must not, however, be so uncivil as to pass over without a brief notice the pamphlets which we have

* Can any sophistry make this prayer exclusively applicable to the period of baptism?

placed at the head of this article. —The first is the Bishop of Peterborough's Primary Charge. His lordship begins with a tribute of praise to his predecessor in the see of Peterborough, the late Dr. Parsons: he then urges the importance of a regular standing clergy, and the duty of their being provided with a decent maintenance; and proceeds to comment on some of the Acts of Parliament which at present affect them. His remarks respecting the non-residence clause in the Consolidation Act, (57 Geo. III. c. 99,) are very important, and we trust will be acted upon by our prelates in general.

His lordship proceeds very justly to urge the importance of a second service wherever there has hitherto been but one; and adds, what may be news to many of our clerical readers, that "by the 51st section of the Consolidation Act, a bishop is empowered to enforce, even by monition and sequestration, the performance of both morning and evening service."

His lordship next remarks upon the great inconveniences which arise from clergymen undertaking more services or churches than they can properly attend to; and lays down a very wholesome regulation on the subject, namely, that "The universal limit in this diocese must become that of *two* churches in a day; and even from this limit we must gradually recede to one church with double duty, whenever the poverty of the living does not interfere to prevent it."

The remainder of the Charge relates to his lordship's sentiments respecting the examination of curates; a subject on which, as our readers have abundantly seen, we are not so fortunate as to agree with him. There is also an Appendix to the Charge, on "the modern custom of singing unauthorised psalms and hymns in churches," on which our limits will not allow us at present to add a single word, except that our conclusions, on a review of the whole subject, by no means coincide with those of his lordship.

The Charge, as our readers will have perceived from this analysis, contains much useful matter, and promises some judicious regulations in the discipline of the diocese of Peterborough. We cannot, however, disguise our opinion that it wears throughout a harsh and dictatorial air, and gives to the Church of England an aspect too much akin to what her objectors allege of her being "a church built only upon Acts of Parliament." There is not a syllable in it of Him who is the great Head of the church, who died to purchase it, and lives to guide and comfort and superintend it. It has more the air of a charge to a grand jury, than to a company of Christian pastors, whose great office is to feed the flock, to watch for souls, and to build up men in their most holy faith. Had his lordship been a Socinian, or even a Deist, there is not perhaps a syllable in this Charge which he might not have written with a safe conscience. Not a prayer or benediction occurs to break its forensic course; not a Christian doctrine is touched upon even incidentally; not a word escapes to indicate that the writer had ever read the charge of Him who said, "Feed my sheep; feed my lambs;" or of him, who, treading in the steps of his Divine Master, wrote those apostolic charges which have furnished an inimitable model for this species of composition. We do not deny that it is right for a bishop to acquaint his clergy with many particulars respecting their official conduct, which are merely secular in their details; but surely he ought not to begin and conclude his exhortations without some touch, some incidental allusion, which may shew "where his treasure is," and may lead his clergy from Acts of Parliament, and merely canonical duties, to the spiritual nature, and eternal bearings of their profession as servants of Jesus Christ.

Mr. Wilson's pamphlet (No. 2 on our list) is generally sensible and well written; and upon the whole, though not uniformly, temperate. We wish we could say as much of the two "Refutations" of it, (Nos. 3 and 4), both of which are couched in a supercilious and dogmatical style that ill becomes any writer, and much less an anonymous one. —The Layman (No. 3) accuses Mr. Wilson of being "impudent" and "ridiculous;" of writing "low invective," and exhibiting "the profundity of ignorance with the acme of assurance."—The Refutation (No. 4.) is below notice: it is apparently written by some schoolboy, and may therefore be forgiven. We certainly do not wish to make the Margaret Professor of Divinity at Cambridge accountable for such trash as this.

No. 5, entitled, "The Legality of the Questions," is an excellent pamphlet on the legal bearing of the subject, and clearly proves that the Bishop's Eighty-seven Questions "usurp the place of an established test." The Layman's reply to it (No. 6.) is little more than a string of counter *assertions* followed by *inferences* drawn from those assertions; as, for example: (p. 8.) "After carefully comparing the propositions of Dr. Marsh with our Articles, *I deny* that in any one instance there exists the least difference from the said Articles," &c. "If, then, as I assert, no difference exists," &c. This may be very excellent as *assertion*, but it is not *proof*.—The "Curates' Appeal" has a substantially good cause; but it has not been conducted in a right spirit, and we think its tone by no means calculated to effect its laudable object of procuring a revision of the present arbitrary system under which the unbeneficed clergy are governed.—Of Mr. Bugg's pamphlet (No. 8.) we can say nothing, as we do not know the circumstances of the case, except as far as they are stated by the writer himself. We, however, certainly think that he ought, if only for the sake of example and warning to others, to have been informed what was his offence before he was dismissed from his curacies. For want of this the judicial benefit of his dismissal is wholly lost to his brethren and the public. We certainly do not approve the tone of his pamphlet any more than of the pamphlet last mentioned, or of the remaining one under review, (by mistake not inserted in the list), entitled, "Episcopal Innovation." There is, however, much sound and unanswerable argument in this last pamphlet; and though it is frequently intemperate, those who can separate the wheat from the chaff will be paid for their perusal by many remarks of considerable importance upon the theological bearings of the Bishop's new code of clerical examination.

We shall only say, upon a review of the whole question between the Bishop of Peterborough, his friends, and his opponents, that whatever might be our convictions in sitting down to the perusal of these pamphlets as to the illegality, the inexpediency, and the incorrect theology of his lordship's Eighty-seven Questions, we rise from the discussion with those convictions greatly increased. The danger to the church, if the precedent be not timely checked, is incalculable. We are happy, however, to know that the Bishop of Peterborough's test has not been approved by his brethren on the episcopal bench; nor does there seem the least probability that any member of that body will think fit to follow his example, and much less to adopt his Questions. We sincerely believe that those who most nearly coincide in opinion with his lordship, cannot candidly weigh the various arguments which have appeared upon the subject, without perceiving that his lordship's measure is unadvised, and that *some*, at least, of his questions are hostile to the spirit of the Articles and the Homilies which he is bound to reverence and

maintain. The sooner, therefore, they are withdrawn the better: we are convinced that they cannot long drag on their feeble existence; and even if they could, it were far better that an individual should make a sacrifice than that the peace and safety of the church should be endangered by an ill-advised pertinacity. The public mind is not yet inured to arbitrary power in any of its forms, and is least of all inclined to submit to it in ecclesiastical affairs. It behoves, therefore, the episcopal guardians of the church to look well to the conduct of those individuals of their body who, by rendering her ministrations and her government unwelcome to the people, are among her worst, though doubtless they are her unintentional, enemies. Her policy must be large, liberal, and unsuspected; her laws known and approved; her administration conducted openly and upon intelligible principles; or she will sooner or later meet the fate which has attended almost all institutions in which law and reason were suffered to become subordinate to the irresponsible will of individuals.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—A Grammar of the Sanscrit Language; by the Rev. W. Yates;—History of Birds; by John Latham;—A History of Parga; by Ugo Foscolo;—A Residence in the Burman Empire; by Captain Cox;—The History of the Plague; by J. M. Tully;—The Personal History of George III.; by E. H. Locker.

In the press:—Memoirs of the last Nine Years of the Reign of George II.; by the Earl of Orford, from Manuscripts left him to be opened by the first Earl of Waldegrave who should come of Age after the Year 1820;—The Principles of Assurances; by W. Morgan;—Memoirs of James II.;—British Conchology; by Dr. Turton;—Woman in India; by J. Lawson, Missionary at Calcutta;—The Case of the President of Queen's College, Cambridge; containing copies of the petitions, affidavits, and original records produced in evidence, with the Judgment of the Visitor;—Practical Reflections on the Psalms; or Short Daily Meditations, intended to promote the Study of the Psalter; by Mrs. Sheriffe; 2 vols. 12mo.;—Sermons by the late Rev. F. Thruston; 1 vol. 8vo.;—Sixteen Sermons of Bishop Andrews, modernized for general Readers; by the Rev. Archdeacon Daubeny.

The Rev. Mr. Nolan is printing his German and Spanish Grammars. The Hebrew, Syriack, Chaldee, Greek, Latin, Italian, and French, are uniformly printed, and the whole forms a Polyglott Grammar, in which the genius of the principal ancient and modern languages is explained upon a uniform plan.

Cambridge.—The following is a summary of the Queen's College cause, lately decided by the Lord Chancellor.—

The question at issue related to the mastership of the college, vacant by the death of the late Dean Milner. The college was founded by Elizabeth the wife of Edward IV. The foundress bestowed on the college a book of statutes, by which it was provided that the fellows should proceed to elect a new master within eight days after the office should become vacant; and if they omitted to do so, it was further provided that the right of appointment to the office of master should devolve to the Crown. It was also required by the statutes that the senior-fellow should admit the person elected to the office of master, under pain of expulsion from the college if he omitted to do so. The subject came before the court upon two petitions. One petition was from Mr. King, a fellow of the college, who prayed that the court, as visitor, would inquire whether the office of master of Queen's College was vacant; and if it should be found to be so, whether the fellows ought to proceed to a new election, or whether the right of appointment had devolved to the Crown. The

grounds on which this application rested were, that on the twelfth day after the death of the late master Dr. Milner, the fellows, in compliance with the statutes, proceeded to elect a new master, when Mr. Godfrey was chosen by a majority of votes. Immediately after the election Mr. Godfrey required the senior fellow to admit him to his office, when he was informed that it was first necessary for him to sign the declaration of faith required by the Act of Uniformity. Mr. Godfrey, however, disregarded this intimation, and, as Mr. King contended, went through the usual form of admission, by receiving the keys and a copy of the statutes.—The other petition was from Mr. Mandell, who was the opposing candidate to Mr. Godfrey at the time of the election. Mr. Mandell stated that Mr. Godfrey obtained a majority of votes by voting for himself as fellow for Middlesex, although there was at that time another fellow for that county, and it was provided by the statutes that there should never be more than one fellow for Middlesex at the college at one and the same time. Upon this ground, therefore, Mr. Mandell claimed to be the master of the college. The question for the Court to decide was, whether, by the Act of Uniformity, passed under Charles II., Mr. Godfrey had not forfeited his office. By that Act it is declared, that if any master or head of a college shall omit to sign the declaration of faith therein contained, before or at the time of his admission to office, such office shall, *ipso facto*, be considered void, as if its possessor were naturally dead. The Court was also to decide, whether, supposing Mr. Godfrey to have forfeited his office, the fellows ought not to have proceeded to a new election within twelve days; and whether, as they had not done so, the right of appointment to the office of master had not devolved to the Crown.—Mr. Godfrey, in answer to the affidavits filed against him, contended that the form of admission was not completed by the delivery of the keys, &c. until some subsequent ceremony was performed in the chapel of the college. This ceremony he had gone through several days after he had signed the declaration of faith before the Vice-Chancellor of the college. He therefore maintained that he had not violated the provisions of the Act of Uniformity. With respect to the allegation that he was not entitled to vote as fellow for Middlesex, Mr. Godfrey asserted that it had been the immemorial usage of the college to maintain two fellows for that county.

The Lord Chancellor decided that Mr. Godfrey ought to be considered, at the time of the election, as *de jure* fellow for Middlesex; and that, according to the intention of the statutes and the constant usage of the college, the admission of the master was not completed by the delivery of the keys, &c. In this view of the case it was evident that Mr. Godfrey had signed the declaration of faith required by the Act of Uniformity *previously* to his admission.

The two gold medals given annually by the Chancellor of this University to the best proficients in classical learning among the commencing Bachelors of Arts were this year adjudged to Messrs. Ollivant and Talbot, both of Trinity College.

HUMANE SOCIETY.

At a late meeting of the Humane Society, Dr. Martin, the registrar, reported, that the cases which have come under the notice of the Society during the past year amount to 150; of which number 131 were successful, and 19 unsuccessful. The number of successful cases, added to that of former years, amounts to 5020, and the number of claimants rewarded, added to the total of former years, amounts to 20,320. The gentlemen who have received honorary medals this year for saving lives are, Captain Marryat, R. N., Captain Earl, Mr. J. Mann, Mr. J. Gray, Mr. J. Stirling, Mr. C. J. Leisne, Mr. W. W. Cox, and Mr. W. A. Parker.

VACCINATION.

A Report was made to the Secretary of State for the Home Department, from the National Vaccine Establishment, dated 12th April, 1821, containing some important facts which ought to be extensively known. The following is a copy:—"My lord, it is with great regret that we announce to your lordship, that the small-pox has occasioned the loss of many lives in various parts of the United Kingdom since our last Report; and that not less than 792 persons have died of that distemper within the bills of mortality, in the course of the last year. This is about one-third of the average number of those who perished annually in the metropolis before the introduction of vaccination: but so many deaths afford a strong pre-

sumptive proof that great prejudices still prevail against vaccination, and that the benevolent designs of the Government are still far from being accomplished.

"This Board has laboured incessantly to set forth the comparative ease and safety of the indisposition of vaccination, and the difficulty and danger of the small-pox, whether occurring naturally, or occasioned by inoculation; and it has been assisted most importantly, and in the true spirit of disinterested benevolence, by the Master, Governors, and Members of the Court of Assistants of the Royal College of Surgeons, who have bound themselves individually to each other, by a solemn engagement, not to yield to any solicitation to inoculate for the small-pox. This good example has been followed by the most respectable practitioners in the country; though some of them, we are sorry to say, have lent themselves improvidently to this injurious practice. And we find that the multitude in many places has been so infatuated, as to accept the proffered services even of itinerant inoculators, in spite of their gross ignorance of all disease, and of the rudeness and inaptitude of the instruments which they employ to insert the poison. Hence a perpetual source of contagion is supplied and kept up, to the constant danger of all such as have not yet been vaccinated, or who may have undergone an imperfect process, or whose peculiarity of constitution makes them still susceptible of the variolous disease; a peculiarity similar to that which renders some persons capable of taking the small-pox twice; of which, within the period of three years only, we have received evidence of not less than 52 instances.

"It is true, indeed, my lord, that we have received accounts from different parts of the country, of numerous cases of small-pox having occurred after vaccination; and we cannot doubt, that the prejudices of the people against this preventive expedient, are assignable (and not altogether unreasonably perhaps) to this cause.

"These cases the Board has been industriously employed in investigating; and though it appears that many of them rest only on hearsay evidence, and that others seem to have undergone the vaccine process imperfectly, some years since, when it was less well understood, and practised less skilfully than it ought to be; yet, after every reasonable deduction, we are compelled to allow that too many still remain on undeniable proof, to leave any doubt that the pretensions of vaccination to the merit of a perfect and exclusive security in all cases against small-pox, were admitted at first rather too unreservedly. Yet the value of this important resource is not disparaged in our judgment; for, after all, these cases bear a very small proportion to the number of those who are effectually protected by it. The reports of the vaccinators at the several stations of the metropolis, give only eight cases of small-pox, out of nearly 67,000 vaccinated by them, since the first establishment of this Board; and as the small-pox has prevailed extensively in London, these persons so vaccinated must have been frequently exposed to contagion, and consequently the protecting effect of vaccination must have been submitted to as severe a test as can well be imagined. Moreover, we have the most undoubted proofs, from experience, that where vaccination has been performed perfectly, small-pox occurring after it is almost universally a safe disease; and though ushered in by severe symptoms, has hardly ever failed to be cut short, before it had reached that period at which it becomes dangerous to life.

"This controlling power of vaccination must be admitted as next in importance to its preventive influence; and surely justifies our high estimation of the value of this great discovery.

"The Board has taken care to promulgate to all its correspondents, by repeated admonitions, those modes of conducting the process of vaccination which ample experience within its own immediate sphere of observation has ascertained to be the most successful.

"It cannot be denied, my lord, that the continuance of the practice of inoculation for the small-pox is the main source of whatever disappointment we have met with; for in those countries where the legislature has interfered to prohibit it, and to enforce vaccination, the small-pox has become almost unknown, and the full benefit of this valuable discovery is enjoyed. But similar results, we know, cannot be looked for in the United Kingdom until the whole community shall concur voluntarily in this salutary practice.

"We have only to add, that 6933 persons were vaccinated last year at the

several stations in London; that 46,105 charges have been given to the public: and that 77,467 have been vaccinated in Great Britain and Ireland by our immediate correspondents only; making a total of 84,400 vaccinated last year, a number superior to that of any former year.

(Signed) "H. HALFORD,
President, &c."

Subjoined is an official declaration of the Royal College of Surgeons, signed by the Governor, &c. stating their deep impression that the many fatal instances of small-pox are in a great degree owing to the continuance of the practice of propagating that disease by inoculation, and adding, that "unshaken in our confidence of the efficacy of vaccination in exterminating small-pox, from a sense of duty to the community, we hereby renew the engagement entered into by us in the year 1813, not to inoculate small-pox, but to pursue, and to the utmost of our power promote, the practice of vaccination. And we earnestly recommend to all Members of the College similar engagements."

Greece.—The College at Chios is stated to have greatly increased: the number of students amounts to 476, a considerable portion of whom are natives of the Peloponnesus, Cephalonia, and the islands of the Archipelago. Two youths from the interior of North America have resorted to Chios, to study the language of Homer. Mr. Varvoti, a rich Greek merchant, has presented 30,000 francs to the College, with a number of books purchased at Paris. A fund for the support of indigent students has been established at Constantinople, under the immediate direction of three Greek archbishops, and several merchants. The Patriarch Gregory constantly shews himself a zealous friend and protector of public instruction.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Catechist, a Fragment; Part II. Parable of the Marriage Feast and Wedding Garment; by the Author of Lily Douglas. 1s. 6d.

The Christian Preacher's Assistant, consisting of Rules and Observations designed to conduct him to the most eligible Method of preparing and delivering Sermons; principally compiled from the Writings of distinguished Authors; by A. Ritchie. 3s. 6d.

Essays on various Subjects, Religious and Moral, 3 vols. 8vo. 1l. 11s. 6d.

The Thirty-nine Articles of the Church of England: illustrated by copious Extracts from the Liturgy, Homilies, &c. and confirmed by numerous Passages of Scripture; by the Rev. Wm. Wilson, B.D. 8vo. 6s.

An Enquiry into the Doctrines of Necessity and Predestination, in four Discourses, preached before the University of Oxford; by Edward Coplestone, D. D. 8vo. 7s. 6d.

Sermons, by the Rev. T. Boys, A.M. of Trinity College, Cambridge. 8vo. 10s. 6d.

Two Discourses, preached before the University of Cambridge, on the 18th and 25th February, 1821; by the Rev. C. Simeon, M. A. 8vo. 2s. 6d.

Two Discourses on the Unity of the Church; by Thos. M'Crie, D D. 12mo. 3s.

Sermons on Infidelity; by the Rev. Andrew Thomson, A. M. 8vo. 5s.

Grace and Truth; or, the Glory and Fulness of the Redeemer displayed; by the Rev. W. M'Ewan. 12mo. 3s. 6d.

An Enquiry, chiefly on the Principles of Religion, into the Nature and Discipline of Human Motives; by the Rev. J. Penrose, M. A. 8vo. 10s. 6d.

Speculum Gregis; or, Parochial Minister's Assistant; by a Country Curate. 5s.

The Chronology of our Saviour's Life; by the Rev. C. Benson, A. M. 8vo. 6s.

Remarks on the Bishop of Peterborough's Comparative View of the Churches of England and Rome; by the Rev. G. Glover, A. M. 8vo. 6s.

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RELIGIOUS INTELLIGENCE.

NATIONAL SOCIETY.

THE average number of boys in the central school is 502, and that of girls 205.

Of these scholars it is stated in the last Report, that the children have been twice publicly examined and have exhibited most striking proofs of their proficiency, and of the general excellence of the system. In numerous instances, on leaving school, they have attended, with their parents, to return thanks for the instruction which they had received; and have, in consequence, been presented with a Bible and Prayer-book.

An assistant mistress has been appointed, with the best effect, to pay exclusive attention to the working department of the female school.

Of the training department it is said—

The schools which have been supplied with permanent masters and mistresses, during the year, are 42; and those assisted by temporary instructors and monitors, 32; the masters and mistresses received into the school for instruction from different parts of the kingdom, amount to 82. Thus the whole number of schools which have derived assistance from the Central Establishment during the year, amounts to 156.

The new schools received into union during the year are 147; making the total of schools in union, 1614. The Committee estimate the increase of scholars in the ninth year, at 20,000, carrying the total number to 220,000; or to 270,000, if the 50,000 be added who are educated in schools conducted on the principles of the system, though not in union with the Society.

The system had been before generally introduced, under the patronage of the Commander-in-chief, into the army; and an opening has been recently made for its introduction, with a fair promise of success, into the navy.

In Nova Scotia, the schools are producing extensive benefits. From the other foreign dependencies, no information of importance has been received. A native of New Zealand, and another of the Gold Coast in Africa, have been instructed in the Central School; and this advantage has also been granted to teachers proceeding to Sierra Leone, New South Wales, New Zealand, and Bermuda.

The grants during the year have been as follow:—To the parish of St. Matthew, Bethnal Green, with a population of 40,000, and about 4000 children requiring gratuitous education, 400l.—to the parish of St. Pancras, population 50,000, the sum of 250l.—to the parish of St. Mary, Newington, 30,000 inhabitants, 200l.—to the parish of St. Nicholas, Deptford, 7000 people, 150l.—to the parish of Woolwich, with upward of 16,000 inhabitants, 100l.—to Aldburg in Suffolk, Chatteris in Cambridgeshire, Bridgenorth in Shropshire, Hurstperpoint in Sussex, Whitwick in Leicestershire, Mold in Flintshire, Farnham in Surrey, and Cumberworth in Yorkshire, 100l. each. Besides these larger grants, others have been made, which varied from 90l. to 20l. The whole number made, in the course of the year, amounted to 44; and the sum thus expended, to 3202l.

The income of the year, applicable to the purposes of the Society, was 2589l. 12s. 3d., and its expenditure 5193l. 2s. 2d.; the deficiency having been supplied by the sale of stock. The net sum now remaining in the hands of the Committee amounts to but about 2500l. The Committee however remark—"Sensible as they are that this sum must soon be exhausted, they will continue to dispense it, as long as any portion remains, in the way which may appear most conducive to their important purposes."—We sincerely trust that the liberality of the public will not suffer this national and highly useful institution to languish for want of adequate pecuniary resources.

EDINBURGH "LOCAL SABBATH EVENING SCHOOLS."

The following statement, drawn up by "the Committee for the Establishment of Local Schools in Edinburgh," is so important in its principle, that we shall give the document almost entire. We earnestly recommend the plan to the clergy and other principal inhabitants of large parishes, who will find in it a powerful instrument for ameliorating the character of their respective neighbourhoods, and conferring the most important blessings on the ignorant and destitute part of the population. A project at once so cheap, so feasible, and so efficacious, surely needs only to be duly considered to entitle it to extensive adoption.

"In the autumn of last year, a few individuals, whose attention had been directed to the lamentable and increasing degree of ignorance and neglect of religious privileges, in many of the poorer and more crowded parts of Edinburgh, met for the purpose of considering whether any means could be adopted to supply the evident inadequacy of the measures for Christian instruction already in existence. In the system of locality, developed in Dr. Chalmers's work on the Christian and Civic Economy of large Towns, they conceived they were presented with an engine, which would not only bring under its influence the children whose profligate habits led them to escape from the reach of more general measures; but which, at the same time, would bear upon the ignorance and prejudices of the parents, and, by a kindly and affectionate operation, lead them also to know and to value their own and their children's best interests.

"The individuals who compose the General Committee, commenced their operations in the full acknowledgment of the principle laid down by Dr. Chalmers, that the efficiency of the local system in a large town will be much more securely promoted by the formation of several societies, each taking charge of a limited number of schools, than by an endeavour to bring the whole city 'under the unwieldy jurisdiction' of one general society. Aware, however, that such an impulse as that which arises from an association of persons deeply interested in one common object, was requisite for the commencement of the plan in the different quarters of the town, they consented for a time to associate themselves for the purpose of giving that impulse; but they venture already to look forward to a period at no great distance, when the whole plan being completely organized, and brought into a state of efficient activity, under the guidance and patronage of the minister, or of a committee of benevolent individuals in each parish

their existence as a General Committee may be safely terminated.

"In pursuance of their great object, the General Committee agreed to acknowledge the parochial division of the city, to apply for the sanction of the minister to their proceedings, and to promote the establishment of a parochial committee for carrying the system into effect in each parish.

"Hitherto the personal visitation of every house in the parish, the division of the parish into convenient districts, and the procuring of teachers, visitors, and school-rooms, have devolved upon the General Committee; and these preliminary arrangements have been completed before consigning the field to the superintendance of its parochial committee. But as this extrinsic aid is by no means necessary to the adoption of the Local System, in situations where even a small number of individuals feel interested in its promotion, it is conceived, that the object will be more directly accomplished, by a simple description of the circumstances of one of the localized parishes, than by dwelling upon the operations of the General Committee.

"A Parochial Committee, consisting of six members and a secretary, and who, it is desirable, should possess a certain degree of influence, either as residents in the parish, or as members of the parochial church, is appointed to the general superintendance of the plan in the parish. It is the duty of this committee to raise the necessary funds, to divide the parish into districts, to provide teachers, visitors, school-rooms, &c. This parochial committee meet at stated times (monthly or quarterly), to receive the reports of the subordinate agents, on the state and progress of the schools, &c.; and, when the parish minister favours their exertions, to communicate the result to him; offering to him, from time to time, such suggestions as may occur to them; and receiving in return, such counsel as he may deem advisable for promoting the efficiency of the system.

"The parish is accurately divided into a number of small districts *, each affording only a sufficient number of children for two schools. Each district is placed under the charge of a Visitor, whose duty it is to make a minute personal inquiry into the condition of every poor family in his district, and to endeavour to acquire an intimate and friendly acquaintance with them. On his first visitation, he inserts in a book, kept for that purpose, their names and occupations, the churches they attend, their children who are, or are not, attending Sabbath-schools, as well as those who are taught at home, and the individuals, whether children or adults, who cannot read. These topics of inquiry often afford the opportunity of suggesting the propriety of subscribing for a Bible; of attending some place of worship; of adopting more regular and moral habits; of establishing family worship; and a variety of other things evidently conducive to their best interests, spiritual and temporal. In addition to these duties, the visitor is frequently present at the two schools in his district; reports their state at the next meeting of the parochial committee; and replaces the teachers, in case of removal or sudden indisposition.

"Every district contains two schools; one for boys, and another for girls; the number in each being limited to thirty. The girls' school is taught by a female teacher. Into these schools no child is admitted who does not belong to the district; and it is the duty of the visitor to see that every child in the district, between the age of six and fifteen, not attending other means of instruction on a Sabbath evening, shall be present at one or other of the two schools. At the opening of the school, a printed card is left at the house of every individual, whose children ought to attend; and, where the Minister of the parish countenances the plan, this invitation is given in his name, and not in that of the Committee. The parents of the children are also invited, by six at a time, in rotation, to come to the school, that they may witness the progress of their children, and by their presence impose a salutary restraint on their behaviour.

"The teacher is directed to insert in a roll-book, the name, address, age, and date of admission of every scholar, and also their attendance or non-attendance on each succeeding Sabbath. In the course of the week, the teacher, besides occasionally calling on the parents of the children, makes a visit of inquiry at the dwelling of each absentee; or, if

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"* It is advisable, that the Parochial Committee should possess a plan of the parish, on which the districts into which the parish is divided are accurately laid down."

prevented at any time from doing this duty himself, he requests the visitor of the district to perform it for him. The returns of this roll-book, together with the reports of the visitors, are registered by the secretary of the Parochial Committee.

"The books used in the schools are the holy Scriptures, and the three Catechisms already in general use in schools throughout Scotland. The instructions of the evening are commenced and concluded with praise and prayer.

"To corroborate the effect of the Sabbath-evening's tuition, a library of religious, moral, and instructive books is established in each district, to which the parents, as well as the children, may have access, on paying a small monthly subscription. The plan is so arranged, that the books belonging to the library of each district may be diversified by occasional interchanges with the libraries of the other districts of the parish. In some instances, however, it may be more practicable to have only one large library for the use of the whole parish, which may be placed under the care of the parochial secretary; and the juvenile part of which may be divided into a number of sets, corresponding with the number of schools; so that the teacher receiving one of these sets, may allow them to circulate through his school, till such time as he can no longer make the requisite change of books among the children: he may then return them to the parochial library, and obtain a new set.

"The prominent characteristic of the local plan is, that it allows no child, however regardless, and no parent, however negligent of the means of Christian instruction, to escape its influence. Instead of exerting merely an attractive power, felt only by those who have least need of its operation, it pervades the obscurest retreats of careless profligacy; and knocking at the door of every family, tells them of a school opened within fifty, or at most one hundred, yards of their dwelling, where their children will be admitted to an affectionate superintendance, so minute and personal as to embrace many of the advantages of domestic instruction. The limited number of the scholars, and the circumscribed district in which they reside, give the teacher a facility of personal acquaintance with the circumstances and character of each child, which will be sought for in vain in a large school, drawn from parts of the town so distant as to preclude the possibility of week-day visitation. Children of the same neighbourhood, engaged in the same tasks, and living only a few steps from the school, will be more regular in their attendance than those who have to encounter the many casualties and temptations attendant upon a longer route; and that change of scholars, so destructive to the good order and good effects of some of the large schools will be as much as possible avoided *. The plan of separating the boys from the girls, and consigning the latter to the care of female teachers, promises many advantages; and has already approved itself so strongly to the judgment of the Committee, that they view it as an important adjunct to the local system. It doubles the number of agents, and affords to the female children a valuable and intimate intercourse with their teacher; the advantages of which are too obvious to require enumeration.

"But the benefits arising from the system, are by no means confined to the young. The visitor, as well as the teacher, feels how much his useful intercourse with the parents of the children, and other inhabitants of his district, is increased by having the field of his operations marked by a boundary, which, kept constantly in view, reduces his undertaking to a practicable amount and a manageable shape. That acquaintance with the intimate circumstances of the poor, which is so necessary in affording them judicious advice or assistance, and which is so hopeless a task when viewed in relation to the great mass of the population, thus becomes attainable; and the benevolent intentions of an active visitor of his district, are found capable of being carried into effect, to the real and *manifest* benefit of that portion which is assigned to him; and which he has accepted in the assurance that other individuals will

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"* The degree of fluctuation to which some of these large schools are liable, is almost inconceivable. A school of eighty children, in a populous part of the town, was examined within two months of its organization. There were still eighty children present, but scarcely one individual remained of those who were originally enrolled.

"In another, an old established school, consisting of 150 children, the annual number of removals, for several years past, has averaged about eighty."

take charge of similar minute portions, and, by division of labour, accomplish the object which, viewed as a whole, appeared so impracticable. Such an agent will soon discover that his unwearied attention, to one little district, has proved a more valuable contribution to the sum of exertion required, than could have been accomplished by even more strenuous, but diffusive efforts."

"In the course of five months, from the time when the Committee began their operations, the system has been established in the following parishes:—

"1. Parish of Lady Yester's—containing five districts, ten schools.

"2. Parish of College Church—containing eight districts, sixteen schools.

"3. Parish of New Grey Friars—containing seven districts, fourteen schools.

"In the Tolbooth parish, also, by an impulse almost entirely internal, a considerable progress has been made. Twelve schools have been appointed, and will be opened with all convenient speed. The Committee are actively engaged upon a fifth parish, which contains an immense mass of crowded habitations of the poorer class. The libraries are also in the course of formation; and it is hoped, that this part of the system will soon be brought into efficiency throughout the localized parishes."

The Committee add, "The aid required is of two kinds—personal and pecuniary. Although the Committee have as yet found no difficulty in obtaining teachers and visitors, they find, that the simultaneous movement towards the accomplishment of the plan, renders a general application for such assistance necessary; and they feel assured, that the mere statement of the want of such agents, will call forth many well qualified persons, and induce them to enter upon an employment, which, without encroaching largely on their time, places them in a most interesting sphere of usefulness. By the Local System too, the office of a teacher is reduced from the formidable task of conducting a large school, to the more familiar charge of a few children; so that many who would shrink from the former undertaking may venture upon the latter without hesitation.

"With respect to funds, the Committee wish it to be distinctly understood, that the principle of locality is as advantageously applicable to the supply of the pecuniary means necessary for carrying on the plan, as to the detail of the plan itself. In all ordinary cases, therefore, they wish to see the Parochial Committees depend for this supply, solely upon the internal resources of their respective parishes. By an estimate calculated from the parishes already localized, it appears that the annual average expense of each school will be under 1l. 10s.; so that if there are twenty schools in a parish, each containing thirty children, or a total of 600, the whole annual expenditure will not exceed 30l. It is therefore only for the purpose of expediting the general adoption of the Local System throughout the city, by assisting Parochial Committees to meet the heavier expenditure of the first year; and for the important object of establishing libraries for the use of the poor, that the Committee solicit pecuniary aid."

CHURCH-OF-ENGLAND TRACT SOCIETY.

We regret to find, from the commencement of the last Report of this Society, just published, that its funds are by no means in a flourishing state; or, to use the words of the Report, sufficient "to enable it to prosecute its measures with that vigour, and on that extensive scale, for which the circumstances of the church, the country, and the world, call upon it with continued and most urgent obligations." The subscriptions of the year amounted to 203*l.* 16s. 11d., the donations to 32*l.* 5s. 10d., and the sale of tracts to 160*l.* 14s. 6d.; making the total receipts 396*l.* 17s. 3d. The disbursements were 362*l.* 12s. 4d.

The following tracts have been published during the year:—The Careless Churchman warned of his Danger and reminded of his Duty.—The Pious Churchman comforted under the Pressure of Affliction, whether of Mind, Body, or Estate.—The Parochial Minister's affectionate Address to the Spectators of a Funeral.—The Forms of the Church opposed to Formality; or the Self-righteous Churchman convicted and condemned out of his own Mouth.—An Invitation to Prayer at this eventful Period; with a suitable Form of Prayer.—The Parochial Minister's Affectionate Address on the Thanksgiving of Women after Child-birth, commonly called the Churching of Women.

The Tracts issued during the year, have amounted to 118,821; of which 95,407 have been sold, and 23,414 dis-

tributed gratuitously. The stock on hand amounts to 436,086—there being 330,723 in the depository at Bristol, and 105,363 in the hands of different agents.

Various acknowledgments have been received by the Committee, of the good effects of the Society's tracts. The following circumstance occurred in the vicinity of Sheffield:—Many tracts having been distributed at the annual meeting of the Church-of-England Tract Society in that town, one of these, "A Practical Discourse on the Exhortation to the Communion, in the Communion Service," fell into the hands of a young man, who resided in a neighbouring village. The treasurer writes—

"He took it home; and, having himself derived benefit from a perusal of it, handed it about to many families both in that and an adjoining village. The result was, that four persons were awakened to serious attention; and determined, through Divine grace, to become partakers of 'the most comfortable sacrament of the body and blood of Christ.' The young man further stated, that he had good reason to believe that the same tract was more or less useful to many others. I have no doubt that many such instances have occurred; although they may probably remain in secret till the Judgment-day. To all human appearance, it was by mere chance that this circumstance was made known. Some one of our friends, who heard it related in the village where it occurred, informed us of the fact; and I, having learned the young man's name, applied to him, and obtained the particulars above stated."

Some of the Society's publications have been reprinted in America, by the Prayer-book and Episcopal Tract Society, of the Eastern District of the United States.

MERCHANT-SEAMEN'S AUXILIARY BIBLE SOCIETY.

It gives us pleasure to find that this highly useful and well conducted Society is beginning to make its way to a more adequate share of public confidence and patronage. The munificent example of the Chairman and Court of Directors of the East India Company, in their donation of two hundred guineas, has been followed by the Corporation of the Trinity House, and by the Chairman and Directors of the East and West India Dock Companies respectively, each of which bodies has contributed fifty guineas to its funds. These donations, with the ordinary resources of the institution, have enabled the Committee to liquidate their debt to the parent society for the books supplied from May 1820 to May 1821.

The Committee remark in their last Report, that "the testimonies of competent witnesses to the meliorated habits and conduct of our Merchant Seamen, are every day accumulating; and the steady course pursued by this institution, in circulating the sacred Scriptures, co-operating with the labours of other societies, kindred in their object, though not in the means adopted to accomplish it, afford a fair hope that, perhaps, the only stain which rested on the character of this portion of our countrymen will, ere long, be removed; and that in a few years they will, under the Divine blessing, bear a comparison, in respect to moral and religious character, with any other class of men in this highly-favoured country."

In support of the claims of the Society, we might quote many interesting passages from the Reports of Lieutenant Cox, the Society's agent at Gravesend. For example:

"No. 36. The chief officer belonged to No. 1503, when I supplied her crew and passengers, bound to South America: he said, 'It was wonderful what good the reading of the Scriptures produced amongst them all. On the early part of the voyage they were noisy, and disposed to be disorderly; at last, most of them became habitually obedient; and I attribute it solely to the restraining and powerful influence the Scriptures had upon their minds.'"

"No. 157. The Captain said, 'I bought a Bible when last in the pool for the use of my crew; when we are in harbour, the people collect together, and one reads aloud to the rest: this is the way they spend their evenings, and it keeps them from bad houses, and bad company. —Bible Societies are good things.'"

"No. 374. A Custom-house Officer on board, said, 'I am happy, sir, in finding such an agreeable alteration in the manners of our seamen in general: in this vessel there is as fine a set of young men as I ever met with; and I am sure, from what I have seen and heard among them, a Bible will be very acceptable.'"

"No 385. 'I am glad to see you,' said the Captain of this fine East India-

man, 'and to find there is a prospect of my crew getting Bibles. I have witnessed the good effects of seamen having the Scriptures to read."

The Society's agent at Gravesend has distributed in the past year,—361 Bibles, and 995 Testaments without payment; and 455 Bibles, and 101 Testaments have been sold (to seamen in the foreign trade) at half the cost price; making a total distribution, in this department only, of 816 Bibles, and 1096 Testaments. Of the Bibles and Testaments furnished by Lieutenant Cox, without payment, Mr. Percival, the London agent, has obtained from the owners of the vessels the cost, or subscribers' price, in the present year, for 185 Bibles and 551 Testaments. Besides which, he has received, over and above the sum of 112*l.* 14s. 7d. for Bibles and Testaments so supplied, contributions to the amount of 29*l.* 6s. 3d. when he has waited on the Owners, &c. to deliver the receipts for the Scriptures deposited on board their ships.

The total distibution by the Society during the three years since its formation, is 5019 Bibles, and 7942 Testaments.

CHURCH MISSIONARY SOCIETY.

The Hibernian Auxiliary to the Church Missionary Society is proceeding with great zeal and vigour in its duties. At the Seventh Anniversary held in Dublin, on Friday the 13th of April, his Grace the Lord Archbishop of Tuam in the chair, the Rev. J. H. Singer, one of the Secretaries, having read the Report, resolutions were proposed or seconded by the Earl of Roden, Lord Powerscourt, the Dean of Ardagh, Professor of Divinity in the University, the Hon. Judge Daly, the Hon. and Rev. Mr. Pakenham, the Hon. and Rev. Mr. Wingfield, the Hon. and Rev. Mr. Marsh, the Rev. Peter Roe, Mr. Sergeant Lefroy, the Archdeacon of Elphin, P. Æ Singer, Esq, John M'Clintock, Esq., the Rev. Robert Shaw, the Rev. B. W. Matthias, the Rev. Robert Daly, and the Hon. James Hewitt.

Of the meeting, one of the secretaries writes: "When I inform you that 2550 tickets were issued—that even up to the moment when the chair was taken demands increased—and that from ten o'clock in the morning until six in the evening, the immense room in which we met was filled with hearers, who continued interested and attentive to the last moment—you will conceive how anxious for religious and missionary information the Irish people are, and how eagerly they resort to places where they think they can obtain it. I have never witnessed a more solemn or impressive scene; nor have I ever beheld a meeting where Christian benevolence and liberality were more conspicuous.

The remittances to the parent society during the seventh year of the Auxiliary, were 1956*l.* 12s. 10d. Irish, being 1815*l.* 15s. 10d. British; making a total of 7921*l.* 14s. 3d. British since the formation of the Auxiliary.

On the 1st of May the twenty-first anniversary of the parent society was held as usual in London, at the Freemasons' Hall, the President, Lord Gambier, in the chair, attended by various persons of distinction, and a numerous assembly of the friends of the institution, including a large body of clergymen. We shall not attempt even a sketch of the contents of the interesting Report from which extracts were read on the occasion, as the publication of the document itself will bring it before us in a more correct and authentic shape. We shall only state, at present, what we doubt not our readers will receive with great satisfaction, and with humble thanksgiving to God, that the exertions of the Society during the past year have been peculiarly blessed by Divine Providence; that its sphere of benevolent occupation is almost daily enlarging; and that the religious and benevolent part of the public have strongly testified their wish to assist its efforts by a considerable increase in its pecuniary resources, which, during the year, amounted to nearly 34,000*l.*

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

(Calcutta Report.)

Our readers will feel interested in the following particulars respecting the Society's proceedings in India, in addition to the passages already extracted, in our last Number, from the last Report of the parent society.

It is remarked in the Report of the Calcutta Diocesan Committee for 1819, "The Society for promoting Christian Knowledge has found no means of carrying on its benevolent designs so effective as the Diocesan and District Committees connected with it. The five, which are now happily established in the East-Indies—at Calcutta, Madras,

Bombay, Colombo, and Prince of Wales Island—afford to the Society facilities, which it had never before possessed, of advancing true religion and piety in these extensive countries." The Committee add; "To do good to all men, and to endeavour that all may come to the knowledge of the truth, is assuredly the part of every sincere Christian: but his more especial care should be those who are already of the household of faith; those who at least name the name of Christ: so that while the doctrines of Christianity are earnestly offered to the full examination of all men, the practical effects of them in the minds and hearts of Christians, may openly demonstrate their truth and power. Nothing could more powerfully contribute to awaken the ignorant and deluded people of these countries to a sense of their deplorable state, than to witness what human nature may become under the influence of Christianity. To see the young imbued with principles of holiness, from which they do not dare to deviate, and even in their early years influenced by the love and fear of God; to see the members of Christian society in general united in one bond of faith and love, and habitually exercising all the charities of the heart among themselves; to see the wicked reclaimed to virtue and peace, and the wretched supporting with resignation and cheerfulness all the dispensations of Providence; and to see death deprived of its terrors, and considered only as the gate of life and happiness; to see all this fully exemplified in the professors of Christianity would effectually conduce, under Divine Providence, to conversion. And while it is the duty of all who have the means and opportunities of contributing to produce such an effect on the general mass of Christians, readily to afford them, it cannot be doubted that they shall also 'be blessed in their deed.'"

The facts stated in the following passage are very important. "The Committee cannot remark without satisfaction the considerable increase in the demand upon them for Bibles; while at the same time they have cause to regret, that they have in some cases been unable to meet the call. At the time of their first establishment there was reason to imagine that the demand for Bibles in this country was always met by an adequate supply, and they were therefore willing to apply a larger proportion of their resources to other means of religious instruction. But either the general demand has increased, perhaps by the influx of Europeans within the few last years, and the increase of Christian population, or a more immediate cause may be, that the wider dispersion of the books and tracts published by the Society for promoting Christian Knowledge has diverted the call for Bibles also to its Committee at Calcutta in a greater degree than before. *By far the greater number of the applications made for these books comprise also a request for Bibles and Prayer-books.* Care has therefore been taken to remedy the inconvenience which has been felt, by making provision for a larger stock than has heretofore been ordered for the Committee's stores."

From Madras the Calcutta Diocesan Committee have received much valuable information respecting the Society's concerns in that quarter. The Madras District Committee have adopted the plan of depôt stations, and are carrying on their exertions with vigour; and they have the happiness of seeing the ancient missions of the Society reviving with every promise of continued success. Within the last year, three missionaries of the Society have arrived at Madras; Mr. Sperschneider, a young man of excellent promise, and Messrs. Haubro' and Rosen, who had received ordination from the Bishop of Zealand, and brought the highest testimonials to the Society. Mr. Sperschneider is already stationed at Tanjore, and Messrs. Haubro' and Rosen are qualifying themselves at Madras for active service. The Rev. Dr. Rottler had, as our readers are aware, completed and published a Tamul translation of the whole Book of Common Prayer, a work of great labour and merit.

The following extract from a letter written by the Rev. J. Hough, chaplain at Palamcottah, to R. Clarke, Esq., the secretary of the Madras Committee, presents an interesting picture of the native Christian converts.

"Palamcottah, Sept. 2, 1819.

"My dear sir,—Having just returned from a visit to the Protestant churches in this district, I hasten to report their present condition.

"There is a church at every station; but, with only two exceptions, they are built with raw brick and covered with palmyra leaves. The ground on which these churches stand was given to the

mission by the Nabob's Government nearly twenty years ago, and most of the buildings were erected at the same time. Those I have seen are in very good repair, and it requires but a small sum annually to keep them so.

"The Mission has received an important accession since the last Report in another native priest, named Viservarsemarden. He seems to be a man of respectable abilities and genuine piety; and the discourse I heard him preach to his own congregation would have done credit to a minister possessed of the advantage of a superior education to that which he has received. He is stationed at a village called by the Christians, Nazareth, about twenty miles to the south of this: and Abraham, the other country priest, is at Mothelloor, a few miles further. If I may judge from appearances during my short stay among the people of these two villages, they are much attached to their priests, as are the Christians of the surrounding country, and I am persuaded they only require to be well supported and encouraged to prove of the most essential service to the congregations entrusted to their care. Even from my hasty visit, the joy diffused through all classes was indescribable, and the people flocked in from the neighbouring villages in every direction. On catechising such as were introduced to me as the principal people, I found them much better taught in their religion than I had anticipated; and considering the space of time that they had been without a Missionary, it was highly gratifying and encouraging to find the benign and peaceable genius of Christianity still keeping them at unity amongst themselves. The two villages named above consist entirely of Protestants, nor is there an idol or heathen temple any where to be seen: while the stillness that prevailed, contrasted with the tumult of heathen abodes, seemed to invest these favoured spots with a degree of sanctity, and made one forget for the moment that they were in the midst of a pagan land. One of the priests led me to a part of the village where was seated, under the shade of cocoa-nut trees, a considerable company of women spinning cotton, and singing Lutheran hymns to the motion of their wheels.

"After service a great part of the congregation shewed no disposition to disperse, and, seating themselves around the door, sang their hymns to a late hour. There were two old men among the group, who were converted to the Christian faith by your missionary Ianicke, about twenty years ago, and they sang to me several hymns he had taught them: what they sang or said was not so intelligible, indeed, as the language of younger men, but you will readily imagine them to have been amongst the most interesting of the company. I state these, perhaps, trifling particulars, to shew that there appears to be something more than the bare name of Christianity here; and that the enemies of missionary exertions are mistaken in asserting, as many have asserted, that there is not a genuine convert to Christianity among the native Protestants. No, sir: if the Society for promoting Christian Knowledge had no other fruit of their cares, their exertions, or their expenditure for 'the promoting of Christian knowledge' in India, they might point triumphantly to these two villages, in proof that their labour has not been in vain. I have seldom witnessed so much religion in a town in England as is conspicuous here: and some heathen in the neighbourhood of one of the villages told me candidly that it was a very quiet and good place. I spoke with the priests of the Tamul Liturgy that you propose sending hither, and recommended them to adopt it in all the churches in room of the German form of worship now in use, and they readily acceded to the proposition."

The number of children baptized at this station during the year was 117; besides 52 converts from heathenism: the number of communicants was 127.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

SPAIN.—This country, if we may credit the accounts which appear in the journals, continues in a state of great commotion, in consequence of the opposition between the partizans of the old and the new system. The recent events in Italy, and the rumours which

have prevailed respecting the views and intentions of Russia and Austria, seem to have assisted in raising the hopes of the former, and in causing some anxiety in the minds of the latter. As far, however, as foreign interference was either hoped for or feared, the question seems now to be set at rest. The Russian and Austrian troops, whose advance, it was supposed, might have some reference to the affairs of the Peninsula, have discontinued their march, which appears to have been directed exclusively with a view to Italy and Piedmont. Indeed, it did not seem very likely that France would allow a Russian or Austrian army to march through its territories, in order to regulate the affairs of Spain, even if Austria or Russia had contemplated such a project. Besides this, the transactions in Spain and Portugal during the late war must have taught other nations to be cautious of attempting a peninsular invasion, when even Bonaparte, in the zenith of his power, not only could not effect his favourite design of subjugating those countries to his yoke, but there met with those humiliating reverses which ultimately led to his downfall. For these reasons, to say nothing of the injustice of such a measure, we are disposed to think that the allied sovereigns have never had it in their serious contemplation to effect, by hostile interference, a counter-revolution in Spain.

It would be well, however, for that country, if she had as little to dread from intestine divisions and popular fury as from foreign invasion; but, unhappily, the scenes which have been recently exhibited afford but too much ground to fear that, as in the case of the French Revolution, *true* liberty, if secured at all, will not be secured without a severe struggle, and, perhaps, without sufferings, at the very contemplation of which humanity shudders. On the one hand, bands of peasants, encouraged and headed by ecclesiastics, are said to be conducting a sort of guerilla warfare against the new government. On the other, the populace of Madrid, and of some other large towns, are said to be indignant at what they consider the culpable moderation of the constitutional authorities, in their conduct towards the partizans of the old system; and to be demanding proscription, exile, and capital punishment to a fearful extent. In one instance, a ferocious mob broke into a prison at Madrid, in which the curate Vinuesa was confined, and effected his destruction in spite of the presence of the national guards, who were then on duty, but who presented little or no resistance.—The constitutional authorities have a very difficult task to perform in repelling the hostile attacks of one party, and repressing the furious and ungovernable zeal of the other. One thing, however, we think, is tolerably clear, that if the late Revolution was really called for by the general wishes of the people at large, nothing is wanting on the part of the Government to secure its ultimate consolidation, but firmly to restrain and to punish the violence of all parties, and, at the same time, to modify, as far as practicable, such parts of the new system as experience shall have shewn to be justly obnoxious. If, however, the Revolution was merely the result of some partial effervescence, the struggle may be long and doubtful; and what is not the least evil attending such a process, (in addition to the amount of misery and mischief which never fail to arise in civil conflicts from the excesses of the contending parties), a general dread of reform, even where it is most called for, will probably spread among moderate and well-disposed persons in other countries: tyranny and oppression will thus feel themselves countenanced in resisting the most unexceptionable and salutary measures for the benefit of mankind; and even the Neapolitans will learn to console themselves, for their precipitate submission, by the distractions of Spain.

Italy.—The late commotions of Italy are stilled into a sort of death-like repose by the presence of the Austrians, who are making preparations for a protracted stay in the Neapolitan states. Their discipline is said to be so good as to have prevented much cause for complaint as to the conduct of the soldiery: but they have effectually stifled whatever remained visible of the boasted spirit of freedom. The chief actors in the late revolution, wherever discovered, are tried by a special commission; and some of them, by a species of judicial proceeding happily unknown in our own favoured country, have been condemned, *without trial*, as "notoriously" guilty. The police are engaged, day and night, in observing, and promptly suppressing every symp-

tom of affection for the revolutionary cause; the press is placed under a rigorous censorship; foreign journals are excluded by prohibitory penalties; the natives are every where disarmed; all promotions and diplomatic nominations made by the late government are rescinded; and to prevent the spark of freedom from being rekindled, the university of Naples has been dissolved, at least for a time, and the students have been sent to their respective homes, with strict injunctions never more to meddle with "perverse doctrines." Here, at present, the matter rests; and very little is said by any party respecting the hopes held out by the congress of Laybach of the grant of a representative constitution by royal authority.

TURKEY.—The expulsion of the Mohammedan power from Europe seems at present not so near as to many persons appeared probable a few weeks since; when not only among the Greeks, but among the Christian subjects of the Porte generally—Bulgarians, Servians, and Epirots—the flame of insurrection seemed rapidly spreading. The Cross, after the degradation of centuries, seemed likely to be once more opposed in powerful array to the crescent; and the oppression which the Turks had so long exercised against the Christians, it was assumed, would form a bond of union among the latter capable of uniting them firmly in a common cause. The decisive measures of the Greek leaders; the abandonment of their homes and of their property on the part of many of the insurgents; and the recal of those who were absent in foreign countries to take their share in the enterprise, all seemed to portend a not very distant emancipation of European Turkey from the yoke of its present rulers. More recent accounts, however, render this issue exceedingly doubtful. They are, indeed, little more than reports of reports; but they are all unfavourable to the success of the insurgents. The Turkish government appears to have acted on this occasion with a more than usual promptitude and activity, and to have obtained a triumph over the malcontents in Wallachia and Moldavia. The avowed determination of Russia, on whose cooperation the insurgents probably relied, to maintain a strict neutrality, appears to have damped their hopes of success, and to have dispirited their efforts. In the mean time, we lament to say that various scenes of tumult and massacre have taken place, in which each party has been alternately the aggressor. The lives and property of the Christian residents are said to be every where exposed to imminent danger; though the violence of the Turks has been in some degree restrained by the remonstrances of the European envoys and consuls at Constantinople and elsewhere. But even should the present insurrection be wholly quelled, we cannot reflect upon the very large proportion of the population in European Turkey which bears the Christian name, and the efforts which are now making for the general diffusion of knowledge among them, without anticipating the ultimate expulsion of their invaders. At the same time we think it right to caution those who may be in the habit of connecting, on perhaps too partial premises, the prophecies of Scripture with the passing events of the day, to moderate their expectations, or, at least, to be guarded in their predictions, on subjects of this nature. We are induced to make this remark on the present occasion, because we are credibly informed that many an assertion has been hazarded, and many an unfortunate sheet of paper been even already blotted with immature speculations upon the expected success of the Greek Prince Ypsilanti and his adherents, over the Turks; and because we are convinced that the enemies of Revelation often find cause for triumph in the unfounded schemes respecting *unaccomplished* prophecy which are obtruded by well-meaning but injudicious persons upon the attention of the public.

SOUTH AMERICA.—The revolutionary spirit so widely excited in Southern Europe has found its way to the Brazils. The province of Bahia, at the instigation of the military, set the example to the other provinces, by declaring itself in favour of such a representative government as should be finally agreed upon by the Cortes in the mother country. Pernambuco immediately followed in the same course; since which the captaincy of Rio Janeiro has declared its adherence to the new Constitution. After some hesitation, the king thought it prudent to yield to the universal feeling which seemed to pervade his Brazilian dominions. He has formally sanctioned the new order of things, and declared his intention of returning forthwith to Europe. All this appears to have

been accomplished without any very violent tumults, and with little or no bloodshed. But although the Brazilian Revolution has hitherto been comparatively mild and peaceful in its progress, there is reason to apprehend, in that country, more perhaps than in any other, that it may lead to results of the most disastrous kind. The infatuated policy of the government, in respect to the slave trade, has led to an immense increase of the servile population in the Brazils, during the last twenty years. There probably are to be found there half a million of men who have in that time been dragged from Africa to labour in this foreign soil, and who must still have a sufficient recollection of their days of native freedom to make them susceptible of easy excitement. The free Black and Coloured population is also large. It cannot be that those who compose it should not partake in the effervescence of the present revolutionary movement. They will also have *their* rights to claim. The abstract principles assumed by the Cortes as the basis of the new Constitution make no distinctions of colour; and even if they did, we could not expect that the persons who might thus be proscribed would silently acquiesce in the proscription. As little is it to be expected that the planters of the Brazils should admit the claim of this degraded caste to a participation of equal rights with themselves. Debate, and contention, and civil war, in this case, as in Saint Domingo, must almost inevitably ensue; and, as it happened there, the slaves will probably avail themselves of this state of commotion and warfare to assert their freedom, and will probably also succeed in sweeping their oppressors from the face of the earth. And if such should be the issue, would it be possible for the Christian not to mark in it the retributive justice of Divine Providence? Six years ago, Portugal, in common with the other powers of Europe, declared the slave trade to be inhuman and unjust; to be the scourge which had too long desolated Africa, degraded Europe, and afflicted humanity. She still clings, however, to this flagitious commerce, with unabated, nay with increased ardour, and refuses to let it go, being now the only power in the civilized world by whom it has not been, in law at least, totally abolished. The open and profligate contempt which has thus been manifested for the admitted obligations of the Divine law, cannot but prepare the minds of all, who have been accustomed to consider the moral government of God with attention, for any indications of his displeasure to which the course of events may lead. May they prove a timely and salutary warning to ourselves and to other nations.

United States of America.—It is with the most lively satisfaction we inform our readers that the United States have recently afforded the most unequivocal proof of their fixed determination to extinguish the slave trade, by a legislative enactment which stamps it with the brand of piracy, and which subjects every citizen of the United States, sailing under any flag, as well as every foreigner sailing under the American flag, who shall be engaged in carrying it on, to capital punishment. A conduct so noble and energetic demands the gratitude of every friend to justice and humanity, and greatly elevates the character of the nation which has set this bright example. It is an example which Great Britain, we trust, will be among the very first to imitate, and which will sooner or later become a part of the universal code of the civilized world.

DOMESTIC.

Our notice of domestic occurrences must be brief, although they have comprised several subjects of great interest, to some of which we shall on a future occasion invite the attention of our readers.

The Bank of England, in consequence of an act of parliament empowering them to do so, has returned to cash payments; and, in the metropolis, sovereigns have generally taken the place of one pound notes. The measure, it has been thought, will materially diminish the forgeries on the bank, which were practised chiefly among notes of that description. This is at least doubtful, considering that one pound notes are not withdrawn from the circulation. As to another consequence which has been anticipated from a return to cash payments, namely, a farther reduction in prices, we do not, for our own parts, entertain the slightest apprehension of it. Gold has for a long time remained fixed at its standard value, as compared with the notes of the Bank of England; and it is not very likely to fall below it, as it must do before it can operate in diminishing prices.

The estimates of public expenditure have continued to be debated inch by inch; and we trust, that in the estimates of the succeeding year the effect of these discussions, however tedious and trifling they may now appear, will be sensibly felt. Economy is indeed the bounden duty of the government and of parliament, the circumstances of the country calling loudly for every retrenchment which can be made consistently with national honour and good faith. We are glad, also, to perceive, that while parliament has been labouring to abridge our expenditure, it has also been seriously applying itself to discover every practicable and prudent method of extending our commerce, and that some measures are now under consideration for that purpose.

The subject of the unhappy Manchester meeting has been again brought forward in the House of Commons, on a motion for inquiry by Sir F. Burdett, the discussion of which lasted during two nights; when the House decided against instituting the inquiry, as more properly belonging to our courts of justice.—A motion of Mr. Lennard to repeal the Seditious Meetings Act, and the Act for restraining the Licentiousness of the Press, both passed in 1819, (see Christ. Observ. for 1819, pp. 819—822,) was also negatived.

Mr. Scarlett has introduced into the House of Commons a measure on the poor laws, the leading provisions of which are—1st, to fix a maximum to the amount of rates raised in each parish for the relief of the poor, which he proposes should not exceed the sum raised in the year ending March 25th, 1821; 2d, to provide, that in future, parochial relief should not be afforded to any person who shall be unmarried at the time of passing the Act, either for himself or for any member of his family, unless he shall be afflicted with infirmity of body or old age; 3d, to repeal the laws which authorize the compulsory removal of persons chargeable, or likely to become so, to a parish, thus facilitating the circulation of labour wherever employment is to be found. We have not space to dilate upon this most important measure; but we think, that as far as it goes, it is calculated to remedy some of the evils of our present system. But we do not think that it is of a sufficiently decisive and comprehensive character to effect all the good which is anticipated from it. Those who wish to see what are our own general views on this subject, (for they are unchanged,) may refer to our volume for 1819, pp. 694, 756, and 823, where we have briefly stated them. The plan there suggested, we are persuaded, would be beneficial even in a pecuniary view, not only to the poor themselves, but to the community at large. But we are disposed still more strongly to urge it on account of its beneficial aspect upon their moral and religious character. We must, however, abstain from any farther remarks for the present. Mr. Scarlett's bill has been read a second time.

The Grampound disfranchisement bill has passed the House of Lords with a material amendment. Instead of giving two members to Leeds, it gives that number to the county of York generally.

The bill introduced by Sir James Mackintosh for mitigating the punishment for forgery in all cases, excepting that of the forging of bank notes, which is conducted by systematic and deliberate offenders, is in its progress through the House of Commons. Its chief opposers have been the Attorney and Solicitor General. It was defended by various members, but particularly in a speech of great research and invincible argument by Mr. Buxton. We trust, from the general tone of the debate, that the feeling of parliament is strongly inclining to what has for some time been a very general feeling throughout the country, respecting the duty of mitigating the severity of our criminal code.

ANSWERS TO CORRESPONDENTS.

R. P. B.; An Undergraduate; X. Y.; B. S.; Sat Verbum Sapienti; and five different "Lovers of Music;" are under consideration.

A Subscriber had better propose his Query to some proper official authority.

We are much obliged to Theognis for the Extract; but he will find it has already appeared in our Number for February. The information which he requires respecting Mr. Scott's Bible, he will also find given in the last page of our last Number.

Ten Pounds have been received from G. M. or Y. M.: it is not clear which.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

THE CAUSES, USES, AND REMEDIES OF RELIGIOUS DEPRESSION.

IN remitting to the Christian, in virtue of the obedience unto death of his Surety, the future punishment due to his transgressions, it did not seem good to Infinite Wisdom to exempt him from the ordinary sufferings incident to humanity. Like other men, he is visited with pain and sickness; like others, he is subject to adversity and affliction; like others, he must pass through the dark valley of the shadow of death. It is true, that in all these scenes of trial he has what the world has not, the presence and support of an Almighty Protector; he has a High Priest who can be touched with the feeling of his infirmities, and whose strength is made perfect in his weakness; so that "he glories in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope." Yet, still, like other men, he is "born to trouble as the sparks fly upward;" and indeed he has not only the ordinary afflictions of human nature to sustain, but has in addition some superadded sources of trial not known to the unrenewed mind. Sin, in all its shapes, is a constant burden to his regenerated nature. When he beholds it even in others he is ready to say with David, "Horror hath taken hold upon me because of the wicked that forsake thy law;" "rivers of waters run down mine eyes, because they keep not thy law;" or with Jeremiah, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men, that I might leave my people, and go from them; for they be all adulterers, an assembly of treacherous men." How much more then must he be pained when he feels within himself that same "infection of nature" which remains "even in them that be regenerate;" when he finds temptation still too often exerting its influence with fatal power over his mind, and sin assuming every possible attraction to seduce him from the path of duty; and this notwithstanding that renewal of nature which makes him regard whatever is offensive to God as personally hateful to himself, thus constraining him, like the Apostle, to exclaim, "Oh wretched man that I am, who shall deliver me from the body of this death?"

Another species of affliction peculiar to the Christian, is that paternal chastisement which his heavenly Father sees fit to inflict upon him for his transgressions. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes: nevertheless, my loving kindness will I not take from him, nor suffer my faithfulness to fail." This infliction differs materially in its character from the penal retribution of the wicked, and may be justly viewed as a merciful visitation pe-

culiar to the true believer; for it is "whom the Lord loveth" that he "chasteneth; and scourgeth every son whom he receiveth."

But the peculiar species of affliction on which it is intended to offer a few remarks in the present paper —an affliction utterly unknown to the world at large—is that which arises from distressing apprehensions in the mind of a sincere Christian respecting the safety of his state before God. There are few persons, probably none, who being duly sensible on the one hand of the depravity of their nature, the extent of their actual transgressions, their guilt and inability, the purity and strictness of the Divine law; and on the other, of the infinite value of the human soul, the eternal moment of the great question at issue, and the danger of coming short of final salvation; do not experience some apprehensions as to what will be their own future destination. Even after their repentance has been deep and habitual; after their faith has reposed upon the all-sufficient Sacrifice; and after the visible expansion of the graces of the Holy Spirit in their hearts has given unequivocal evidence of their conversion to God, there will not cease in numerous cases to remain many distressing doubts respecting this most important subject. The extent to which these doubts may prevail, and the comparative frequency of their recurrence, are various in different individuals, and bear no defineable proportion to the measure of their spiritual attainments, or the degree of their advancement in the Divine life. Indeed it not unfrequently occurs that the humblest and most holy characters are the most afflicted with these distressing apprehensions; while others, far behind them in vigilance, and love, and contrition of soul, are to a considerable degree exempt from their influence, and appear to pass their days in almost uninterrupted tranquillity as respects the ultimate event.

It might not, therefore, be unprofitable to inquire into this apparent anomaly, were it only to evidence the justice, the wisdom, and the love of God in permitting an arrangement so little consistent with what we might have expected would be the actual phenomena of the case. For it seems at first sight not unnatural to suppose that our spiritual enjoyments should in every instance be commensurate with our spiritual progress; and that the absence of doubts and fears should be made to bear an exact proportion to the development of the evidences of our conversion and sanctification;—not merely to our varying estimate of those evidences, but to the development of the evidences themselves. We might, for example, have conceived that penitence, and humility, and tenderness of conscience, though in their usual character more allied to depressing than joyful sensations, yet being in reality among the most unequivocal evidences of increasing piety and spirituality, would have been so overruled in the Divine arrangements as to carry with them at all times religious confidence and joy; or, in other words, that they would have been made to operate as forcibly on the individual himself in convincing him of the hopefulness of his state, as they do upon a spectator, who perceiving their existence has no hesitation in regarding them as among the most auspicious proofs of a renewed mind.

But in addition to demonstrating the justice, the wisdom, and the love of God in thus permitting apprehensions respecting their spiritual state to distress many of his most faithful servants, there is another practical end to be sought for in considering the present subject; namely, affording relief to those who are suffering under this heavy affliction. For a heavy affliction truly it is, for a mind that duly appreciates the value of the human soul, and the supreme moment of the great question at issue, thus "to

walk in darkness and have no light" respecting the most important subject which can occupy the thoughts or interest the feelings of a responsible being—the chief point for which we were sent into the world, and the determination of which will be of eternal concern after the world and all its short-lived glories shall have for ever passed away. Indeed, so weighty does this affliction often appear to a mind labouring under it, that all others seem little or nothing in comparison. "I could support every trouble of life with firmness were I but certain of my eternal safety; I could bear the frowns of the world with composure, were I conscious that He in whose favour is life condescends to smile upon me; I could willingly support these 'light afflictions which are but for a moment,' had I the hopeful anticipation of the Apostle, that they would 'work for me an exceeding and eternal weight of glory;' I could resign my dearest friend to the arms of death, were I confident that I shall soon be permitted to rejoin him; and I could follow him through the same gloomy scene with tranquillity, yea with triumph, had I but the blessed assurance that when this mortal shall put on immortality, I shall be for ever with the Lord." Such is not unfrequently the secret language of the dejected Christian, under the pressure of distressing apprehensions respecting his religious character and the foundation of his hopes for eternity; and we learn from it how prominent a place such apprehensions often assume among the afflictions with which our heavenly Father permits the faith and patience of his servants to be exercised.

We shall proceed to inquire into *the causes, the uses,* and *the remedies* of these doubts and fears; confining the argument to the case of the true Christian, who alone can be said to experience them; for the gloomy forebodings of the impenitent are of a very different character: they are the legitimate inference of a conscience ill at ease with itself, on account of wilful obstinacy in transgression; and not, as in the case about to be considered, the unfounded forebodings of a mind which has a scriptural warrant for brighter anticipations.

To enumerate the various CAUSES which may occasion religious depression in the mind of a sincere Christian would be impracticable; some of the leading ones may, however, be reduced to the three following classes.

1. The first cause which we may specify is *conscious guilt.*—It is the ordinary appointment of Divine Providence in the economy of the Christian life that doubts as to the safety of our state, and consequent distress of mind, should follow the commission of sin. Should there be any persons who can plunge into conscious guilt and not experience darkness and depression of soul at the retrospect, they are not to be envied, but rather condoled with, and must be regarded either as hypocrites or presumptuous self-deceivers. We have already seen that very different is the case with those "whom the Lord loveth;" they are chastised for their transgressions, and no chastisement seems more specifically appropriate to the circumstances of their offence, than that painful conviction of the Divine displeasure which, wherever the conscience is tender, ensues upon the wilful commission of sin; and which, in proportion as it prevails, naturally causes doubt as to the truth of our religious profession, and the consequent safety of our state. It is true that strong apprehensions as to this last point are not in *every* instance inseparably connected with even the most humbling conviction of the fatherly displeasure of God; for we find in the case of Job, of David, and various other Scripture-characters, a generally prevailing confidence as to the final event at periods of the greatest self-abasement and

spiritual depression. Still, however, distressing apprehensions respecting our final salvation are the natural and appointed attendants upon conscious guilt; for while a sense of sin presses strongly upon the conscience, there must necessarily arise doubts as to whether such a character as the penitent at those seasons thinks himself to be, can possibly have been "renewed in the spirit of his mind," and consequently, whether his faith is genuine, and his hopes for eternity are any thing more than a splendid delusion.

It must not, however, be supposed that the conscious guilt which has been enumerated as among the frequent causes of doubt and apprehension, has reference only to acts of heinous immorality. These we may consider, in the great majority of instances to which we allude, as nearly out of the question. The spiritual fears at present under contemplation, are those which are found to intrude where there is no notorious profligacy of heart or conduct to account for their existence; nay, where there is such a general consistency of life as strongly indicates a corresponding state of the mind and affections. But even in *these* cases there may have been much to produce the effect. Latent sins, sins of the heart, may have been almost unconsciously cherished, and by their presence have intercepted the light of God's countenance, and have thus kept the soul in a sort of dark and chilling atmosphere, in which every thing that is inimical to spiritual peace and prosperity loves to dwell. A worldly spirit may have made too great encroachments; the religious affections may have been suffered to lie dormant; secret prayer, or reading the Scriptures, or devout meditation, may have been too much neglected; self-examination may have been too slightly performed; the heart may not have been duly given up to God; there may have been a degree of lukewarmness and indifference of spirit; a remissness in some known duty; a heedlessness on the brink of temptation; a secret drawing back in religion; and all this where there is still much that is of a contrary nature, and where it would be most rash to assert that there was no well-grounded hope for eternity. Still these things justly cause a feeling of conscious guilt; and conscious guilt produces doubt; for it is the property of sin to repress the filial confidence of faith, and to check the exercise of love; and where these graces are not in vigorous operation, their place is usually occupied with inmates of a very different character.

2. Hitherto we have considered only that sense of religious depression which is connected with conscious guilt; but the same effect may often arise from a less culpable quarter, namely, *the general infirmity of our nature*, even where there is no immediate act or inclination to which the distressing apprehension may be traced.

This general infirmity of our nature may operate in various ways to cause religious depression; and our spiritual adversary often makes a powerful use of it to effect his purposes. The Christian, whatever his attainments, is still in a state of great weakness and trial; the effects of original and actual sin are visible in the dilapidated condition to which the powers of his mind and the affections of his heart are naturally reduced, and which, as long as he remains in this world, will never be fully restored to their primitive excellence. Thus, in many instances, even bodily languor, depression of the animal spirits, or the pressure of afflictive events, are seen powerfully to affect the mind, and apparently to connect themselves with the state of the spiritual sensations. In such cases the aid of the physician is often as necessary as that of the divine; and it is highly important for the sufferer himself to

endeavour to detach those merely physical impressions which connect themselves with a desponding tone of mind, from those scriptural considerations which ought alone to be allowed to operate in deciding upon a religious question. Bodily or mental depression may be a predisposing cause of that gloom which hangs around the path of many a sincere believer, as was notoriously the case with the poet Cowper; but it is not in any way *legitimately* connected with it; and in many cases where depression of mind has existed to a considerable extent on other subjects, it has not been permitted by the All-wise Disposer to affect in the least degree the state of the spiritual apprehensions, or to cause a single doubt or fear respecting the concerns of eternity.

This general infirmity of our nature is evidenced in various other ways. In some depressed Christians there is a weakness, a distrust, a misapprehension, a hesitation, which though prevailing throughout their character, and by no means confined to considerations of a religious nature, may readily assume among other forms that of spiritual anxiety. So again, through the same infirmity, the understanding may not have been able to take a right view of the Christian economy in all its bearings; there may be a tendency, without perceiving it, to distort some parts of the Gospel; an inaptitude to perceive what peculiarly applies to the circumstances of the case; or a mistaken apprehension respecting the nature of the Christian character, and the evidences of a state of conversion. The same infirmity may also evidence itself in the weakness of our faith, when no immediate cause, such as that of conscious guilt, is apparent to account for the circumstance. In short, general infirmity is our characteristic mark in this state of doubt and trial; and our sorrows spring from our infirmities as well as from our actual sins: indeed our infirmities are the effects of sin; and as they remain with us even after sin is pardoned, and its reigning power subdued, so they may operate in causing those doubts and fears respecting our state which are often found to exist in characters the most eminent for piety, and the most zealous in every good word and work.

3. Indeed we may even go so far as to assign, in some cases, as a cause of distressing apprehensions, that *increasing spirituality of mind*, which, to all but the individual himself, is a convincing proof that such apprehensions were unfounded.

It is not unfrequently observed, that persons who commenced their religious course with much confidence, evidence increasing anxiety as they proceed in it; and the effect may be accounted for on the following principles. The novice was prematurely confident, because he knew little of God or of himself, and because he had but superficially considered the infinite stake at issue. But as he advances in the Christian life he discovers more of the justice and the purity of the Divine character, and enters more fully into the extent and spirituality of the law of God, with its application to the thoughts of the heart, and the regulation of the temper; and the minute and unchangeable nature of its requisitions. He sees also more of his own heart; he finds in himself such deep and complicated evil as he had never anticipated; every passing day exhibits to him new traces of pride, and self-love, and ingratitude, and alienation from God, and whatever else is unholy and distressing to a renewed mind. And if from himself he looks upward to contemplate the nature of the heavenly world, he there beholds nothing but what is diametrically opposed to all that he feels to be natural to the human heart. Can it then be wondered at, that he should be apprehensive as respects his admission to that world of infinite

purity? Besides, some of the very graces which most unequivocally mark his spiritual growth, are of a character to lead rather to self-distrust and abasement before God, than to strong expressions of joy and confidence. Contrition for sin, lowliness of mind, and an increasing sense of personal demerit, are at the very root of all spiritual attainments; and as these graces abound in him far more than was the case in the first stages of his religious progress, they tend to cause an abatement of that confident spirit which originated in a considerable measure in comparative ignorance and want of acute Christian sensibility. Again; the very magnitude of the prize, which, as he increases in faith and knowledge, he more fully discerns, causes corresponding dread lest he should come short of it. He discerns also far more of the infinite value of the soul; and thus resembles a traveller who might prosecute his journey with ease and unconcern while he had no treasure in his possession, but would instantly become anxious and on his guard, if invested with a jewel of great value, which he feared he might lose through carelessness, or be robbed of by the hand of violence. In addition to all which, as the Christian approaches nearer the goal, he feels increasingly solicitous respecting the final issue; a transient doubt, which at an earlier period might have passed by almost unnoticed, is now felt to be of vast importance: for if he is wrong, he is wrong for eternity, and will soon be wrong beyond the reach of reparation; so that almost every consideration which indicates his religious progress, is connected with such a state of the mind and affections as may incidentally lead, unless counteracted by other principles, to occasional doubt and perturbation.

What these counteracting principles are, the reader will have anticipated. It will be recollected, that in most cases, while humility, and self-distrust, and a sense of personal demerit, and similar dispositions have been thus advancing, faith, and love, and peace, and joy will also have been growing in corresponding proportion. If the matured Christian perceives increasingly that he "has destroyed himself," he will also enter with fuller understanding into the truth that "in God is his help;" if he discover more of his own sinfulness, he will likewise behold more of the pardoning grace of God, and the infinite value of the Redeemer's sacrifice. This growth of the more animating graces of the renewed character, is therefore a powerful check to those distressing apprehensions which a view of the sombre part only of the picture would be apt to suggest; and we often find, in point of fact, that advanced Christians who entertain such self-abasing views as would at a former period have plunged them into despondency, possess also such a measure of faith, such a plenitude of love, and such an enlarged knowledge of the exuberance and the freedom of the Divine mercy, as exhibited in the atonement of Christ and the work of the Holy Spirit, as effectually overcome that "fear which hath torment," and fill their souls with joy and peace in believing. Still the general fact remains true, that increasing spirituality of mind is often among the causes why the humble Christian "writes bitter things against himself," and entertains apprehensions, which though as far as they indicate want of faith are doubtless sinful, yet as far as they spring simply from tenderness of conscience are a hopeful symptom of a right state of the religious affections.

(*To be continued.*)

FAMILY SERMONS.—No. CL.

Heb. iv. 9.—*There remaineth therefore a rest to the people of God.*

IN this Epistle St. Paul is drawing a continued parallel and contrast be-

tween Moses and Christ; the Law and the Gospel; the ancient Israelites and the faithful since the coming of the Messiah; the earthly and the heavenly Canaan. In the chapter before that from which the text is taken, he had exhibited to the Hebrews the sinful conduct of their forefathers, who perished in the Wilderness for their unbelief and disobedience. In the first verse of the present chapter he applies the case to those to whom the Epistle was immediately addressed, and to professed Christians in general. "Let us therefore fear," he says, "lest a promise being left us of entering into his rest, any of you should seem to come short of it." He shews that the Gospel is preached to us as well as to the ancient Jews; but that the word preached did not profit them, and will not profit us, unless mixed with faith. He then goes on to point out the certainty and excellency of the heavenly rest as typified by that of the Jewish Sabbath and of Canaan; "There remaineth a rest for the people of God;" and exhorts us to "hold fast our profession," and to labour to enter into that rest, encouraging us with the recollection of our having a great High Priest, Jesus the Son of God, who is already passed before into the heavenly Canaan, and who can be touched with the feeling of our infirmities, and will bestow upon us mercy and grace to help us in time of need.

To assist our meditations upon this interesting subject, we shall endeavour, *First*, To point out what is meant by the people of God.

Secondly, To shew that they stand in need of a rest. And,

Thirdly, Make a few remarks on the nature of the rest that is provided for them.

1st, It is necessary to shew what is meant by the people of God. All men belong to God as their Creator, and are bound to submit to him as their Governor. But something more is implied in the text. The Jewish and Israelitish nation first obtained the name of the people of God: they were selected from the world at large; they were the depositaries of the sacred oracles; Jehovah was their King, and in an especial manner they were under his guidance and protection. Thus also, under the Christian dispensation, true believers are the people of God: they are not of the world, but are strangers and pilgrims upon earth. Scattered as they are among men, they are inhabitants of a better country, and look for a city whose builder and maker is God. Their motives, their tastes, their enjoyments, are of a higher order than those of the natural and unrenewed mind. They cannot relish the sinful gratifications which those around them consider of such high value. The atmosphere of the present world appears to them noxious and polluted; and they hope soon to breathe the celestial air of that better world, where their Almighty King has fixed his throne, and where they trust to be for ever with the Lord.

Is it not then an inestimable privilege to be members of this blessed community; to be the people, yea the children, of God by faith in Christ Jesus? Nothing surely but the continual occurrence of expressions of this sort in Scripture can account for the indifference with which we often hear them. What ought to be our astonishment, when told that the Creator of the universe, the God of all power and dignity, has condescended to call us sinful mortals his children and peculiar people! Happy indeed is the man who is in such a case, yea happy is the people who have the Lord for their God! It is of the utmost importance then for us to inquire whether we are of this number. Do we acknowledge God for our Governor, and that not in words only but in fact? Do we surrender ourselves to his service? Do we avoid every

thing that may draw us from our allegiance? The Scriptures represent the whole human race as divided between two powers; namely, their rightful Sovereign, and that apostate angel who attempted to usurp his dominion in the hearts of his creatures. Hence we are all either the people of God, or the slaves of Satan; and to judge to whom we belong let us apply the following test. Travellers in a foreign country are usually desirous of living as much as possible according to their native customs: they are pleased when they have an opportunity of speaking their own language, or of enjoying their accustomed recreations. Let us apply the test to ourselves. Are we desirous to live in the world as not of the world; to love and serve God with all our heart and mind, and soul and strength; to tread in the steps of our blessed Saviour; to be humble, and gentle, and forgiving, and charitable, and heavenly-minded, and zealous in every good word and work? By thus examining the state of our hearts and conduct, we may scripturally judge whether we are translated from the kingdom of Satan to the kingdom of God's dear Son.

Let us, secondly, proceed to consider "why the people of God stand in need of a rest."

The first cause that makes the people of God stand in need of a rest, is that the present world is a world of affliction. Man is born to trouble as the sparks fly upward: he is of few days and is full of misery. Sickness, pain, poverty, disappointment, loss of friends, and at length death, are among the many calamities to which our nature is subject. Nor is it from things of great moment only that we suffer; there are daily and almost hourly circumstances in human life that often induce the afflicted to say in the bitter words of Job, "I would not live always; let me alone, for my days are vanity."

But affliction applies to mankind in general, and is therefore not an exclusive reason why the people of God in particular should desire a rest. But the world is also a "world of *sin*;" and *this* at least is a cause of uneasiness which none but the renewed mind can experience; men in general have no fault to find with the world on this account. But what must be the feelings of "the people of God," while they live where their heavenly King is despised, and his government opposed; where his laws are continually mocked at, and his name taken in vain; where even the eternal punishment with which he has threatened the disobedient, so far from producing universal awe, and leading men to repentance, is too often mentioned only to give emphasis to a profane oath or exclamation! Is it no cause of uneasiness to a pious mind that the Sabbath is broken, and the Gospel contemned? Whither can the Christian turn his eye, without beholding spectacles which must inevitably distress a regenerate mind? Can one whose delight is in holiness, in every thing that resembles God and that God approves, behold without grief, the pride, the covetousness, the irreligion, the raging passions of the great majority of mankind? Yet this is not all; for it is not merely the wickedness of others that causes the children of God to grieve. Were they themselves possessed of hearts unassailable by temptation, they might perhaps view the sins of their fellow-creatures, as angels probably view them, with amazement indeed and aversion, but without any diminution of their own holiness or enjoyment. But, alas! the world is a world of *temptation*; and the Christian feels his own weakness and liability to fall. There is a constant struggle in his bosom between remaining sin and the divine principle implanted within him: he needs therefore every assistance to keep him in the course of duty; but too often he finds the

stream setting strongly against him, and dreads lest he should be carried away by the torrent. While he is daily contending with his corrupt nature, while he is striving against the very inclination to what is sinful, the scenes around him are adding new temptations to those he but too strongly feels already, and are powerfully thwarting his holiest desires and best resolutions. And must not a weak and frail being, thus engaged through life in an arduous warfare with passion and temptation, stand in need of a rest? Could we take from the world all its miseries, and wholly remove from the Christian the sight of sin in other men, yet while his own nature continues subject both to internal temptation and the evil suggestions of his spiritual enemy, there must remain enough to make him desire a world of certainty and repose, where nothing either from within or without can endanger his eternal safety.

To all this it must be added, that the present world is not the home of the Christian. By nature we know of nothing beyond the present state, and therefore seek our whole happiness here upon earth. But the people of God are looking forward to a better country. The pomps and vanities of this wicked world cannot satisfy them. They dare not seek their final comfort here: this is not their rest, it is polluted. They are in an enemy's country, and they cannot make a league with those who oppose the authority of their rightful Sovereign. How truly did their Divine Master predict that the world should hate his disciples, because they were not of the world. And with what joy therefore must they hear the consoling proclamation of their Almighty King, That "there remaineth a rest to the people of God;" a rest from all that before was a source of anxiety or fatigue, a rest eternal and undisturbed!

Let us then, 3dly, consider the nature of that rest which is provided. On this part of the subject a very few observations must suffice. It may be remarked, in general, that the promised rest infinitely outweighs the past toil. Our light afflictions, which are but for a moment, work out for us an exceeding and eternal weight of glory. Heaven is a rest from all those things which before were a burden; from *sorrow*, from *sin*, from *temptation*, from *the world*. This contrast will doubtless add greatly to the enjoyments of that unspeakably blessed state. Behold that glorious cloud of witnesses who were tortured, not accepting deliverance; who had trial of cruel mockings and scourgings, of bonds and imprisonments; who were stoned, who were sawn asunder, were tempted, were slain with the sword, who wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; who sought refuge in deserts and in mountains, and in dens and caves of the earth: —must not a rest from pain and sorrow be to them of itself a transition affording intense enjoyment? Yet a cessation from *sin* and a rest from *temptation* are even a greater blessing; and perhaps the very first idea that occurs to the mind of a true Christian, when he thinks of a future world, is, I shall be perfectly holy; I shall be clothed with the image of my Saviour. To one who knows the burden of sin and temptation this hope is highly consolatory. Such a man could not enjoy the paradise of Mahomet, or the fabled Elysian fields of the Greeks and Romans, because they were not the abodes of righteousness and true holiness, without which nothing appears to a Christian mind really desirable. But the rest provided in heaven, being a rest from sin as well as from sorrow, appears altogether grateful to his renovated nature, and meets every wish of his heart.

But is there no doubt as to the fact of the existence of such a

blessed state? May not our hope be a delusion? No; for the promise is made in the infallible word of God, to every returning penitent on account of the death and merits of his Saviour. "Verily, there is a reward for the righteous. Blessed are the pure in heart, for they shall see God. The righteous shall shine forth as the sun in the kingdom of the Father. Little flock, it is your Father's good pleasure to give you the kingdom." These, and numberless other promises of a similar nature, are scattered over the whole volume of inspiration; all pointing to those mansions of which our Saviour spoke in his farewel discourse with his disciples, when he informed them, that in his Father's house were many mansions, and that he would go to prepare a place for them, that where he was they might be also. The Apostle St. Paul in like manner instructed the Thessalonians, that though they were then troubled, they should have *rest* when the Lord Jesus should be revealed from heaven with his mighty angels. "Mark the perfect man, and behold the upright, for the end of that man is *peace*."

But how shall I address the sinner? *No rest remaineth for him.* "There is no peace, saith my God, to the wicked."—I would take this opportunity of cautioning the poor and the afflicted against a common error on this subject. Such persons often imagine, that because they find no rest here on earth they are entitled to it in a future world. They view death as a happy release, and forget that after death cometh the judgment. But we should remember that it was not the poverty and affliction of Lazarus, but his piety, that conducted him to his eternal rest in the bosom of Abraham; nor was it the wealth and prosperity of Dives, but the criminal use he made of them, joined with his other sins, that plunged him into the place of torment. A poor and wicked man is the most miserable of human beings, for he has neither rest in this world nor in that which is to come. To those then who are burdened with poverty or distress, it must surely be a doubly welcome invitation to be urged to become partakers of this eternal repose. It was to *the poor* and the afflicted that the Gospel, which is a dispensation of rest, was especially commanded to be preached; and our Lord himself said, "Come unto me, all ye that labour and are heavy-laden, and I will give you rest." Oh then let us not despise this merciful invitation!

To those who are styled in the text "the people of God," the rest that awaits them should ever be before their eyes. A traveller, when bewildered by night in the desert, and exposed to the fury of the elements and the rage of wild beasts, looks forward to the return of morning, and hopes soon to see his home. The mariner, while contending with the tempest, consoles himself with the thought that the danger will soon be over, and that he shall be safely landed on the wished-for shore. Much more should the Christian take comfort in reflecting upon the heaven that awaits him; and especially in periods of sickness and affliction, and at that moment, the most awful which man can experience, when he is about to quit the world, and to appear in the presence of God to be judged according to the deeds done in the body. At that rapidly approaching period, which cannot be very distant from any of us, may we have a well-grounded hope that we are among the people of God! for then shall we die the death of the righteous, and our last end be like his. In the mean time, let us make our calling and election sure; that, come when he may, the last enemy may find us prepared, and that when we close our eyes on this world we may open them upon the eternal enjoyments which God hath prepared for those that love him. Amen.

To the Editor of the Christian Observer.

AFTER despairing, Mr. Editor, of witnessing any substantial agreement between yourself and the Christian Remembrancer on the subject of original sin, I was glad to find from your respective Numbers published this day (June 1st), that in one point at least you perfectly coincide in sentiment. "The subject," says the Christian Remembrancer (p. 332), "is at the bottom of all the disputes between modern churchmen." In like manner, speaking of the late controversy on baptism, your reviewer remarks (p. 311), "We are persuaded that the subject is of prime and vital importance; that it is not a mere verbal dispute respecting the construction of our formularies, but a stand for principles, and that *the real point at issue is this, Whether or not the nature and character of mankind are such that they absolutely and in every case need a radical transformation in the spirit of their minds before they can be qualified for the kingdom of heaven.*"

Had not these statements been published on the same day, I might have suspected that the one had been borrowed from the other: as it is, I am the more clearly convinced that both of you are right; and since it is always something gained in the cause of truth to know the real question at issue, I would hope that by keeping this turning point steadily in mind, both you, Mr. Editor, and your brother critic, with your respective correspondents, will be able to arrive at a better understanding than at present subsists among you. I quite agree with you both that the subject is "at the bottom of all the disputes between modern churchmen;" and I am anxious therefore to see in your pages—and should be much obliged, in common with many other of your readers, to yourself or any of your correspondents who would furnish—a well-weighed paper, or series of papers, on the actual condition of mankind by nature, taking up the subject not in a controversial but a scriptural and practical view, and with undeviating reference to spiritual edification. Your own recent remarks on original sin, and the doctrines connected with it, have been almost necessarily of a somewhat polemical cast; but I could wish to see the subject treated with a practical and devotional adaptation to the understanding and the heart of the reader. Your brother critic has lately suffered one of his correspondents to intrude on his pages with a series of papers on the subject, of which I will only say that they will be an indelible stain to every volume with which they are bound up. I had indeed prepared some weeks since to reply to them either in the Christian Remembrancer's pages or yours; but as the Editor has admitted, though in words quite inadequate to the occasion, that "the expressions" (not it seems the doctrines) in his correspondent's papers "were unusual, and not the best that could have been selected," (which I beg permission to construe, were palpably unscriptural and heterodox,) and has promised to review the whole controversy, I forbear, at least for the present, to intrude my thoughts either upon him or you. In the mean time, laying aside debate, it might be eminently profitable to consider this fundamental doctrine in a humble, practical, temperate, and scriptural manner; and such a discussion will shew, better perhaps than reams of controversy, what are the sentiments of the Bible and the Church of England on the subject.—I beg leave, sir, to subscribe myself, I hope without arrogance, your faithful servant,

AN ORTHODOX CHURCHMAN.

To the Editor of the Christian Observer.

YOUR correspondent CLEMENS, who has offered his sentiments to

the public in your March Number, confirmed by many good authorities, in a paper which he terms "Thoughts on Angry Preaching," has very faithfully delineated the cause why the sermons of some of our most able and pious men have so little apparent efficacy.

Your correspondent has quoted some excellent remarks of the late Mr. Newton on the importance of sympathy and Christian tenderness in a preacher. The first sermon which Mr. Newton preached in the parish of St. Mary Woolnoth, and which will be found in volume V. of his works, p. 129, was from Eph. iv. 15. "Speaking the truth in love." And why should the truth be ever spoken in any other way? If, as St. Paul assures the Corinthians, "the love of Christ constraineth us" to be faithful and zealous and obedient, the man who most strongly feels, and is enabled the most fully to display, that love must be the most efficient preacher of the Gospel.

A Christian minister, when appointed to his particular station in the church, stands as the father of a large and necessitous family. Amongst his children in this new relation, he will meet with various tempers and dispositions, and will find it requisite to apply correction, reproof, excitement, and consolation, according to the circumstances of each particular case; but the all-pervading topic of his preaching will be the love of Christ to sinful man. If an untoward, rebellious, undutiful son, resists the authority, and despises the reproof of a father, it has often happened that the continued love of that parent, evidenced by repeated acts of forbearance, meeting unkindness with tenderness, and returning good for evil, has at length subdued that heart which was hardened against correction. So in other relations of life, steady perseverance in the path of duty, accompanied by kindness towards those who may not think with us on religious subjects, exerts an influence which is often invincible.

A minister may further be considered as *the friend* of his parish; and in this relation Christian affection is equally powerful. We see a friend, dear to us as our own soul, giving way to some evil habit, cherishing some wrong principle, indulging in some pernicious amusement, which we consider as injurious to his character, and as likely to disturb his peace of mind. We affectionately make his situation the subject of fervent diligent prayer. Thus emboldened, we converse with him, we tenderly expostulate with him, we gently press upon him that line of conduct which we are confident both from Scripture and experience will tend to his ultimate happiness. Is it not more than probable that affection thus exerted will in the end triumph over prejudice?

In other relations of life which are less intimate, the same principle is still very powerful. The sick man values more highly and listens more confidently to his physician when he seems not only to understand his case but to feel for his affliction, and to be personally anxious for his recovery. The experienced general has the hearts of all his army with him, because he shares every hardship and danger, and really loves, or appears to love, his men. A disinterested affection for the welfare of those over whom we preside is irresistible in its effects. Thus, when the Christian preacher is seen to sacrifice in private life his moments of ease and leisure; when he liberally dispenses a considerable portion of the temporal possessions which God has given to him; when he enters into all the wants of his congregation, and would rather submit to great personal inconvenience, than break a promise made to the poorest member of his flock; then it is that the sheep are satisfied their shepherd cares for them. Such pastors live but to practise

their own sermons; and, as love forms the prominent feature in those sermons, love guides them in the discharge of all the relative duties of life. "They rejoice with them that do rejoice, and weep with them that weep." "They are kindly affectioned one towards another with brotherly love." I do not say that all equally pious ministers can equally gain upon the affections of their people; but every Christian pastor who believes that Christ has loved him, should prove that he tenderly loves his flock. It is the criterion by which it is to be known that we have passed from death unto life, that we love the brethren. It is an imitation of the example of Jesus Christ: it is to walk as he walked. Every faithful preacher of the Gospel has probably known some instances in which the simple statement of the love of Christ has been productive of the greatest good; and has found the Lord to be "not in the wind, not in the earthquake, not in the fire, but in the still small voice." "God is love." In preaching then, and in practice, "let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God."

R. P. B.

To the Editor of the Christian Observer.

WHEN the writer of this paper was preparing for holy orders, he was strongly recommended, on very high authority—authority which the Bishop of Peterborough will not feel inclined to dispute—to make himself master of Bishop Burnet's Exposition of the Thirty-nine Articles; which work, it was added, was the more to be relied on, as the writer was notoriously free from Calvinistic predilections.

Such, I believe, is still a very general sentiment; but it may be necessary, in the present day, to inform those candidates for orders who are to be examined in the diocese of Peterborough, that Bishop Burnet is by no means a safe guide in answering the celebrated Eighty-seven Questions; and that he would inevitably have been rejected for such replies as I am about to transcribe. I shall only take two or three short specimens, in reference to the Eleventh and Seventeenth Articles, leaving those readers who wish for more to the same effect to examine his Exposition at large.

The Bishop of Peterborough asks, "Is not our justification our admission to the Christian covenant?" And, "Do we not enter into covenant with God, through Christ, at our baptism?" We are therefore justified in the sacrament of baptism. Let us see how the Anti-calvinistic Bishop Burnet would have answered these queries:—

"It is a tenet in the Church of Rome, that the use of the sacraments, if men do not put a bar to them, and if they have only imperfect acts of sorrow accompanying them, does so far complete those weak acts as to *justify* us. This we do utterly deny, as a doctrine that tends to enervate all religion; and to make the sacraments, that were appointed to be the solemn acts of religion, for quickening and exciting our piety, and for conveying grace to us, *upon our coming devoutly to them*, become means to flatten and deaden us; as if they were of the nature of charms, which, if they could be come at, though with ever so slight a preparation, would make up all defects. *The doctrine of sacramental justification is justly to be reckoned among the most mischievous of all those practical errors that are in the Church of Rome.* Since, therefore, this is no where mentioned in all these large discourses that are in the New Testament concerning justification, we have just reason to reject it. *Since also the natural consequence of this doctrine is to make men rest contented in low imperfect acts, when they can be so easily made up by a sacra-*

ment, we have just reason to detest it, as one of the depths of Satan; the tendency of it being to make those ordinances of the Gospel, which were given us as means to raise and heighten our faith and repentance, become engines to encourage sloth and impenitence." *Oxford Ed.* 1805, p. 172.

Let us further see how Bishop Burnet would answer those Questions which refer our justification to a dead and barren faith; or, as the Bishop of Peterborough styles it, "a faith not always productive of good works."

"A man is then only *justified*," says Burnet, still speaking of the Eleventh Article, "when he is freed from wrath, and is at peace with God: and though this is freely offered to us in the Gospel through Jesus Christ, yet it is applied to none but to such as come within those qualifications and conditions set before us in the Gospel. That God pardons sin, and receives us into favour only through the death of Christ, is so fully expressed in the Gospel, as was already made out upon the Second Article, that it is not possible to doubt of it, if one does firmly believe, and attentively read, the New Testament. Nor is it less evident, that it is not offered to us absolutely, and without conditions and limitations. These conditions are,—*Repentance*, with which *remission of sins* is often joined; and *Faith*, but a *faith that worketh by love, that purifies the heart, and that keeps the commandments of God; such a faith as shews itself to be alive by good works, by acts of charity, and every act of obedience;* by which we demonstrate, that we truly and firmly believe the Divine authority of our Saviour and his doctrine. *Such a faith as this justifies.*" (p. 174.)

I do not mean to say that Bishop Burnet is quite scriptural in his exposition of this Article; I think otherwise; but it will instantly be evident that even *his* exposition, though very defective, is far above that of the new exposition contained in the Eighty-seven Questions; nay, that it differs from it so decisively that the writer must assuredly have been rejected from the diocese of Peterborough for daring to denominate as Popery what is considered by the Margaret Professor of divinity at Cambridge, the orthodox doctrine of our Protestant church.

On the other Article to which I have alluded, the Seventeenth, the two expositors, though both Anti-predestinarian are equally at variance. The Bishop of Peterborough asks, "Whether it is not *a contradiction to the Seventeenth Article* to assert, that *the decrees of God are absolute;* or that election on the part of God has *no reference to foreseen good conduct on the part of man.*" Of the doctrine itself I say nothing; but, in reply to this question, I shall cite the words of Bishop Burnet, who, speaking of this Article, says: "That in which the knot of the whole difficulty lies is *not* defined [in this Article]; that is, whether God's eternal purpose or decree was made according to what *he foresaw his creatures would do*, or purely upon an *absolute* will, in order to his own glory. It is *very probable* that those who penned it meant that the decree *was absolute.*" After shewing that notwithstanding this probability there is nothing in the Article to prevent those signing it who think otherwise, he adds, "But *the Calvinists* have less occasion for scruple, since the Article does seem more plainly to favour them;" and again, "It is not to be denied but that the Article seems to be framed according to St. Austin's doctrine;" and again, "In England the first reformers were generally in the Sublapsarian hypothesis,"—with much more to the same effect. I therefore quite agree with your reviewer, that "it is little less," he might have said *nothing* less, "than tampering with a young man's integrity," to make him solemnly assert that the doctrine in question, be it

right or wrong, is "*a contradiction* to the Seventeenth Article," when even Bishop Burnet himself admits that it is far the more natural and "probable" meaning; though he asserts, and I agree with him, that persons who are *not* Predestinarians may also subscribe the Article with a little necessary explanation.

Burnet is equally explicit in contradicting those parts of the Peterborough Questions which attempt to fix on this tenet, and on some others which are *not* in any just sense Calvinistic, a vicious tendency, as if the believers in them must be necessarily indifferent to the moral qualities of actions, and could have no principle "beyond the dread of temporal punishment to deter them from the commission of crime." Bishop Burnet however allows that "*each* opinion has some practical advantages on its side;" and candidly adds, "A Calvinist is taught by his opinions to think meanly of himself, and to ascribe the honour of all to God; which lays in him a deep foundation for humility: he is also much inclined to secret prayer, and to a fixed dependence upon God, which naturally both brings his mind to a good state, and fixes it in it; and so, though perhaps he cannot give a coherent account of the grounds of his watchfulness and care of himself, yet that temper arises out of his humility and his earnestness in prayer." As I am not defending the Calvinistic hypothesis, but merely shewing how completely at variance are the sentiments of the Bishop of Peterborough, not with those of Calvinists only, as his lordship's defenders affect to maintain, but with those of every standard church expositor of the most moderate and even Arminian class, I shall not intrude upon your pages with any controversial remarks, but shall conclude with reminding my readers of the observation of Bishop Burnet, that on the question of election and predestination "there are the clearest grounds imaginable for a mutual forbearance; for not judging men imperiously, nor censuring them severely upon either side. And those who have at different times of their lives been of both opinions, and who, upon the evidence of reason, as it appeared to them, have changed their persuasions, can speak more affirmatively here; for they know that in great sincerity of heart they have thought both ways."

MODERATOR.

MISCELLANEOUS.

We cannot find space to insert all the papers which have been sent us in reply to the inquiry of A LOVER OF MUSIC, in our Number for April; but the following contain the principal arguments of our correspondents on both sides of the question.

To the Editor of the Christian Observer.

One who can really sign himself a "Lover of Music," is induced to offer a few thoughts on the subject of musical entertainments, in reply to some queries in your Number for April. And first, "Is it lawful for Christians—those who are such in deed and in truth—to attend the concerts of miscellaneous music performed at Hanover Square, &c.?" It was judicious of your correspondent to request a reply from "a Lover of Music," as he is the only person properly qualified to report on the subject. Many very excellent persons, not having been blessed with the gift of a musical ear, have condemned the lawfulness of a Christian's frequenting musical entertainments,

But here, in analogy with many other cases, the argument is generally derived from the *abuse* of music. If the thing itself, abstractedly considered, is not sinful, (and who will charge an acknowledged *gift* of God with being so?) I cannot admit that a *moderate* enjoyment of music, in an occasional attendance upon miscellaneous concerts, or oratorios of sacred music, is unlawful in a true Christian, any more than a visit to a public exhibition of paintings, with the throng of those who gratify their taste in this way.

A *devout musical* Christian may attend a performance of sacred music for charitable purposes with edification to himself; and though perhaps many of those who are engaged in the performance may be far from being Christians in sincerity and truth, yet if this fact should be allowed to prevent our attendance on these occasions, may we not for the very same reasons object to the ministrations of an immoral or irreligious clergyman? I remember a few years since a musical friend was dining with the late excellent Mr. Newton, who was arguing against his frequenting an oratorio of sacred music, for the reasons just stated; when Mr. N. filled a glass of wine, and in putting it to his lips was stopped by my friend, who reminded him how improper it was to drink what was daily so greatly abused. It was an *argumentum ad hominem*, and embarrassed Mr. Newton not a little. David, the man after God's own heart, who, on the subject of praise, wrote *musically* as well as *devotionally*, invokes every thing, animate and inanimate, to praise the Lord; and when I occasionally hear Handel's sublime music with the sacred words in the Messiah, sung by "all sorts and conditions of men," I think of the Royal Psalmist's invocation.

A musical person who is likewise a devout and humble Christian will confess that he can derive spiritual edification from the study and enjoyment of sacred music, and find much additional delight in the worship of God from this source.

The late venerable and musical Dr. Ford, who departed this life on Sunday the 13th of May, was a remarkable instance of the power of music over a religious mind. His attachment to Handel's compositions was known throughout the kingdom, and he regularly for many years attended the oratorios of the Three Choirs of Gloucester, Worcester, and Hereford. He remarked to me frequently, that sacred music was the food of his mind, as religion was the food of his soul. Bishop Horne, whenever he heard the pastoral symphony in Handel's Messiah, compared the holy tranquillizing effect of the music "to Christ's coming into the soul of a believer."

From the observations I have made, it will be evident that I do not consider it unlawful in a Christian to attend, *occasionally*, performances of music; but the grand rule to be always observed, respecting this and all other *lawful* enjoyments, is *moderation* in the use of them, for it is certainly very easy to imbibe a spirit of *musical dissipation*.

As to *expediency*, unless it can be proved to be a Christian's duty to deny himself entirely in this respect, he may, I conceive, without imbibing a worldly spirit, or compromising any religious principle, find it occasionally expedient to attend a performance of miscellaneous or sacred music; but if in this respect he should offend his brother who may be more scrupulously minded, he must then deny himself, and not willingly give offence.

A LOVER OF MUSIC.

To the Editor of the Christian Observer.

The person who signs himself a LOVER OF MUSIC, in your Number for April, may, in an article on sacred music signed SENEX, in No. IX. of

the Quarterly Musical Review, perhaps find a satisfactory answer to his second and third questions. As to his *first* question, "Is it lawful for Christians to attend the concerts of miscellaneous music performed at Hanover Square, the Argyle Rooms, &c.?" I cannot help thinking it might rather be asked, "Why should it *not* be lawful for Christians?" as, surely, unless every kind of amusement unconnected with some positively religious duty be deemed unlawful, music cannot be so: indeed I cannot conceive any recreation to be more innocent than that of attending such performances of vocal and instrumental music as are the most perfect of their kind. If otherwise, I would ask, why has the Almighty furnished us with a musical scale, that the art of man cannot improve, or even alter? And why has He given us such a variety of tones in the human voice, if they are not to unite in the production of harmony?

I am aware that to this it may be replied, that this scale of variety of voices was given us for the purpose of singing the praises of our Creator and Redeemer. This indeed must be considered as its highest excellence; and doubtless the best use that can be made of our faculties, both *vocal* and *auditory*, is for the glory of God; as that of admiring the works of the creation, in viewing the heavenly bodies and the works of nature, is the best that can perhaps be made of our *visual* faculties. Yet, as it will hardly be denied that we may innocently and lawfully enough admire a beautiful prospect, without any particularly religious feeling at the time, and may as innocently view and admire the choicest works of art, in architecture, sculpture, and painting, I must confess I can see no reason why the recreation or amusement arising from the moderate enjoyment of musical sounds, independently of their religious use, should be denied us;—not but that it may be carried to *excess*, as may the most laudable pursuits of every kind.

As to the question of *expediency*, it must, I think, be granted that, whatever may be thought of mere amusements and recreations, the generality of mankind *will* resort to them; and if in this therefore the world cannot be controlled (for if one kind of entertainment be at any time proscribed, others will be substituted), surely it may be reckoned expedient, and even laudable, to promote and give every encouragement to those that are the most innoxious, and least sensual in their nature.

After what I have said, I shall doubtless find ready credence when I subscribe myself

A LOVER OF MUSIC.

To the Editor of the Christian Observer.

Your correspondent, "A Lover of Music," has proposed a query respecting the attendance of real Christians at public performances of music. I think with him that it is very desirable that a question which so often recurs, and perhaps almost as often causes perplexity, should be placed in a proper light. For, on the one hand, if we do that which is unlawful, we commit sin; and if what we *believe* to be inexpedient, we also commit sin; since the Apostle says, while treating the disputed topics of meats, and drinks, and peculiar days, "Whatsoever is not of faith is sin." On the other hand, in avoiding or condemning certain occasional innocent recreations, we lay upon ourselves or others an *unnecessary* burden; which, as appears from Acts xv., the apostolic council disapproved of doing. When St. Paul says, "All things are lawful unto me," he of course means all things not forbidden by the law of Christ. He asserts the liberty of the Christian, whom he evidently considers as no longer fettered by the injunctions and restrictions of the Mosaic dis-

pensation—such only excepted as the Christian's Lawgiver was pleased to ratify and confirm. But he immediately adds, "All things are not *expedient*;" and recommends a tender and intelligent fidelity to the will of our Divine Master, exact and pure beyond all compulsatory rules. Therefore, says he, "let every man be fully persuaded in his own mind." "Happy is he that condemneth not himself in that thing which he alloweth."—Let the reader reflect seriously on the import of the concluding verses of 1 Cor. viii.

Having offered these few preliminary observations, I beg leave to submit the following answer to your correspondent's queries. All the cases mentioned by him are, I presume, *lawful;* being prohibited neither by the law of God nor of our own country: but are they *expedient?* As to the first and second, (namely, "attending concerts of *miscellaneous* music in concert or assembly rooms; and performances of music of a moral tendency, mixed with sacred music, or sacred only, within the walls of a theatre"), I must be allowed to hesitate. When the question is, whether a thing is *lawful or unlawful,* qualifying circumstances ought to have no influence on our decision; the command or prohibition is imperative, and admits not of latitude or discretionary consideration: but in matters of expediency or inexpediency, the point must generally be determined by a regard to the circumstances; and more particularly, by duly weighing what is suitable to our own age, temper, religious experience, character, or profession. There is also this further discrimination to be made; an *unlawful* act repeated a hundred times, or committed in only one single instance, is still unlawful; but not so in considerations of *expediency.* Here much depends on the frequency of repetition. Thus, a person may perhaps innocently allow himself an *occasional* gratification in this way, to whom an *habitual* frequenting of public entertainments might prove highly injurious.

As to the last case specified, (namely, "attending a concert of sacred music, in a church, for charitable purposes,") no doubts need arise, I conceive, in the minds of the most conscientious persons; since the place, the compositions, and the object of the performance are not only unobjectionable, but even of a *religious* description. After all, however, dubious cases will sometimes occur: but in such, the sincere and faithful Christian, holding the balance nearly in equilibrio, with his inclination in one scale and his conscientious scruples in the other, will feel it both his interest and duty to let the latter preponderate; and will be content to practise that useful, though often painful duty—self-denial.

A LOVER OF MUSIC.

To the Editor of the Christian Observer.

The queries proposed by "A Lover of Music" are frequently agitated in private by a numerous class of individuals in the religious world; apparently in the hope of obtaining for their favourite (and, I think, deservedly favourite) amusement, the sanction and approbation of their more experienced Christian friends. The following considerations have induced the writer of these remarks, though "*a lover of music,*" to decide the question in the negative.

In replying to the queries of your correspondent, I shall take the liberty of inverting their order. It appears to me that it is *not lawful* for Christians to attend a concert of sacred music in a church for charitable purposes, either as respects the performance, the performers, or the place. Music is, *strictly speaking,* "*sacred*" only when employed in the worship of God, of which the song of praise and thanksgiving forms one of the

most delightful parts. Its animating and elevating influences many Christians can abundantly testify, who have sometimes, when joining a large congregation in one united chorus, been almost ready to imagine that they caught the faint echo of those immortal strains which cherubim and seraphim pour forth in honour of the celestial King. But of the performers of these public oratorios it seems almost impossible, even for that charity which hopeth all things, not to fear, that with them the prayer of penitence or the glow of gratitude, the rapture of hope or the triumph of faith, are nothing more than idle words—a solemn mockery of Him who demands the homage of the heart, and declares that he will not hold him guiltless that taketh his name in vain. *Their* object is *gain**, and that of their auditors *amusement*. The worship of God is not for a moment in the thoughts of the assembly; yet for this express purpose, and this alone, was the house of God prepared. It is written in the Old Testament, and the obligation of the precept is confirmed by the authority of our Saviour in the New, "My house shall be called of all nations a house of prayer:" and did He who once drove the buyers and sellers out of the Jewish temple now dwell among us in a human form, we can, I think, scarcely imagine that the votaries of pleasure would be regarded by him with a more lenient eye than the lovers of gain. To buy and sell is lawful, and so may music be; but it is not lawful to desecrate the sanctuary of God by applying it to any secular purpose whatever.

To the second query, "Is it lawful for Christians to attend a performance of music of a moral tendency mixed with sacred, or of sacred only, within the walls of a theatre?" I again answer, No. If in the former instance the performance be a profanation of the place, in this the performance is polluted by the place. And the most strenuous advocates for theatrical exhibitions cannot deny that they are *inseparably* attended by a fearful train of incidental evils, all of which remain in equally active and equally destructive operation, whether the audience be attracted by the genius of Handel or of Shakespear.

To "the concerts of miscellaneous music performed in Hanover Square, the Argyle Rooms, &c." the foregoing remarks do not apply; and I think it would be difficult to prove a charge of *direct unlawfulness* against either "the place, the performers, or the performance." Music, considered in itself, seems to me, in a *moral point of view*, to stand on an exact level with painting. The delight we take in each is founded upon perceptions and tastes inherent in our nature: both are media of enjoyment derived immediately from the Deity himself; for who else taught West, at the early age of six years, to delineate the portrait of a sleeping infant, though he had *never seen a drawing of any kind in his life**? Or who instructed Haydn and Mozart to produce, almost in infancy, compositions to which the first masters listened with enthusiastic admiration? No gift derived from the Source of Good can of itself be evil. Therefore we may infer, that poetry, painting, and music are lawful pursuits, though unhappily experience proves that all of them may be so abused as to become instruments of sin. I hesitate not to express my conviction that a taste for music, if not indulged in an excessive degree, is a real blessing

* The writer is aware that it is not unusual for some of the first vocal performers to offer their services gratuitously on these occasions; but such instances of individual liberality and benevolence form exceptions only to the general rule.

* See Galt's Memoirs of the early Life of West.

to the Christian. The natural tendency of music is to cheer the spirits oppressed by study or fatigue, and to sooth the temper irritated by the little vexations of life. It supplies a never-failing source of innocent recreation, and generally proves an additional bond of family attachment. Every advantage, however, which music has to bestow, may be obtained *in private*. Should it therefore be conceded, that it is *lawful* for Christians to attend the concerts of miscellaneous music performed in the Hanover-square Rooms or elsewhere, I think it must be maintained that it is by no means *expedient* to do so.

If it be possible that these musical entertainments rank among those "pomps and vanities" which we pledged ourselves by our baptismal covenant to renounce—if they have any tendency to make the every-day duties and occupations of life comparatively insipid—if by this indulgence we tread upon the frontier line, which separates the lawful enjoyment from the unlawful compliance—if by thus advancing to the brink of a precipice, we become liable to fall headlong in some unguarded moment—or though *we* can tread the dizzy height in safety, should *others*, following our example, stumble and fall—where is the Christian that can hesitate an instant between the gratification of an hour, and the risk of incurring any one of these awful possibilities? It is always dangerous to "be conformed to this world,"—always safe to deny ourselves, to take up our cross and follow our Redeemer. It would be less inconsistent for the philosopher to covet the toys of infancy, than it is for the member of Christ, the child of God, and the inheritor of the kingdom of heaven, anxiously to desire even the most elegant and refined of the pleasures of sense. He should ever remember that he is not his own. His fortune, his time, his talents, his influence, his example, must all be devoted to the glory of God. Remembering the exhortation of our Lord, "Watch and pray, lest ye enter into temptation," he desires not to widen the narrow path which leadeth unto life eternal, but to obtain grace to pursue it with patient perseverance; knowing that so only shall an entrance be ministered unto him abundantly into the everlasting kingdom of his Lord and Saviour Jesus Christ.

In conclusion, may I be permitted to hazard a remark or two on some errors intimately connected with this subject, into which many Christians fall? I allude to the style of music which prevails in their own houses. It is melancholy to hear the daughters of religious parents singing words which they would blush to speak. No songs should be tolerated for the sake of the music, which are objectionable on account of the words. If this rule were rigidly adhered to by all professors of religion, it would have a very beneficial influence on the public taste, and might induce composers to select as the subjects of their musical powers lines equally gratifying to our moral sense and poetical feelings.—On the other hand, I cannot but think those Christians mistaken who confine their children to sacred music alone. This restriction lays a strong temptation in the way of young people to utter words of serious import with a thoughtless tongue. Music is, generally speaking, considered and employed as a *recreation*, and should, I think, in this point of view, never be confounded with its more elevated and sacred purposes.

A. C. G.

To the Editor of the Christian Observer.

I SEND you two original letters—the first in the handwriting of the excellent Bishop Wilson, whose memoir lately appeared in your

pages; the second in that of his successor, who seems to have shared much of his spirit, and whose remarks upon the translation and circulation of the Bible and the Liturgy in the Isle of Man, will not be uninteresting to your readers.

* *

March 26, 1745.

Kind Sir,—I have the favour of your's, and of the camlet, this morning. For both I am thankful, and have by the bearer sent the price, namely, 1l. 18s. 8d. British; but I suppose there must be some additional expense beside. I am convinced that your observations about the poor are right; but at present, we have no good laws nor regulations about the poor: they increase daily. They multiply fast; and, as you justly observed, as soon as they are fit for labour, the country is deprived of them, and in the end the farmer will be forced to give up his land, and the lord cannot have his rents.—As to what relates to myself, I do beg that you will refuse none that are real objects of charity a line to me. Our Lord's maxim is to me an experienced truth, "*'Tis more blessed, &c.*" I have never to this day wanted sufficient for such occasions; but this to ourselves.—I am glad you are all in the way of health. I pray God keep you so. My kind respects and thanks to Mrs. More.—I am, your obliged friend and brother,

THO. SODOR & MAN.

April 2, 1764.

Dear Sir,—I take this opportunity by my poor old neighbour, a very worthy creature, notwithstanding he has *nel guelk*, to return the News; which I am not willing to detain longer than needs must. I am only concerned at the trouble Mr. Black has, in thinking of its conveyance: but that trouble you say you take upon yourself, and you are welcome.—N. B. There appears to be one wanting, viz. from 16th to 19th March. I observe this purely to obviate the defect being charged to account of being smuggled at Bishop's Court, and not for any loss to us politicians here.

I this morning dispatched my Douglass customers; and now there is nothing wanting but the Vicar of Braddan's hand to complete the bargain.—I returned yesterday evening about six from Lezayre, in as bad road as ever I passed that way; after having been twice in the desk, twice in the pulpit, and once at the font. What good I might do within side the church, I cannot answer for; but what I did out of it, you'll allow to be somewhat, in reconciling the Vicar and his son's chastizer, and thereby preventing all farther process at law. I made them shake hands, and promise not to revive the cause *uno verbo*, on either side. If I had done nothing else, the trouble of my journey is well paid. Alas! the trouble of all the duties I perform in the whole year, when put together, will weigh light in the balance!—My whole heart is upon Manks translations, *hic labor, hoc opus est.* A poor woman in this parish, upon her son's reading a chapter to her, cried out with great exultation, "We have sat in *darkness* till now!" I do not know what the Manks word is for *darkness*. I believe I shall prevail with Mr. Curghey to undertake the Liturgy, if he can as easily prevail with his coadjutor Wilks to forgive our wrong-headed young man's accusation. I have circulated a letter to the clergy on this head; but it grieves me to the very soul to find them so slack and cool in an affair which, till more zealously regarded, we shall scarcely deserve the name of a Christian community. Even the Papists allow Scripture to some of their adherents; whilst we Protestants till now had it not. What is read to the people from the desk is but a small portion, namely, only such lessons as occur on the Sundays; for holydays have but few hearers. And what sort of Scriptures, for the word

of God, some young readers dispense, I leave you to confess who know more of the matter than I do. Some, however, have been so ingenuous to confess, "It was not true Scripture that they gave." I pray God open the eyes and enlarge the compassion of the Christian ministry in this part of what is called Christ's church established. I think the portions of Liturgy that are done should be sent hither; and I could heartily wish, and do heartily pray, that every parish minister would proceed in earnest with his remarks on the Gospels and Acts already printed: for till that is done the Liturgy, I doubt, will be retarded. *Hoc age sedulitèr*, I think, should have been wrote on the first blank leaf. I told my registrar to-day I thought "all the ecclesiastical business should stop and give way to this; and if I was to suffer ever so much on that account, I should glory in my sufferings." But why do I say this to you, who are with me in heart and mind? It should be said rather to those who are *indifferent* in their great Master's cause. The whole is in the hands of the great Ruler of the heart; and if for our sins, he does not choose or think good to move them, or because the president in spirituals has presumed to accept a province he is unworthy of or unequal to; we may still be sure of one proposition, "The Lord is righteous, &c."

If the text you sent me from Ps. xix. 1, had come sooner, it would have been prefixed to my sermon in the morning, instead of civ. 24. It was what I had used in England on a like occasion; but as it was now not adapted to the solemn season of Lent, I thought myself bound to change my theme in the afternoon.

Somebody, you know, told me I "spend my breath"—to little purpose, he left me to supply. And I know one that talks of "wearing myself out." And pray, will not the *attorneys* wear themselves out too? each of whom, I dare say, spends more breath than you or I within the year?

Blessing and love, and every thing you wish, from

M. S. & M.

PRESENT STATE OF THE SLAVE TRADE.

(*Continued from p.* 289.)

THE Fifteenth Report of the African Institution, published last month, with a Supplementary Report, entitled, "Foreign Slave Trade," and containing an abstract of the information recently laid before the House of Commons on the subject of that inhuman traffic, will enable us to put our readers in possession of the state of the trade up to a very recent period. To many of them the following recapitulation may not be unacceptable.

Fourteen years have elapsed since the slave trade was abolished; but, it having been found that the penalties of the Abolition Act were not sufficient, Parliament, in the year 1811, enacted that every British subject, and every person residing within the British dominions, who should be concerned in the slave trade, should be deemed a felon, and might be punished by transportation, for a term not exceeding fourteen years; and thus the British law at present remains.

This Act tended greatly to restrain, if not to extinguish, except in the Isle of France, the British slave trade; and whilst the nation continued at war, the slave trade of other states was also much diminished, so that Africa was for a time relieved in a considerable degree from the desolating effects of this traffic. But the return of peace to Europe having put an end to the belligerent right of search, was the signal for an extensive revival of the slave trade in Africa, accompanied with more than its usual miseries.

It became, therefore, desirable for this country not only to obtain

the concurrence of the various powers of Europe in the abolition, but to induce the maritime states to agree to such a modified right of mutual search, even during peace, as should tend to make that abolition effectual. In both these objects our Government in different degrees succeeded. Besides obtaining from the Congress of Vienna the memorable declaration which denounced the slave trade, as "the desolation of Africa, the degradation of Europe, and the afflicting scourge of humanity," and which affirmed that the final triumph of the cause of the Abolition would be "one of the greatest monuments of the age which undertook it, and which should have gloriously carried it into complete effect," France and the Netherlands were prevailed upon to sign treaties stipulating for the total and immediate abolition of this trade. The result of the efforts used with Spain and Portugal was not so favourable. Both these powers, however, agreed forthwith to confine their slave trade within certain specified limits. Portugal still refused to fix any precise period for the final abandonment of it; but Spain consented totally to abolish it from the 30th of May 1820. The Governments of Portugal, Spain, and the Netherlands, further agreed to admit the proposed right of search; but neither the French nor the American Government could be prevailed upon to assent to this important arrangement.

We shall now proceed to give some account of the manner in which the engagements of these different nations on the subject of the slave trade have been fulfilled.

With regard to France, notwithstanding the stipulations so solemnly entered into, the state of their slave trade is more afflicting than ever. So multiplied and so flagrant have been of late the violations of the French law on this subject, and that almost without the affectation of disguise, that the evil, practically speaking, could scarcely have been greater had it been actually tolerated by the Government of France. A mass of most painful and irresistibly convincing documents on this subject is collected in the Reports before us; in the pamphlet entitled "Memoranda respecting the French Slave Trade in 1820;" and in the information reprinted from the papers laid before the House of Commons. These various documents furnish numerous details respecting the mode of procuring and exporting slaves from the French settlements in Western Africa, and smuggling them into their West Indian colonies. One case in particular presents so characteristic a display of the atrocious features of the trade in its present state, that we feel it a duty to extract it with all its circumstances. This instance is the more striking and important, as it was brought to light incidentally, and under circumstances which place its truth beyond the shadow of a doubt. It appeared in a periodical work*, published at Paris, and devoted to medical subjects; into which it was introduced, merely because the details which served to disclose the criminal nature of the voyage were required for the elucidation of some medical facts. The following is the translation of an extract from this work:—"The ship Le Rodeur, Captain B———, of two hundred tons burden, left Havre the 24th of January, 1819, for the coast of Africa, and reached her destination the 14th of March following, anchoring at Bonny in the river Calabar. The crew, consisting of twenty-two men, enjoyed good health during the outward voyage, and during their stay at Bonny, where they continued till

* "Bibliotheque Ophtalmologique, ou Recueil d'Observations sur les Maladies des Yeux, par Mons. Guillie, Directeur General et Medecin en Chef de l'Institution Royale des Jeunes Aveugles de Paris, &c. Avec des Notes par MM. Dupuytren, Pariset, &c."

the 6th of April. They had observed no trace of ophthalmia among the natives; and it was not until fifteen days after they had set sail on the return-voyage, and the vessel was near the Equator, that they perceived the first symptoms of this frightful malady. It was then remarked, that the Negroes, who, to the number of one hundred and sixty, were crowded together in the hold and between the decks, had contracted a considerable redness of the eyes, which spread with singular rapidity. No great attention was at first paid to these symptoms, which were thought to be caused only by *the want of air* in the hold, and by the *scarcity of water* which had already begun to be felt. At this time they were limited to eight ounces of water a day for each person, which quantity was afterwards reduced to *the half of a wine glass.* By the advice of M. Maignan, the surgeon of the ship, the Negroes, who had hitherto remained shut up in the hold, were brought upon deck in succession, in order that they might breathe a purer air. But it became necessary to abandon this expedient, salutary as it was, because many of those Negroes, affected with Nostalgia, (that is, a passionate desire to revisit their native land), threw themselves into the sea, locked in each other's arms.

"The disease which had spread itself so rapidly and frightfully among the Africans, soon began to infect all on board, and to create alarms for the crew. The danger of infection, and perhaps the cause which produced the disease, were increased by a violent dysentery, attributed to the use of rain water. The first of the crew who caught the infection was a sailor who slept under the deck, near the grated hatch which communicated with the hold. The next day a landsman was seized with opthalmia; and, in three days more, the captain and almost the whole crew were infected by it."

The means of cure which the surgeon employed are then detailed. They proved inefficient. "The sufferings of the people," the account goes on to state, "and the number of the blind augmented every day: so that the crew—previously alarmed by the apprehension of a revolt among the Negroes—were seized with the farther dread of not being able to make the West Indies, if the only sailor who had hitherto escaped the contagion, and on whom their whole hope rested, should become blind like the rest. This calamity had actually befallen the Leon, a Spanish vessel which the Rodeur met with on her passage, and the whole of whose crew, having become blind, were under the necessity of altogether abandoning the direction of their ship. They entreated the charitable interference of the Rodeur; but the seamen of this vessel could not either quit her to go on board the Leon, on account of the cargo of Negroes, nor receive the crew of the Rodeur, in which there was scarcely room for themselves. The difficulty of taking care of so large a number of sick in so confined a space, and the total want of fresh meat, and of medicines, made them envy the fate of those who were about to become the victims of a death which seemed to them inevitable, and the consternation was general *."

"The Rodeur reached Guadaloupe on the 21st of June 1819, her crew being in a most deplorable condition. Three days after her arrival, the only man who, during the voyage, had withstood the influence of the contagion, and whom Providence appeared to have preserved as a guide to his unfortunate companions, was seized with the same malady. Of the Negroes, thirty-nine had become perfectly blind, twelve had lost an eye, and fourteen were affected with blemishes more or less considerable. Of the crew, twelve lost their sight entire-

* The Leon has not been since heard of, and in all probability was lost.

ly, among whom was the surgeon; five became blind of one eye, one of them being the captain; and four were partially injured."

Such is the account of the voyage of the Rodeur, as given in this work. The following additional circumstances connected with this transaction, though there omitted, probably because they illustrated no medical principle, have since been given to the public on very credible authority, and, having met with no contradiction, may be assumed to be correct. It is stated among other things, that the captain caused several of the Negroes, who were prevented in the attempt to throw themselves overboard, to be shot and hanged, in the hope that the example might deter the rest from a similar conduct. But even this severity proved unavailing, and it became necessary to confine the slaves entirely to the hold during the remainder of the voyage. It is further stated, that upwards of thirty of the slaves who became blind *were thrown into the sea, and drowned,* upon the principle that, had they been landed at Guadaloupe, no one would have bought them, and that the proprietors would consequently have incurred the expense of maintaining them without the chance of any return; while by throwing them overboard, not only was this certain loss avoided, but ground was also laid for a claim on the underwriters by whom the cargo had been insured; and who are said to have allowed the claim, and made good the value of the slaves thus destroyed.

Another most important fact, resting on the same authority, is, that the Rodeur having returned to Havre was refitted by the same owners, and dispatched early in the last year on a second slave-voyage; and that the command of her has been given to the same captain who had her in charge on the former voyage.

The case of the Rodeur, it will be seen, exemplifies many of the horrors of the Middle Passage. It furnishes likewise a striking proof of the impunity with which the most open contraventions of the abolition laws have been committed in France. The facts of the case must have been well known in Guadaloupe, where the slaves that remained alive are stated to have been sold. The case has also acquired great notoriety in France by means of the above publication, and also of a Petition addressed to the Chamber of Deputies in June, 1820, by M. Morenas, in which many of the above facts were detailed. Yet it does not appear that any steps have been taken, either at Guadaloupe or in France, to bring the parties concerned in this flagrant contravention of their municipal laws to punishment. On the contrary, the captain of the Rodeur has been again invested with the command of the same ship, in order to enable him to renew his former enterprize; and the owners have been allowed to enjoy, apparently without question, the fruit of their nefarious and illicit commerce, and to devise and perpetrate fresh atrocities against the natives of Africa.

In this case also there appears to have been no want of proof; the surgeon, M. Maignan, and many, if not all, of his eleven blind companions, as well as the rest of the crew, having, it is said, returned to France. Surely, if ever there was a case which, independently of these facilities of proof, called for interference, it is the case which has now been detailed.

The case of Le Rodeur, is not, however, a solitary fact; on the contrary it appears certain that in the year 1820 the French slave-trade had swelled to a more enormous extent than at any former period. A distinguished officer of the British Navy, who was himself an eye-witness of the fact, writing on the subject with deliberation,

and after his attention had been called to a careful recollection of what he had seen, uses this remarkable expression: "The number of French slave-ships now on the coast is something incredible." The naval officers on that station had examined between twenty and thirty vessels trading for slaves on the coast, which were ascertained to be French; and one of those officers afterwards found in the harbour of the Havannah a still greater number of vessels bearing the French flag, which either had cargoes of slaves on board, brought thither for sale, or were fitting out for fresh slave-voyages,—for the Spanish slave trade having legally ceased, and England possessing by treaty the right of seizing and confiscating Spanish contrabandists, the French flag is eagerly sought after, not only by Spaniards, but by Americans and Portuguese, in order to protect their criminal traffic. Sir Charles MacCarthy, the Governor of Sierra Leone, states, that in July last, no fewer than five vessels, bearing the French flag, were then engaged in procuring slaves at the Gallinas, a place situated about 100 miles to the south of Sierra Leone. It appears therefore, that during the first six or seven months of the last year, from fifty to sixty vessels, bearing the French flag, were *actually seen* engaged in the slave trade. But as it cannot be supposed, considering the vast extent of the African coast, and of the ocean which extends thence to the West Indies, that all the vessels so employed could have been detected, it would seem to be a fair inference that the French slave-trade must have grown to an unprecedented magnitude during the past year. And yet in the month of June last, the Minister of the French Marine declared, that the French slave-trade was at length extinguished.

The documents before us contain various individual facts confirmatory of these general statements. Among others, the Sylph, a French slave-vessel, was seized by his Majesty's cruizers, with 364 slaves on board, bound to Guadaloupe. Twenty-nine had died on the voyage before her detention. But the following case merits a more detailed exposition. On the 4th of March, 1820, after a long chase, a vessel was boarded by the boats of his Majesty's ship Tartar, commanded by Sir George Collier, which proved to be La Jeune Estelle, of Martinique, M. ——— master. On being boarded, he declared that he had been plundered of his slaves, and that none remained on board. His agitation and alarm however excited suspicion, and led to an examination of the vessel's hold. During this examination, a sailor who struck a cask, which was tightly closed up, heard a faint voice issue from it, as of a creature expiring. The cask was immediately opened, when two girls of about twelve or fourteen years of age, in the last stage of suffocation, were found to be inclosed in it, and by this providential interposition were probably rescued from a miserable death. These girls, when brought on the deck of the Tartar, were recognised by a person on board, who had been taken prisoner in another slave-ship, as having been the property of the captain of a schooner belonging to New York. An investigation having taken place, it appeared that this American contrabandist had died at a place on the coast called Trade Town, leaving behind him fourteen slaves, of whom these two girls formed a part; and that after his death the master of the vessel had landed his crew, armed with swords and pistols, and carried these fourteen slaves on board the Jeune Estelle. Sir George Collier, conceiving that the other twelve slaves who had been procured by this piratical act might still be secreted in

that vessel, ordered a fresh search. The result was, that a Negro man, not however one of the twelve, was rescued from death. A platform of loose boards had been raised on the water-casks of the vessel, so as to form an entre-pont, or between-decks, of twenty-three inches in height, which was the only space allotted for the accommodation of the unfortunate cargo of human beings whom M. ——— intended to procure and carry from the coast. Beneath this platform, one of the boards resting on his body, jammed between two water casks, appeared the above wretched individual, whom it was a matter of astonishment to find alive. Sir George Collier was inclined to remove him on board the Tartar, as he had done the two girls: but M. ——— having proved that the poor African had been bought by him for eight dollars-worth of brandy and iron, Sir George did not feel himself authorized to do so; although, had the vessel been capable of beating up to Senegal, he would have sent her thither for judgment, as he had done two former ships.—With respect to the other twelve slaves taken by force from Trade Town, no distinct information could be obtained beyond the assertion of M. ———, that he had been plundered of them by a Spanish pirate. But it was recollected with horror by the officers of the Tartar, that when they first began the chase of La Jeune Estelle, they had seen several casks floating past them, in which they now suspected that these wretched beings might have been inclosed, having been thrown overboard by this man to elude the detection of his piratical proceedings. It was now impossible, however, to ascertain the fact, as the chase had led them many leagues to leeward; nor was there the slightest probability that any of the slaves inclosed, if they were so inclosed, would be found still alive.

If enough had not been said to shew the enormous extent to which the slave trade is carried on under the French flag, not only from Senegal and Goree, but along the whole extent of the African coast, for the supply of the colonies both of France and of other powers; this point might be further proved by almost daily occurrences in different ports of France itself, where associations are formed with little or no disguise, and vessels fitted out for the prosecution of this nefarious traffic. The Appendix to the last Report of the African Institution, gives a copy of a printed mercantile proposal, lately circulated at Havre and in Paris, for an expedition to Africa to take in a cargo of *mules* (slaves) for the West India market. It will readily be conceived, how notorious must be the impunity with which the traffic is carried on, when so clumsy and barefaced an expedient as this was thought amply sufficient to avoid the law; an expedient which in this country a poacher would think too inartificial to protect the sale of a partridge!

We shall only add further, in proof of the vast extent to which the slave trade on the west coast of Africa continues to be carried on, that it is proved, that from March to July last year, there had usually been in the river Bonny from nine to sixteen slaving vessels of all descriptions at the same time, each capable of carrying from 300 to 700 slaves; and that two of these vessels, which were there in March, and had then sailed to the West Indies, had returned in July, and were engaged in their second voyage. During the above period of five or six months, 120 sail of French, Spanish, and Portuguese vessels had visited the river Bonny for the purpose of procuring slaves; in consequence of which, the preparation of palm oil is said to have been totally neglected by the natives.

A gentleman on board the Cyane, an American sloop of war, states, that the number of vessels engaged in this inhuman traffic is incredible; and that probably not fewer than 200 sail were on the coast at the date of his letter, all of them fast sailors, well manned and armed, and many of them owned by Americans, though under foreign flags.

The Spanish slave-trade, though no longer legally tolerated, is still extensively carried on, and chiefly under the flag of France.

The period for the abolition of the slave trade by Portugal remains still undetermined. A flagrant instance of the barbarities which a familiarity with the slave trade has a tendency to produce, recently occurred in the case of a Portuguese vessel called the Volcano do Sul. She was captured by his Majesty's ship Pheasant, with 260 slaves on board; and in the passage to Sierra Leone, her captain and crew rose upon the British officer and sailors, murdered them all, and then carried the vessel into Bahia, where the slaves were landed and sold.—What may be the effect of the recent changes in the government of Portugal, as respects the slave trade, it is impossible at present to say; but the Directors of the African Institution have humanely availed themselves of the opportunity of distributing information in Portugal, by means of the press, respecting the real nature of the slave trade.—It were most earnestly to be wished that the pecuniary resources of the Institution were such as to allow its conductors to do this to a far wider extent than is at present feasible; as the public mind in other foreign countries besides Portugal, is even yet but ill-informed respecting the nature of the traffic. We are glad to perceive that the Directors have turned their attention to the best means of diffusing such information, with a view of exciting in those countries that moral abhorrence of this commerce, to the prevalence of which in England must be attributed, not only our acts for its abolition, but the degree in which those acts have proved effectual to their object. The circumstances hitherto related have been almost entirely of a painful kind: there are however several others of a favourable and encouraging aspect, a statement of which we must defer to a future Number. But we cannot omit to mention among them, the very honourable and humane attitude in which our country and our Government appear among other nations and governments, as respects this disgraceful and barbarous traffic. The papers laid before Parliament exhibit, on the part of our Government, a constant and painful struggle with foreign courts, for the effectual abolition of the trade; while in other countries the men in power, with few exceptions, appear to have contented themselves with bare professions, and to have made few or no spontaneous exertions in this cause. Even some of the best disposed among them have appeared rather resentful of complaint, as if it implied a charge of insincerity, than earnest by their conduct to obviate the possibility of such an imputation. Nay, it is credibly stated, that instances are not wanting, judging from appearances, where they have sought rather to excuse criminals than to discover, to punish, or even to restrain them. And when such are the dispositions manifested by persons in high station, it were folly to indulge any other expectation than that the subaltern agents, both abroad and at home, should be not only generally supine, but too frequently conniving and corrupt.

(*To be concluded.*)

REVIEW OF NEW PUBLICATIONS.

The Aged Minister's Encouragement to his Younger Brethren. Two Sermons, occasioned by the Death of the Rev. Thomas Scott late Rector of Aston Sandford, Bucks, preached at St. John's College, Bedford-row, on Sunday, April 29, 1821. By DANIEL WILSON, A. M., of St. Edmund Hall, Oxford, &c. 8vo. pp. 90. London: Wilson.

IN examining the records of Christianity scarcely any evidence has struck us as more triumphantly demonstrative of its truth than the *discrepancy*, judging from analogy alone, of the sentiments of the Apostles with the circumstances in which they were placed. Follow St. Paul, for instance, into the presence of his judges. Analogy and experience would teach a person uninitiated in the Gospel to expect from the judge the language of rebuke and exhortation, and from the prisoner that of concession and regret. But, how opposed to such anticipations is the scene presented to us in Scripture! The language of the judge is, "Almost thou persuadest me to be what thou art"—a Christian; and that of the prisoner, "I would that thou wert not only almost, but altogether such as I am, except these bonds." Again; follow the Apostle to the depths of a dungeon; and there, if he is not cheering the midnight hour with the songs of gratitude and joy, he is dictating the most urgent counsels to all around him to adopt the very principles, and pursue the very practices, which have consigned himself to lingering bondage and premature death. It is worthy of observation, that, far from veiling his "bonds and imprisonment" to the eyes of those around him, it is *as* a prisoner that he chooses peculiarly to address them. "I Paul, the *prisoner of the Lord*, beseech you that ye walk worthy of the vocation wherewith ye are called." Few things, we conceive, can convey a stronger testimony to the authenticity, the power, and the immeasurable value of a faith which would allow its champion thus confidently to display to his disciples the very chains already fastened upon himself, and almost infallibly prepared for them, if they should comply with his injunctions.

Somewhat akin to the frame of mind by which such a line of conduct is prompted, is the feeling of the minister of religion who chooses the very *grave* of his predecessor as the spot where he shall pronounce the lesson which is to stimulate the multitude around him to enlist all their powers in the service of God. The most philosophical and enlightened inhabitants of the ancient world conceived the mention, not merely of the word "death," but of the word "sleep" as an approximation to "death," to be "ominous," and carefully interdicted it. Philosophy is afraid of death; Christianity glories and triumphs in it. It is to its chambers, and even to those chambers, when, as in the present instance, not illuminated, perhaps, at the moment, by the very brightest beams of Christian triumph, that the Christian teacher chooses to carry us, that he may shew us a "father in Israel" expiring there, and call upon us, in the contemplation of his dying hours, to devote ourselves afresh to the service of the Redeemer.—These ideas have so strongly impressed themselves upon us during the perusal of these two admirable sermons that we could not avoid presenting them, trite as they may be, to our readers. And if they serve to conduct but one individual to a somewhat new point of observation—to a point whence he may contemplate the principles of which the writer and the subject of these sermons have been such

powerful advocates, with more advantage to his own soul—our end will be fully answered. Having discharged this duty, we shall now proceed to call the attention of our readers to the sermons of Mr. Wilson, and more especially to the revered individual who is the subject of them.

The text which the author has chosen for his discourses on the death of Mr. Scott is that truly sublime declaration of St. Paul to his favourite disciple—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give me at that day; and not to me only, but unto all them also that love his appearing." In pursuing his object, Mr. Wilson considers, *first*, the animating testimony of St. Paul himself; and, *secondly*, the testimony of the revered friend for whom the author is so sincere a mourner.

On that part of these discourses which more especially respects the testimony of the Apostle, we shall not find it practicable to dwell. We cannot, however, deny ourselves the satisfaction of extracting for our readers the following striking exposition of the expression in the text, "I have fought a good fight."

"St. Paul had, from the time when Christ had called him to the apostleship, 'fought the good' and honourable 'fight.' As a Christian, he had valiantly contended against sin and Satan. He had waged war against his old habits, and his inward disorders of mind and temper; he had been engaged in subduing the whole body of sin; he had wrestled against the snares and assaults of Satan, and the frowns and seductions of the world. As an Apostle, also, he had at Christ's command entered on the combat against the kingdom of darkness, and had struggled, by every lawful effort, to subvert the power of Satan in the hearts and lives of men, and to establish the kingdom of Christ in its stead. For this purpose he had girded on 'the armour of righteousness;' he had braved all the power of the enemy; he had endured the fierce malice of the Jew and the scornful calumnies of the Gentile, and the cruel persecutions of both. And now at the close of the combat, he looks back, not with shame or regret, as one who had entered on an unworthy contest, or had proved irresolute in a good one, but with gratitude and exultation. The fight might indeed seem to those who judged of it by outward events, disastrous. It might be considered as presenting nothing but scenes of calamity and affliction; the philosopher of this world might turn from it with contempt, and the warrior with pity. But to the eye of faith no combat would appear so noble and excellent. It was good in the end at which it aimed, as well as the means which it employed; yea so good, that nothing else could appear valuable when compared with it. It was not, like other contests, for human ambition or praise, but for the honour of a divine Saviour and the welfare of men; it was not for the overthrow of any earthly competitor, but for the subversion of misery and sin; it was not to inflict disgrace or death on a fellow-creature, but to convey life and pardon and holiness and consolation to a ruined world; it was not to accomplish a temporary and contracted and short-lived victory, of which the effects would be inconsiderable, and the memory brief; but to achieve the noblest of all spiritual conquests, to establish the widest and most permanent and most heavenly of all dominions,—to erect the universal kingdom of Christ—to gain the salvation of mankind." pp. 10—12.

In proceeding to apply the text to the case of Mr. Scott, the author notices, first, Some of the chief circumstances in the public and private character of Mr. Scott; 2dly, The manner of his departure; 3dly, The glory of his crown. We shall give our readers a few extracts under each of these heads, and perhaps may be induced to shelter a few of our own remarks under the observations of Mr. Wilson upon each of them.

In a note under the first head we find the following facts which

may not be unacceptable to those who are interested respecting the subject of these sermons.

"The Rev. Thomas Scott was born at Braytoft, near Spilsby, in Lincolnshire, February 1747. He was ordained deacon in September 1772. The commencement of his faithful labours as a minister may be dated from 1775 or 1776. He entered on the curacy of Olney, in 1780. He was chosen chaplain to the Lock Hospital, London, 1785, and presented to the small rectory of Aston Sandford, Bucks, in 1801. He went into residence in 1803, and there died in the Lord, April 16th, 1821, in the 75th year of his age." Note, p. 18.

We think the following analytical history of the progress of Mr. Scott's mind, deduced chiefly from his own well-known and valuable work, "The Force of Truth," well executed.

"The manner in which he was called to the spiritual combat was remarkable. His narrative of this event, we may venture to assert, will be classed in future ages with those of which the process has been recorded by the most sincere and candid avowals of the individuals themselves. 'The Force of Truth' cannot indeed be equalled with 'The Confessions of St. Augustine,' or the early life of Luther. But the main features of conversion, and the illustration of the grace of God in it, are of the same character. The church has seen few examples so minutely and satisfactorily detailed of the efficacy of the doctrine of Christ, as in the instance before us. We there behold a man of strong natural powers, intrenched in the sophistries of human pride, and a determined opponent of the chief truths of the Gospel, gradually convinced and subdued. We see him engaging in a laborious study of the Scripture with preconceived opinions firmly fixed, and reluctant to admit a humiliating scheme of theology: yet borne on, contrary to his expectations, and wishes, and worldly interests, by the simple energy of truth. We view him arriving, to his own dismay, at one doctrine after another. We behold him making every step sure as he advances, till he at length works out, by his own diligent investigation of the Sacred Volume, all the parts of Divine truth, which he afterwards discovered to be the common faith of the Church of Christ, to be the foundation of all the Reformed communities, and to be essentially connected with every part of Divine Revelation. He thus learns the apostolical doctrines of the deep fall of man, his impotency to any thing spiritually good, the proper atonement and satisfaction of Christ, the Trinity of Persons in the Godhead, the regeneration and sanctification of the Holy Spirit, justification by faith only, salvation by grace, the necessity of repentance unto life, separation from the sinful customs and spirit of the world, self-denial, and the bearing of reproach for Christ's sake, holy love to God and man, activity in every good word and work, dependence upon Christ for the supply of needful grace, humble trust in his promises for final victory, and an unreserved ascription of all blessings to the secret and merciful purpose and will of God. The whole narrative is so honest, and so evidently free from any suspicion of enthusiasm, as to constitute a most striking testimony of the power of Divine grace." pp. 18—20.

The following abstract, and especially the concluding directions respecting the order in which Mr. Scott's works may most advantageously be read, will, we think, be considered as valuable by our readers.

"His treatises on Repentance, Growth in Grace, and Faith; his Sermon on Election; and his volume of Discourses, published between the years 1785 and 1797, were directed against the first class of errors (the Antinomian.)

"His Answer to Paine, his Rights of God, and his Doctrine of civil Government, were in reply to the assaults of infidels.

"His elaborate remarks on the Refutation of Calvinism in 1811, and his History of the Synod of Dort in 1818, were published against the last series of errors alluded to above; (namely, 'errors savouring of human power and merit, and subversive of the doctrines of Divine grace.')

"Besides these works, he produced a volume of Essays on the most important subjects of religion in 1794, and an admirable answer to the chief objections raised by the modern Jewish writers against the Messiahship of Christ, in a work in reply to the Rabbi Joseph

Crool, in 1814. His other writings consist of notes on Bunyan's Pilgrim's Progress, occasional sermons, and detached papers in various periodical works.

"The order in which a student might read his writings to the best advantage would be, I should think, to begin with the Force of Truth; then to read the discourse on Repentance; next the volume of Essays; and then the second and much improved edition of the Remarks on the Refutation of Calvinism. These two last works appear to me incomparable; the one for the plain exposition, the other for the acute and masterly defence, of truth. The Comment should be a part of a student's constant reading. To turn to a few controversial passages, can afford no fair criterion of its merits. I can safely say, that after regularly consulting it for above five-and-twenty years, it rises continually in my esteem.

"Perhaps it is only fair to add, that his style is heavy and redundant, and that a want of clearness and method prevails in some of his productions, especially in his sermons and his first edition of the Remarks." Note, pp. 23, 24.

We also extract the further observations of so competent a judge on the work by which Mr. Scott will be chiefly known and appreciated in the church of Christ—his Exposition of the Scriptures.

"But his widest and most important field of usefulness, and that which I have reserved for the last topic in the consideration of his public character, was as a commentator on the holy Scriptures. In this he may be truly said to have 'finished his course,' as well as 'fought a good fight' and 'kept the faith.' It is difficult to form a just estimate of a work which cost its author the labour of thirty-three years. Its capital excellency consists in its following more closely than perhaps any other, the fair and adequate meaning of every part of Scripture without regard to the niceties of human systems: it is a scriptural comment. Its originality is likewise a strong recommendation of it. Every part of it is thought out by the author for himself, not borrowed from others. It is not a compilation; it is an original work, in which you have the deliberate judgment of a masculine and independent mind on all the parts of holy Scripture. Every student will understand the value of such a production. Further, it is the comment of our age, furnishing the last interpretations which history throws on prophecy, giving the substance of the remarks which sound criticism has accumulated from the different branches of sacred literature, obviating the chief objections which modern annotators have advanced against the doctrines of the Gospel, and adapting the instructions of Scripture to the particular circumstances of the times in which we live. It is again the work of one who was at home in what he did. The faults of method and style which considerably detract from some of his other writings, are less apparent here, where he had only to follow the order of thought in the sacred book itself; whilst all his powers and attainments had their full scope. It was the very undertaking which required, less than any other work, what he did not possess, and demanded more than any other, what he did—it required matured knowledge of Scripture, skill as a textuary, sterling honesty, a firm grasp of truth, unfeigned submission of mind to every part of the inspired records, unparalleled diligence and perseverance—and these were the very characteristics of the man. When to these particulars it is added that he lived to superintend four editions, each enriched with much new and important matter, and had been engaged above three years in a new one in which for the fifth time he had nearly completed a most laborious revision of the whole work, we must at least allow its extraordinary importance. Accordingly the success of it has been rapidly and steadily increasing from the first, not only in our own country, but wherever the English language is known. It will soon be in the hands of all careful students of the holy volume, whether in the first instance they agree with him in his chief sentiments or not. Nor will the time be distant, when, the passing controversies of the day having been forgotten, this prodigious work will be almost universally confessed in the Protestant churches, to be one of the most sound and instructive comments of our own or any other age." pp. 26—28.

To almost every part of this panegyric we heartily subscribe. Per-

haps, however, we should demur to the acknowledgment that, even in this work, the defects of Mr. Scott's style do not materially detract from the value of the work, especially as a work for family reading. Even here there is a considerable want of that perspicuity—of those dense and terse expressions—of those pithy practical counsels—of those tender and pathetic remonstrances—of those cheerful and varied addresses, which abound so much in the Commentary of Matthew Henry. This however is to be remembered, in comparing the two writers, that for one offence against *taste* in Mr. Scott, it would be easy to find a hundred in his predecessor; and that the modern commentator is as much distinguished by forbearance and propriety in the exposition of Scripture, as the ancient expositor by the strained and imaginative interpretation so common in the days in which he lived. Matthew Henry appears to us to surpass Mr. Scott and every other writer in his exposition of the Gospels; Mr. Scott to have considerably the superiority in his commentary on the Epistles. And as a textuary, Mr. Scott is, we think, without a rival. We fully anticipate the increasing celebrity of his commentary; and, with it, the extension of sound and scriptural views of religion. Without pronouncing any opinion on his sentiments as to some disputed and most difficult points, we entertain the deepest reverence of his judgment on all the principles of that "common Christianity" recognized in the confessions of the Protestant Churches. And when we consider the circumstance to which Mr. Wilson so justly refers, namely, the "originality" of his exposition—or, in other words, how much he drew from himself, and how little from others—and contrast the fulness and explicitness of his judgments upon many dark and perplexing passages of Scripture, with the leanness and ambiguity of certain modern interpretations, avowedly casting far and near for authorities, and living to the utmost possible extent upon "borrowed light," we cannot but consider the work as an astonishing evidence of the powers of honest energy in well-doing. It reminds us more of "those days" in which, as our old and revered Monarch was heard to say, "there were *giants* in theology," than of these puny and dwarfish days in which writers give us indeed a "meadow of margin," but a "rivulet of text," and in which the pettiness of the book is transcended only by the barrenness of the matter.

Mr. Wilson next proceeds to notice the leading features of Mr. Scott's personal *character;* and he states them to be determination of mind—extraordinary diligence—exemplariness of domestic conduct—a spirit of prayer and devotion—faith and patience under affliction—a steady and earnest desire to advance in the conquest of constitutional defects, and in every branch of real godliness. Of the faithfulness of this picture, we have no doubt. The known history and works of Mr. Scott supply all the testimony to this effect which, from their nature, they are able to supply; and he has had, especially as a controversialist, the eye of opponents too strongly fastened upon him, not to have had his deviations from his own high moral standard presented, without reserve or pity, to the public. We observed, with much satisfaction, the brief testimony to his critical and controversial character, borne by a high, honourable, and candid adversary to his opinions—the distinguished Master of Oriel College—in a recent publication. We extract the short observations of Mr. Wilson on the last of the topics we have enumerated.

"His failings, as I have already intimated, lay on the side of roughness and severity of temper, pride of intellect,

and confidence in his own powers. But from the time when he first obeyed the truth of the Gospel, he set himself to struggle against these and every other evil tendency; he studied self-control, he aimed at those graces which were most difficult to nature, he employed all the motives of the Gospel to assist him in the contest; and he gradually so increased in habitual mildness, humility, and tenderness for others, as to become exemplary for these virtues, as he had long been for the opposite ones of religious courage, firmness, and determination. I can most truly say, that during an acquaintance, which afterwards ripened into a filial affection, of about twenty-five years, I scarcely ever saw an instance of more evident growth in real obedience, real love to God and man, real victory over natural infirmities; in a word, real Christian holiness. In the latter years of his life, he was obviously ripening for heaven. 'He had fought a good fight, he had finished his course, he had kept the faith;' and now in 'a full age,' his genuine humility before God, his joy in Christ Jesus, his holy zeal for the diffusion of the Gospel, his tender affection to his family and all around, his resignation to the will of his heavenly Father, and his exclusive trust in the merits and grace of his Saviour, seemed to leave nothing to be done, but for the stroke of death to bring him 'to his grave, like as a shock of corn cometh in its season.'" pp. 36, 37.

With these observations, the first of these sermons concludes. The second enters on the subject of the *death* of Mr. Scott. We shall begin by extracting the result of Mr. Wilson's personal observation of his declining years.

"For several years preceding the event itself, his bodily infirmities had been gradually increasing. His strength and natural spirits at times sensibly failed. He had an impression on his own mind that his departure was approaching, and he contemplated it with the calmness and tranquillity which I have already noticed as being implied in the first clause of my text. He preached more than once from the words of St. Peter, with an evident reference to his own case, 'Knowing that I must shortly put off this my tabernacle.' He said to me about two years back, 'I feel nature giving way; I am weary of my journey, and wish to be at home, if it be God's will;' meaning that he 'desired to depart and to be with Christ.' The nearer he came to his dismissal, he became the more earnest in prayer, that God would uphold him during the scenes of suffering and trial which might await him before his last hour, and expressed the deepest conviction of his own weakness and unworthiness, and his constant need of Divine mercy. He had been particularly anxious during his entire ministry to be preserved from dishonouring his holy profession; and now as life wore away he became more and more fervent in prayer for grace that he might not say or do any thing that should lessen the weight of what he had previously taught and written. In the last discourse which I heard him deliver, he concluded it nearly in these words: 'Brethren, pray for me. Do not pray for me, as if my life was to be continued, or as if I was a minister of any attainments or consequence in the church, but pray for me as a poor weak frail sinner, who has not yet done with temptation and conflict, and who finds it difficult to be patient in tribulation and cheerful under long-continued weakness and suffering. I need much the prayers of all my friends; but most of all I need the supporting grace of God, that I may be carried through all my remaining trials, and may at length "finish my course with joy."' He was also very solicitous to encourage his younger brethren to zeal and activity. In this he further resembled the blessed Apostle whose words we have been considering." pp. 38—40.

On Saturday, March 10, he was seized with an inflammatory fever, which, after a sickness of five weeks, carried him to the grave.

The death-bed of so eminent a servant of God as Mr. Scott, and one to whom the public stood so largely indebted for instruction and comfort, was a scene to be watched with the deepest interest by large numbers of bystanders. And partly the general love and reverence for the individual, partly that false persuasion so prevalent that the triumph of the dying

hour will, in all cases, be proportioned to the advancement of the living man, had cherished, in some of his friends, an oversanguine anticipation that this last scene of his honoured life was to be a sort of ἐκστασις, and partake more of the character of a translation than of that awful struggle which often marks the separation of soul and body. The writings of Mr. Scott himself are no where chargeable with a tendency to cherish any such delusion with regard to others, and still less with regard to himself. He would have been disposed to adopt the language of his meek and beloved associate and friend John Newton,—"Shew me not how a man dies, but how he lives." But we proceed to quote some very sensible observations of Mr. Wilson on the subject.

"Before I proceed to give some particulars of his most instructive and affecting departure, I must observe that I lay no stress on them as to the evidence of his state before God. It is the tenor of the life, not the few morbid and suffering days which precede dissolution, that fix the character. We are not authorized by Scripture to place any weight on the last periods of sinking nature through which the Christian may be called to pass to his eternal reward. The deaths of the saints described in the inspired volume, are without exception the concluding scenes of long and consistent previous devotedness to God. Such are those of Isaac, Jacob, Moses, David, Stephen. The last of these is the only narrative of this kind in the New Testament which regards the article of death at all; and the circumstances of Stephen as the first martyr of the Christian church may well account for the exception. The great Apostle of the Gentiles, and the other inspired founders of the new dispensation, are exhibited to us in the holiness of their lives, in the calmness of their approach towards death, in the deliberate judgment they form of their past labours, in their exhortations to others to supply their vacant posts of duty, in their triumphant anticipations of their future reward—but not in the actual moments of their final conflict. It would therefore have been no subject of surprise if the last days of our beloved friend had been entirely clouded by the natural operations of disease. We should then have drawn the veil entirely over them, as in the case of many, perhaps most, of the eminent servants of Christ in every age. But though no importance is to be attached to these hours of fainting mortality as to the acceptance and final triumph of the dying Christian, yet where it pleases God to afford his departing servant, as in the instance before us, such a measure of faith and self-possession as to close a holy and most consistent life with a testimony which sealed, amidst the pains of acute disease and in the most impressive manner, all his doctrines and instructions during forty-five preceding years, we are called on, as I think, to record with gratitude the divine benefit, and to use it with humility for the confirmation of our own faith and joy.

"It must be recollected, then, that under the pressure of high inflammatory fever, and the morbid apprehensions, distressing feelings, and unavoidable gloom and dejection arising from it, the holy sentiments I am about to notice were uttered. We must also remember that the great adversary of souls doubtless employed all his malice to aggravate his sufferings by the injection of doubts and dismay. We are not therefore to look for the exercises and actings of hope and joy, so much as for those graces which marked the holy and spiritual habits which formed his character. Accordingly in the midst of all his sufferings, his state was sublimely Christian. His anxiety was not so much concerning his ultimate safety, as lest he should say or do any thing which might betray impatience, discourage or distress his family, dishonour his principles, or displease the Saviour whom he loved. Even when, from the united effect of morbid agitation and the assaults of satan, doubts harassed his mind as to his own acceptance, his awful sense of eternity, his view of the infinite importance of a future state, his apprehensions of the evil of sin, of the holiness of God, and the inestimable value of Christ, his unaffected self-abasement, his patience and unlimited submission to the will of God, his constant spirit of fervent prayer, his pouring forth of blessings on all around him,

and his minute and tender attention to their circumstances and feelings, were bright evidences to all but himself of his ripeness for heaven." pp. 43—46.

Mr. Wilson then proceeds to supply us with some of the dying expressions of Mr. Scott, which convey to our minds the most unequivocal testimony of a frame of mind the best suited to his circumstances, the most acceptable to God, and the most cheering to those deeply interested in his eternal welfare. It is perfectly true that indications of deep thought—of occasional perturbation—of an anxious searching, and launching forward as it were into the depths and obscurities of futurity—and of the heavy pressure of sin on the conscience, discover themselves in his dying declarations. It is perfectly true also that some clouds occasionally interposed, and veiled to his sinking eye, for the moment, the glories of the invisible world. It is true that his dying scene presents to us an individual walking rather in the twilight of enjoyment, where the sun and the shade were struggling together for victory, than in a region of unmixed happiness. But are not such thoughts and anxieties the natural accompaniments of every step of our pilgrimage; and, if finally dispersed by the light of faith, and hope, and Christian joy, does not their presence supply even a stronger evidence, to the bye-stander, of the safety of the individual, than their absence? Undisturbed serenity may be undisturbed delusion. A calm after anxiety is a victory after the battle—is the "palm" when the battle is won. And such was the case of Mr. Scott. At one time we find him speaking of death as "a new acquaintance, and a terrible one, unless Christ giveth us the victory, and the assurance of it." We find him saying at another, "This is heaven begun—I have done with darkness for ever—Satan is vanquished—nothing more remains but salvation with eternal glory—eternal glory."..." I am in full possession of my faculties—I know I am dying—I feel the immense, the infinite importance of the crisis. Lord Jesus, receive my spirit. Thou art all I want. Blessed be God there is one Saviour,—though but one in the whole universe, and

"His love is as great as his power,
And knows neither measure nor end."

To a young clergyman he said—

"Count it an honour, without reward, in the midst of frowns and opposition, to preach the unsearchable riches of Christ to poor sinners, and to help to send his holy word all over the earth, by sea and by land. None but Jesus can do us good; nor can we do good to others but by him. I have suffered more this fortnight than in all my seventy-four years; and Christ has appeared to me a hundred, yea, a thousand times, if possible, more precious and glorious than ever; sin more hateful and evil; salvation more to be desired and valued; the love of Christ and the power of Christ infinitely greater—

'More than all in Thee I find.'

I have found more in Him than I ever expected to want." p. 53.

To ourselves nothing can be more satisfactory than these extracts. They afford a close parallel to one of the most exquisitely affecting death-bed scenes presented to us in the annals of the church of Christ—the death of Richard Hooker. They assure us that faith in the Redeemer is of power sufficient, not merely to perpetuate the repose of the already unruffled mind, or preserve the sunshine on which no clouds have gathered—but to calm the disquiet and to bind up the broken heart, to display to us, even when intensely occupied with the terrors of eternity, such visions of glory as shall gradually absorb our attention, disperse our fears, light up every dark spot in our hopes and enjoyments, and supply to the fainting soul large preliba-tions of the waters of life—of the stream which maketh glad the city of God.

But we have no space to dwell much longer on this subject. It is impossible, however, to conclude without furnishing to our readers one or two quotations from the close of these able, spiritual, and affecting sermons. Mr. Wilson was not likely to quit such a topic without endeavouring to fix upon the consciences of his hearers some of the practical lessons which the subject is so admirably calculated to convey. How faithfully and powerfully he has discharged his office, may be judged from the single quotation which follows. We have preferred selecting a long and unbroken extract such as this, to presenting our readers with a succession of shorter extracts.

"The scope of my text, and of the whole subject we have been considering, is not merely to support us against despondency, but to animate us to actual effort and redoubled exertions. It is not enough to bear up against rebuke and scorn, we must be excited to determined courage and holy intrepidity. 'I charge thee,' saith the Apostle, in the verses which introduce the text, 'before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.' Such is the solemn exhortation which is followed and supported by the words of the text. The calmness, then, with which the Apostle and the venerable ministers of Christ in every age regard the approach of death, their gratitude in looking back on the period of their labours, and their triumph in anticipating their crown, are to encourage and animate us who survive, to renewed earnestness. The difficulties we may meet with are not to cool, but to quicken our zeal. Yes, my brethren, it is consoling, it is animating to see the examples of dying saints and ministers, to hear their last admonitions, to behold their noble courage, and to view their holy anxiety, not for themselves, but for us who are to succeed to their place and sustain their combat. Yes, my brethren, they have 'fought the fight, they have finished their course, they have kept the faith;' they have now escaped from the prison of the flesh, and are departed to their joy and their crown. We are left for a time in the burden and heat of the contest. But we have the same Saviour, the same cause, the same promises, the same grace for our support as they. Every dying servant of Christ adds his testimony to all who have gone before, that the fight in which we are engaged is good and honourable and glorious. Let us then 'gird up the loins of our minds.' Let us run our race with increased speed, and fight in the combat with tenfold vigour. Let us not only do more for the welfare of souls, but do it with more wisdom, more self-denial, more cheerfulness, more compassion, more watchfulness, more love and devotedness to our Lord.

"To this end, let us catch the mantle of each departing saint, and copy the particular excellencies which marked his character. Let us learn address and judgment and acuteness and originality in our public discourses from one; strength and vigour of faith from another; kindness and tenderness from a third; pastoral zeal from a fourth; interior knowledge of the heart from a fifth; generous compassion for the state of mankind from a sixth*; whilst from all we learn spirituality, abstraction from the world, love to the Saviour, faith, humility, joy, activity in improving our opportunities, in redeeming time, and walking circumspectly in our whole conduct. In this view, let the example of the venerable person now more particularly before us, teach us determination of soul in serving God, comprehensive views of every branch of truth, and unwearied diligence in

* "The revered and beloved names of Cecil, the two Milners, Newton, Robinson, Venn, Buchanan, will instantly occur to most of my readers; to which, whilst the pen is in my hand, I must add that of Richardson—whose departure has followed close on that of the subject of these sermons."

occupying with our talents. O my brethren, let us be more determined for God. We are half-hearted, timid, irresolute, alarmed at the opinions of others. Let us begin to be more decided in religion, more bold, more intent on our work, more fixed in fighting the holy fight, more eager in running the sacred race, more jealous in keeping the deposit of the faith; in short, more entirely 'constrained by the love of Christ, to live not unto ourselves, but unto Him that died for us and rose again.' And lest this fortitude should be in any respect misdirected, let us take comprehensive views of truth, let us embrace every part of the revealed doctrine, let us never be satisfied till we are cast, as it were, into the whole shape and form and lineament of the Scriptures, even as the melted metal falls into the mould and receives the most delicate lines of the intended impression. Let us not imagine that we can fully understand a divine scheme in all its parts—or indeed in any of them—and let us therefore be more and more solicitous to copy minutely and scrupulously all the separate truths as they lie in the inspired volume, not deterred by the charge of inconsistency, but boldly following where revelation leads, and leaving difficulties to be reconciled in a future and brighter world. Zeal, my brethren, without this gentle yielding to all the slightest touches of the Divine word, may do almost as much harm as good. We never can expect a revival of pure religion till God in his holy book is more honoured, and man in his fallible systems less. And I look upon it as the harbinger of a better day for the universal church, that it seems to be the conviction of the most eminent persons, in common with our departed and esteemed friend, that the Bible is the true point of union, and that this book itself, and not certain propositions deduced from it, is to be the source and model of a scriptural theology*. But let us further endeavour to imitate the extraordinary diligence in improving his talent, which marked our excellent friend. An indolent man can do nothing valuable. It is an active and conscientious industry in study, in prayer, in visiting the sick, in composing sermons, in ruling our households, in doing all the good and undoing all the evil we can, that must form an eminent minister. Let us then in this respect also deny ourselves, form determined habits of activity, cut off all trifling pursuits, abridge secondary engagements, and give ourselves to a painful and diligent discharge of our duties. No one knows to what God may call him if he is determined in his religion, scriptural and comprehensive in his sentiments, and diligent in his course of conduct. Let us then arise and be doing. Let the crown of righteousness, and the repose of heaven, and the approbation of our Judge, reconcile us to a life of toil and difficulty; or rather let them make such toil and difficulty our delight and our joy. Let nothing that we have hitherto done satisfy us; but, 'forgetting the things which are behind and reaching forth to those things which are before, let us press towards the mark of the prize of our high calling of God in Christ Jesus.'" pp. 72—78.

If our readers estimate this address according to our standard, they will feel that there is in it a flow of heart, of zeal, of love, to say nothing of energy and of eloquence, which it would have been wrong in us to interrupt.—And, here, we cannot but observe how "stale, flat, and unprofitable," by the side of exhortations such as these, is the great bulk of those heartless, spiritless, and simpering *conciones ad clerum*, and archdiaconal or even sometimes episcopal addresses, which so rapidly congregate in certain windows of the metropolis,—to be neither bought, read, nor minded by one in a million of the busy multitude. May the fact peculiarly impressed upon us in these sermons—that another eminent servant of God has fallen asleep—that another minister of Christ, after living well and dying happily, has gone to his reward, stimulate every member of the Christian

* These remarks are not designed to reflect on the scriptural and moderate Articles of Religion by which our own or any other Protestant church endeavours to keep out the intrusion of heresy, and to perpetuate a succession of pure evangelical ministers. Something of this kind seems a necessary part of discipline in every church."

church to occupy the void which his death has made, to press forward in the ranks, to lift up the banner of his Lord with more fortitude and vigour, and to encounter, in faith and hope, the shock of ungodliness and worldliness, of indifference and sloth! May each stand ready to buckle on the armour of those who have been taken from us; to drink of the cup of their dishonour, and poverty, and sufferings,—if only in the company of their Lord, we may drink of the cup of eternal enjoyment with them in the kingdom of God!

And here the word *poverty* suggests to us a topic, without the notice of which our observations on the history of Mr. Scott would be very incomplete.—Suppose the half cultivated inhabitant of some barbarous region to be conveyed to the obscure village in which Mr. Scott consumed a considerable portion of his life,—what, we ask, would have been his unbiassed and uninstructed judgment as to the individual whom he beheld thus consigned to a narrow parsonage, and a petty church, and the rustic and scanty congregation, who, from Sabbath to Sabbath, could be collected from the few scattered cottages around him? Would he not have almost necessarily pronounced him to be some obscure, half-taught, individual—some man who, by his idleness or his ignorance, had shut himself out at once from the attainments and from the rewards of his profession? Or, must he not have imagined that the individual in question, if distinguished for the extent and the accuracy of his professional attainments, yet, by his misconduct, or by a deficiency in personal virtue, must have doomed himself to this sort of domestic exile, to the perpetual occupation of a spot where it was almost an exertion of friendship to hunt him out, and to visit him? Or, at the best, must he not have conceived that the various governments under whose eye this theological exile had perhaps long and faithfully laboured, had fewer rewards to bestow than worthy claimants of those rewards;—that theological learning, and personal piety, and pastoral diligence were such mere drugs in the modern market as to invest their possessor with no peculiar claim to patronage;—that thousands of suitors were pressing around them, each of whom had fairly earned pre-eminence, each of whom carried along with him, as his title to preferment, not his skill in political economy, not his dexterity in the sports of the field, or his address in all the mazes of the dance or the chit-chat of the drawing-room, but a still more valuable commentary on Scripture than Mr. Scott's, constructed by the labours and patience of thirty years, and still more powerful efforts to defend the outworks, and add to the influence, of our common faith? How then would such a wanderer from distant and barbarous shores to the country of justice, and benevolence, and political purity, and moral wisdom, and orthodox religion, be astonished to learn that this banished and half-fed man—this man, neglected by his superiors in church and state, and even frowned upon by some of them—this man, destined to feed upon the husks when others were devouring the grain of ecclesiastical produce—was, in truth, nothing less than the best textuarist, perhaps, in Christendom, and the only living original commentator, at any length, on the whole volume of Scripture? Would not such intelligence send him back to his country to search for that justice in its woods and wilds of which he found such small traces in the haunts of civilization and Christianity? But, suppose our barbarian visitor to seek for the solution of so strange a phenomenon; and to ask, what, after all, was the cause of the exclusion of this clergyman from all the rewards and distinctions of his profession, and to be told, that his offence was

simply this;—that he adhered closely and unequivocally to the formularies of the church of which he was the consecrated champion and advocate; that there being two interpretations of which some of the more mysterious and difficult parts of these formularies admitted, he adopted *that* almost universally adopted two hundred years since, but now somewhat out of favour in certain elevated quarters; that his *only* crime, in fact, was a sort of half-way, guarded, and most practical and self-denying Calvinism; (although, in truth, it was not his Calvinism, but his acceptance of doctrines *not* exclusively Calvinistic, but acknowledged in common by pious men of various denominations in the Christian world, that constituted his chief offence):—would not our unsophisticated savage justly raise his war-whoop against the conduct of those who could thus act towards a man who had so eminently served the cause of religion and of the church, because he chose to inculcate the doctrines of that church on others in the same sense in which he, in common with many of their framers, believed and subscribed them himself? And yet such is precisely the history of Mr. Scott. If he would have abjured the principles in which Usher, and Hall, and Hopkins, and Hooker lived and died, he might, perhaps, have risen to distinction and emolument in the church. But because he saw with the eyes of those illustrious men, heard with their ears, and lived in their spirit and temper, he was left to find his obscure and, as far as his governors were concerned, his cheerless way to the grave, without a single taste of those ecclesiastical bounties scattered so prodigally, from day to day, on many a raw and unfledged aspirant to dignity and fortune. If we have spoken strongly on this subject, let us not be conceived to have for our object to beget or foster a spirit of prejudice against any particular man, or set of men. However disagreed on other points, the persons among us who chiefly possess ecclesiastical patronage appear to concur in the plan of endeavouring, by a sort of degradation and a spare diet, to stint and starve men out of the genuine principles of the Reformation; an object in promoting which the Eighty-seven Questions of the Bishop of Peterborough will be found particularly useful.

A more awful trust cannot be committed to any man than that of deciding who shall eat the bread of the sanctuary, and minister at its altars. May a merciful God assist our governors in church and state so to discharge this solemn trust that their mode of discharging it shall not witness against them at the great day of account!

The Application of Christianity to the Commercial and Ordinary Affairs of Life, in a Series of Discourses. By THOMAS CHALMERS, D. D., Minister of St. John's Church, Glasgow. Glasgow; Chalmers and Collins. London: Longman and Co. 1820.

WE know of nothing which more eminently or beautifully illustrates the superintending providence of God, in the moral government of the world, than the appearance of certain characters in different ages, and at different intervals, whose talents and virtues are evidently calculated to produce powerful and beneficial effects on the civil and religious condition of mankind. If the general history of nations may be comprized in that of a few distinguished individuals who have exercised a predominant influence at particular periods of their progress, this is more especially true with respect to their moral and religious concerns. These have ever been intimately associated with the exertions of men of eminent ability and piety, whose labours have formed so many distinct eras in the ecclesiastical history of their coun-

try. Even where the efforts of such characters have not led to any remarkable or permanent changes in national opinions and institutions, as at the period of the Reformation, they have still been productive of very important effects. The most pernicious errors have in this manner been exposed and corrected, and the progress of ignorance and corruption checked and subdued; the vital truths of religion have been rescued from oblivion, and the languid spirit of piety reanimated and diffused. Scarcely any country has, in this point of view, been more signally favoured than our own. From a very early period of our history a succession of such benefactors may be traced, by whose personal exertions and literary labours the knowledge and the practice of Christianity have been, in many instances, advanced to as high a degree of perfection as perhaps the present state of human nature will allow. The demand, however, for such labourers is perpetual; more particularly during a period of the highest civilization, when both the intellectual and moral habits of society are eminently unfriendly to sound and effective views of religion. It is then that the wisdom of Divine Providence is peculiarly manifest in calling forth instruments adapted to the difficult work of displaying the nature and obligations of scriptural truth to the reasoners and disputers of this world, of detecting and exposing the vain refuges of a formal and superficial profession of religion, of awakening the careless and alarming the worldly, and of exhibiting the sublime doctrines and self-denying principles of the Gospel, with a force of reasoning and an energy of application and feeling which shall at once "convince gainsayers," and instruct, confirm, and edify the sincere and serious Christian. Of those who have thus contributed to the defence and advancement of religion in the present age, we know scarcely any one who is more justly entitled to this praise than Dr. Chalmers. Deeply impressed with the truth and importance of the Gospel, it appears to be his one great object and aim to promote its knowledge and reception in the world; and, having been himself convinced and converted, to awaken and impress the careless and the worldly, and to strengthen and animate his brethren. We have already noticed his attempt to rescue from the grasp of infidelity the sublime argument in support of Revelation, derived from the discoveries of modern astronomy, and have recommended to our readers his able development, in another volume *, of the vanity and inefficiency of mere worldly religion and morality, and his powerful demonstration of the necessity of a Divine influence, in order to understand and embrace the genuine doctrines of the Gospel. We have now to direct their attention to a new series of Discourses, on "the Application of Christianity to the Commercial and Ordinary Affairs of Life." This volume, as the author observes in his preface, can be regarded in no other light than as the fragment of a subject far too extensive to be comprized within so narrow a compass. A partial survey only has been taken of the morality of actions current among mercantile people; while that of the affections by which they are animated, and which give a feverish and diseased activity to the pursuits of worldly ambition, has scarcely been touched upon, except in a very general way in the concluding discourse. In this second and most interesting part of the subject,—relating to the spiritual discipline by which the love of the world is overcome, and to the means by which men engaged in its concerns may elevate their affections above earthly cares and pleasures, which, we trust, Dr. Chalmers will, in pursuance of his

* Sermons at the Tron Church, Glasgow.

intimation, at some early opportunity resume,—two questions, he observes, will occur, which will demand no small degree of consideration. The first relates to the measure in which an affection for present things, and present interests, ought to be indulged. The second is, whether, on the supposition that a desire after the good things of this life were reduced to the standard of the Gospel, there would remain a sufficient impulse in the world for upholding its commerce, at the rate which would secure the greatest amount of comfort and subsistence to its families.

"Without offering any demonstration, at present, upon this matter," adds Dr. Chalmers, in the spirit at once of the purest Christianity, and of the soundest political economy, "we simply state it as our opinion, that, though the whole business of the world were in the hands of men thoroughly Christianised, and who, rating wealth according to its real dimensions on the high scale of eternity, were chastened out of all their idolatrous regards to it, yet would trade, in these circumstances, be carried to the extreme limit of its being really productive or desirable. An affection for riches, beyond what Christianity prescribes, is not essential to any extension of commerce that is at all valuable or legitimate; and, in opposition to the maxim, that the spirit of enterprise is the soul of commercial prosperity, do we hold, that it is the excess of this spirit beyond the moderation of the New Testament, which, pressing on the natural boundaries of trade, is sure, at length, to visit every country, where it operates, with the recoil of all those calamities, which, in the shape of beggared capitalists, and unemployed operatives, and dreary intervals of bankruptcy and alarm, are observed to follow a season of overdone speculation." pp. v. vi.

Leaving this very important branch of the subject to that future discussion of which the author has thus excited the expectation, we proceed to the discourses before us. The first is on the mercantile virtues which may exist without the influence of Christianity.

From the exhortation of St. Paul to the Philippians, chap. iv. ver. 8, Dr. Chalmers infers, that the virtues of truth, justice, loveliness, and the other moral qualities included in that beautiful enumeration, were well known to those whom he was addressing; that they had in fact words to express them for many ages antecedent to the introduction of Christianity, and that they had not only been exemplified, but were esteemed and admired by mankind. His object, however, in this discourse, is not so much to enforce these virtues upon the observation of Christians, as to estimate their precise importance and character when realized by those who are not truly Christians. And here he takes occasion to condemn the indiscriminating zeal of some injudicious defenders of orthodoxy, who, in maintaining the utter depravity of human nature, indulge such a style of sweeping and vehement asseveration, as not only to offend the taste, but to contradict the history and experience, of mankind. Let the nature of man, he observes, be a ruin, as it certainly is, it is obvious to the most common discernment, that it does not offer one unvaried and unalleviated mass of deformity. The classic page of antiquity sparkles with repeated exemplifications of what is bright and beautiful in the character of mankind,—of maternal affection and filial piety, of tried and unalterable friendship, and of devoted patriotism, which shed a glory over the remembrance of Greece and Rome.

"We fully concede it," continues Dr. Chalmers, "to the admiring scholar, that they, one and all of them, were sometimes exemplified in those days of heathenism; and that, out of the materials of a period, crowded as it was with moral abominations, there may also be gathered things which are pure, and lovely, true and just, honest and of good report." p. 14.

What do we mean, then, it may be asked, by the universal depravity of mankind? How shall we recon-

cile the admission now made, with the unqualified and authoritative language of the Bible, when it asserts the total corruption of human nature? And wherein does it consist?—In reply to these questions, Dr. Chalmers observes, that compassion may exert its kindness, friendship perform its services, liberality impart of its treasure, patriotism deserve the gratitude of its country, and honour maintain itself entire and untainted, and yet the possessor of each and all these noble and amiable qualities may never exercise one of them in obedience to the will of God, but may be as careless and unconcerned as to *his* approbation as the most profligate and unworthy of mankind.

The way, then, to assert the depravity of man, is to fasten on the radical element of depravity, and to shew how deeply it lies incorporated with his moral constitution. It is not by rashly denying him the possession of what is kind in sympathy, or of what is dignified in principle, for this were in the face of all observation: it is to charge him directly with utter disloyalty to God: it is to convict him of treason against the Majesty of heaven: it is to press home upon him the impiety of not caring about God: it is to tell him that the hourly and habitual language of his heart is, I will not have the Being who made me to rule over me: it is to go round among all that humanity has to offer in the shape of fair, and amiable, and engaging, and to prove how deeply humanity has revolted against that Being who has done so much to beautify and to exalt her: it is to prove that "the carnal mind," under all its varied complexions of harshness or of delicacy, "is enmity against God." God's controversy with our race is not that the glow of honour or of humanity is never felt among them: it is, that none of them understandeth, and none of them seeketh after God: it is, that he is deposed from his rightful ascendency: it is this which is the essential or the constituting principle of rebellion against God, and which will hereafter leave those in whom it remains unsubdued without a plea and without an argument before his throne. And if, in addition to this general depravity, the message of pardon and reconciliation through a Mediator should be rejected by the man of the most unsullied integrity and honour upon earth, is it not clear that such a refusal would plunge him deeper in the guilt of wilful and determined ungodliness?

"Thus much," says Dr. Chalmers, "for all that is amiable, and for all that is manly, in the accomplishments of nature, when disjoined from the faith of Christianity. They take up a separate residence in the human character from the principle of godliness. Anterior to this religion, they go not to alleviate the guilt of our departure from the living God; and subsequently to this religion, they may blazon the character of him who stands out against it: but on the principles of a most clear and intelligent equity, they never can shield him from the condemnation and the curse of those who have neglected the great salvation." p. 25.

After thus ably developing the grand principle which it is the object of this sermon to enforce, Dr. Chalmers applies it to the commercial character; and having described it with all that power of illustration, and a splendour and force of colouring of which he is so eminently master, he asks whether we may not frequently observe in such an individual an utter disregard to God and religion, an entire forgetfulness of a future world, and of the day when God will enter into judgment with him. He has an attribute of character, which is in itself pure, lovely, honourable, and of good report. But it is impossible to deny, that with this there is another which he has not. He may not have one duteous feeling of reverence which points upward to God. He may not have

one wish, or one anticipation which points forward to eternity.

"We say, then," concludes Dr. Chalmers, "of this natural virtue, what our Saviour said of the virtue of the Pharisees, many of whom were not extortioners, as other men,—that, verily, it hath its reward." It is sustained by a conscious sense of rectitude and elevation. It is gratified by the homage of society, and by that prosperity which, with some occasional variations, is its general accompaniment. "But what reward, will you tell us, is due to him on the great day of the manifestation of God's righteousness, when, in fact, he has done nothing unto God? How shall God grant unto him the reward of a servant, when the service of God was not the principle of his doings in the world; and when neither the justice he rendered to others, nor the sensibility that he felt for them, bore the slightest character of an offering to his Maker?" pp. 34, 35.

Such is the impressive view which Dr. Chalmers gives of social and moral virtues, as distinct from Christianity; but wherever the religious principle has taken possession of the mind, it animates these virtues with a new spirit; and when so animated, all such things as are pure, and lovely, just and true, honest and of good report, have a religious importance and character belonging to them. Christianity, with the weight of its positive sanctions on the side of what is amiable and honourable in human virtue, causes such an influence to rest on the character of its genuine disciples, that, on the ground both of inflexible justice, and ever-breathing charity, they are sure to leave the vast majority of the world behind them in the practical exhibition of moral qualities.

This sentiment is expanded and illustrated in the second discourse, from Rom. xiv. 18. on "the Influence of Christianity in aiding and augmenting the Mercantile Virtues." For while it is the first great object of the Gospel to convince of sin those who are trusting to morality without religion, it takes all who accept its overtures under its supreme and exclusive direction. The grace which it reveals is a grace which not merely saves men, but teaches men. He who is the proposed Saviour, claims also to be the only Master of those who put their trust in him. "His cognizance," says this eloquent and energetic writer, "extends itself over the whole line of their history; and there is not an affection of their heart, or a deed of their visible conduct, over which he does not assert the right of an authority that is above all control, and that refuses all rivalship."

There is, however, a striking distinction between the two classes of virtues required by the Gospel; one of which, such as compassion, generosity, justice and truth, independently of the sanction which they derive from Revelation, are in themselves so useful and honourable, that they are ever sure to be followed by general applause, and to be at once acceptable to God, and approved of men;—while the other, comprizing purity of heart, as well as external decency of manners, and all the various exercises of spiritual and heavenly affections, instead of being seconded by the applause of men, are utterly opposed to it.

Upon this broad line of distinction, Dr. Chalmers founds several practical observations for the purpose of strengthening his important object in these discourses,—of illustrating principle, and of detecting character.

For instance—a man may possess, to a considerable extent, the first class of virtues, and not possess so much as one iota of the religious principle; and that, among other reasons, because he may feel a value for the property which belongs to them, of being approved by men, while he is indifferent to that which they equally claim, of being acceptable to God. Hence, the moral virtues, as residing in his character, may be entirely desti-

tute of any ingredient of godliness. He may be well reported of on account of them by men; but with God he may lie under as fearful a severity of reckoning, as if he wanted them altogether. This assertion is by no means intended to depreciate the real value of civil and social morality, but to point out the fearful extent of its deficiency in the sight of God, when separated from Christian principles.

Again—This view of the distinction between the two sets of virtues, observes Dr. Chalmers, will serve to explain how it is, that in the act of turning to God, the one class appears more copiously and conspicuously in the renewed character than the other; that the most ostensible change in the habits of a converted profligate, is that by which he withdraws himself from his licentious companions; and that to renounce the dissipations is more frequently, or at least more visibly, associated with the act of putting on Christianity, than to renounce the dishonesties of his former life. It is true, that, by the law of the Gospel, he is laid as strictly under the obligation of living righteously, as of living soberly; but there is a greater number of irreligious men, who are at the same time just in their dealings, than there is of those who are at the same time pure and temperate in their habits; and therefore it is, that justice, even the most scrupulous, is not so specific, and consequently not so satisfactory, a mark of religion, as a sobriety which is rigid and inviolable.

Upon the distinction thus laid down in this able and important discourse, Dr. Chalmers next accounts for the objection on the part of many religious persons to a certain mode of preaching good works; and that not merely upon the ground of its tendency to reduce the importance, or to infringe upon the simplicity, of the great doctrine of justification by faith, but from a well-founded aversion to a topic, which, though religious as to the matter of it, may, from the manner in which it is proposed, be altogether secular in the principle of it; from an enlightened fear, lest that should be held to make up the whole of religion, which is in fact utterly devoid of the spirit of religion; and from a lively apprehension, lest on the possession of certain qualities, which secure a fleeting credit through the little hour of this world's history, deluded man should look forward to eternity with hope, and upward to God with complacency—while he carries not on his forehead one vestige of the character of heaven, one lineament of the aspect of godliness.

In noticing, as his last remark upon the distinction in question, that as moral qualities do not form the specific, neither do they form the most prominent and distinguishing, marks of the Christian character, Dr. Chalmers adverts to the general impression in the world, that the faith of the Gospel does not bear directly and powerfully on the relative virtues of human conduct. Such a mistake on the part of worldly men ought not, he observes, to excite our astonishment; but there is on this point a tendency to delusion even among Christians themselves. They need to be reminded of the solemn and indispensable obligation of these virtues. They need to be told, that though moral qualities possess the one ingredient of being approved by men, and may, on this single account, be found to reside in the characters of those who live without God yet, that they also possess the other ingredient of being acceptable to God, and, on this latter account, should be made the subjects of their most strenuous cultivation. They must not lose sight of the one ingredient in the other; or stigmatize, as so many fruitless and insignificant morali-

ties, those virtues which enter as component parts into the service of Christ. They must not expend all their warmth on the high and peculiar doctrines of the New Testament, while they offer a cold and reluctant admission to the practical duties of the New Testament. The Apostle has bound the one to the other by a tie of immediate connexion; and we altogether mistake the transforming influence of the Gospel, if we think that uprightness does not emerge at the same time with godliness; or that, while the Christian puts on those graces which are singly acceptable to God, he falls behind in any of those graces which are both acceptable to God, and approved of men. Dr. Chalmers enforces this important sentiment with great energy of application, more especially on those who are engaged in mercantile concerns; and concludes with the following eloquent defence of the great body of religious persons against the charge to which the hypocrisy of some who disgrace their Christian profession occasionally gives force and currency.

"We know, that even of such there are a few, who, if Paul were alive, would move him to weep for the reproach they bring upon his Master. But we also know, that the blind and impetuous world exaggerates the few into the many; inverts the process of atonement altogether, by laying the sins of one man upon the multitude; looks at their general aspect of sanctity, and is so engrossed with this single expression of character, as to be insensible to the noble uprightness, and the tender humanity, with which this sanctity is associated. And therefore it is that we offer the assertion, and challenge all to its most thorough and searching investigation, that the Christianity of these people, which many think does nothing but cant, and profess, and run after ordinances, has augmented their honesties and their liberalities, and that tenfold beyond the average character of society; that these are the men we oftenest meet with in the mansions of poverty—and who look with the most wakeful eye over all sufferings and necessities of our species—and who open their hand most widely in behalf of the imploring and the friendless—and to whom, in spite of all their mockery, the men of the world are sure, in the negociations of business, to award the readiest confidence—and who sustain the most splendid part in all those great movements of philanthropy which bear on the general interests of mankind—and who, with their eye full upon eternity, scatter the most abundant blessings over the fleeting pilgrimage of time—and who, while they hold their conversation in heaven, do most enrich the earth we tread upon, with all those virtues which secure enjoyment to families, and uphold the order and prosperity of the commonwealth." pp. 65, 66.

The next discourse is on "the Power of Selfishness in promoting the Honesties of Mercantile Intercourse," from the words of our Lord, Luke vi. 33, "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same." Pursuing his design of developing the corruption of human nature, Dr. Chalmers contends, that but for the principle of selfishness, much not only of the kindness and civility, but even of the honesty, which obtains in the world would have no existence; that, generally speaking, men are honest, not because they are lovers of God or men of virtue, but because they are lovers of themselves, insomuch, that if it were possible to disjoin the principle of self-interest from the habit of doing what was kind and fair to those around us, this would not only dissolve the ties of justice and beneficence amongst men, but arm them in undisguised hostility against each other. The genuine depravity of the human heart would burst forth, and shew itself in its true character; and the world in which we live be transformed into a scene of unblushing fraud, of open and lawless depredation. It is no reply to this argument, that the wisdom of the Almighty has contrived to combine the separate

interests of individuals into a harmonious system of operation for the benefit of all; because, if on estimating the character of each individual, we shall find that the mainspring of his actions is selfishness, then, let the semblance be what it may, the reality of the case accords with the most mortifying representations of the New Testament. In support and illustration of his argument, Dr. Chalmers adduces various instances, derived from the hollow and precarious nature of many mercantile associations and transactions, from the conduct of men verging towards bankruptcy and from that of dealers in contraband goods, from the arts practised by too many for the purpose of evading the payment of taxes, and from the encroachments so openly made in this country on the rights of the clergy with respect to tithes. In all these, and in various other cases which might be enumerated, it is painful to observe how much the actual honesty of the world is due to selfishness, and how lawless and unjust men will become when emancipated from the ties of interest.

"We have not affirmed," says Dr. Chalmers, "that there is no such thing as a native and disinterested principle of honour among men. It is our own opinion of the nature of man, that it *has* its honourable feelings, and its instinctive principles of rectitude, and its constitutional love of truth and of integrity; and that, on the basis of these, a certain portion of uprightness would remain amongst us, without the aid of any prudence, or any calculation whatever. But we have affirmed, that a sense of honour may be in the heart, and the sense of God be utterly away from it. How wide is the operation of selfishness on the one hand, and how limited is the operation of abstract principle on the other, it were difficult to determine; and such a labyrinth to man is his own heart, that he may be utterly unable, from his own consciousness, to answer this question. But amid all the difficulties of such an analysis to himself, we ask him to think of another who is unseen by us, but who is represented to us as seeing all things," while "consciousness may, perhaps, inform him distinctly enough how little a share the will of God has in the way of influence on any of his doings.

"This, then, is the terminating object of all the experience that we have tried to set before you. We want it to be a schoolmaster to bring you unto Christ. We want you to open your eyes to the accordancy which obtains between the theology of the New Testament, and the actual state and history of man. Above all, we want you to turn your eyes inwardly upon yourselves, and there to behold a character without one trace or lineament of godliness,—there to behold a heart set upon totally other things than those which constitute the portion and the reward of eternity—there to behold every principle of action resolvable into the idolatry of self, or, at least, into something independent of the authority of God—there to observe how worthless in their substance are those virtues which look so imposing in their semblance and their display, and draw around them here a popularity and an applause which will all be dissipated into nothing, when hereafter they are brought up for examination to the judgment-seat."—"To avert the fearfulness of that day is the message of the great atonement sounded in your ears; and the blood of Christ, cleansing from all sin, is offered to your acceptance; and if you turn away from it, you add to the guilt of a broken law the insult of a neglected Gospel."

"But when a man becomes a believer, there are two great events which take place at this great turning point in his history. One of them takes place in heaven—even the expunging of his name from the book of condemnation. Another of them takes place on earth—even the application of such a sanctifying influence to his person, that all old things are done away with him, and all things become new with him. He is made the workmanship of God in Christ Jesus our Lord. He is not merely forgiven the sin of every one evil work of which he had aforetime been guilty, but he is created anew unto the corresponding good work. And therefore, if a Christian, will his honesty be purified from that taint of selfishness by which the general honesty of this world is so deeply and extensively pervaded. He will not do this good thing, that any good thing may be done unto him again. He will do it on a simple regard to its

own native and independent rectitude. He will do it because it is honourable, and because God wills him so to adorn the doctrine of his Saviour." "Nor will it ever be found, that he, for the sake of subsistence, will enter into fraud, seeing that, as one of the children of light, he would not, to gain the whole world, lose his own soul." pp. 94—102.

The fourth discourse in this volume is entitled, "The Guilt of Dishonesty not to be estimated by the Gain of it." It is founded upon the declaration of our Saviour, Luke xvi. 10. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." This maxim of our Divine Teacher, Dr. Chalmers observes, is at direct variance with the general habit of mankind, which is to measure the guilt of injustice by the injury which results from it, and to bring this moral question to the standard of self-interest. The intention, therefore, of this discourse is to elucidate what he considers to be the more strict and unbending principle inculcated by our Lord, and to insist upon the practical consequences which may be deduced from it, with respect both to God and man.

"The great principle," says Dr. Chalmers, "of the text is, that he who has sinned, though to a small amount in respect of the fruit of his transgression, provided he has done so by passing over a forbidden limit which was distinctly known to him, has, in the act of doing so incurred a full condemnation in respect of the principle of his transgression. In one word, that the gain of it may be small, while the guilt of it may be great; that the latter ought not to be measured by the former; but that he who is unfaithful in the least, shall be dealt with in respect of the offence he has given to God, in the same way as if he had been unfaithful in much." pp. 109, 110.

There can be no question as to the substantial truth and correctness of this reasoning, which is founded upon the general tenor of Scripture, as well as upon several express declarations of the New Testament. It may, perhaps, be doubted whether it was the design of our Lord, in the passage which is the basis of this discourse, to inculcate the principle thus developed by Dr. Chalmers to the extent to which he has carried it; and not rather simply to assert, that he who is dishonest upon a small scale will doubtless prove so upon a larger, should the opportunity be afforded. The meaning, however, which he has attached to this text is so scriptural in itself, and so important in its consequences, that we cannot but consider him as fully justified in his present application of it.

The first reason which Dr. Chalmers assigns in vindication of this principle is, that the line which separates the right from the wrong is just as effectually broken by a small as by a great act of injustice. It is in the act of crossing that line, and not in subsequently going onwards, that the contest between right and wrong is entered upon, and then that it is decided. After the transition is accomplished, the progress will follow of course, just as opportunity invites, and circumstances may render it safe and practicable. But the guilt of transgression is complete and indelible. There is no shading off at its margin, but a clear and vigorous delineation.

"It is not," says this energetic writer, "by a gentle transition that a man steps over from honesty to dishonesty. There is between them a wall rising up unto heaven; and the high authority of Heaven must be stormed, ere one inch of entrance can be made into the region of iniquity. The morality of the Saviour never leads them to gloss over the beginnings of crime. His object ever is, as in the text before us, to fortify the limit, to cast a rampart of exclusion around the whole territory of guilt, and to rear it before the eye of man in such characters of strength and sacredness as should make them feel that it is impregnable." pp. 114, 115.

The second reason assigned by Dr. Chalmers, why he who is un-

faithful in the least has incurred the condemnation of him who is unfaithful in much, is, that the littleness of the gain, so far from lessening the guilt, is in fact a circumstance of aggravation; inasmuch as it proves how small is the price which he sets upon his eternity, and how cheaply he can bargain away the favour of God, how low he rates the value of an inheritance with him, and for what a trifle he can dispose of all interest in his kingdom and his promises. It is with argument such as this that Dr. Chalmers would endeavour to strike conviction among a very numerous class of offenders in society—those who, in the various departments of trust, service, or employment, are ever practising in a little way at secret and dishonest appropriation, just so restrained as to elude discovery, and to preserve a conscience very much at ease, and a credit very fair and entire among their acquaintances around them. "They grossly count," as he strongly expresses it, "upon the smallness of their transgression; but they are just going," for the sake of a trifling and inconsiderable gain, "to hell." They would recoil with horror from the act of a midnight depredator; because terrors, and trials, and executions have thrown around it the pomp and the circumstance of guilt. But at another bar, and on a day of more dreadful solemnity, their guilt will be made to appear in its essential character, and their condemnation will be pronounced from the lips of Him who judgeth righteously.

From the view thus given of the subject, Dr. Chalmers observes, that it is with this, as with many other phenomena of human nature, that we cannot long contemplate them without detecting that great characteristic of fallen man which meets and forces itself upon us at every turn—the great moral disease of ungodliness—the little regard to the authority of God which enters into the conduct of men in general with respect to justice and honesty; and the degree in which the peace and good order of society are owing to such moralities as the mere selfishness of men would lead him to ordain even in a community of Atheists.

He then proceeds to unfold a few of the practical consequences which may be drawn from the principle of the text, with respect both to God and man. As it concerns our general relation to the Divine Being, "there cannot," says Dr. Chalmers, "be a stronger possible illustration of our argument, than the very first act of retribution that occurred in the history of our species." What was it that invested the eating of the forbidden fruit with a grandeur so momentous? How came an action in itself so minute to be the germ of such mighty consequences? We may not be able fully to answer all these questions; but we may at least learn how dangerous it is, under the government of a holy and inflexible God, to tamper with the limits of obedience. By the eating of that apple a clear requirement was broken, a distinct transition was made from loyalty to rebellion, and an entrance was effected into the region of sin; and thus did this one act serve like the opening of a flood-gate for a torrent of mighty mischief: and if the act itself was trifling, it went to aggravate its guilt, that for such a trifle the authority of God could be trampled on and despised.—After illustrating this point in a very powerful and masterly strain, and replying to the objection of the infidel upon this very subject, Dr. Chalmers pursues it to an inference which still more nearly concerns us. If, for this one offence, Adam and all his posterity have been so visited; and if we are still in the hands of that God who laid so tremendous a condemnation on this single transgression, how justly may we be alarmed at the consequences of our

own numberless offences, and how earnestly should we flee for refuge to Him by whom alone we can be forgiven and saved; who is our only covert from the tempest, and our hiding-place from the storm! The appeal upon this all-important point is urged with great strength of eloquence and feeling, as well as the holy and practical influence of the faith which embraces this blessed hope of salvation.

Dr. Chalmers descends still lower, and closes this admirable discourse with an exhortation to carry the principle of his text into the familiar and week-day scene.

"The spirit of it," he beautifully observes, "descends upon the heart, from the sublimest heights of the sanctuary of God. It is not vulgarizing Christianity to bring it down to the very humblest occupations of human life. It is, in fact, dignifying human life, by bringing it up to the level of Christianity. It may look to some a degradation of the pulpit, when the household servant is told to make her firm stand against the temptation of open doors, and secret opportunities; or when the confidential agent is told to resist the slightest inclination to any unseen freedom with the property of his employers, or to any undiscoverable excess in the charges of his management; or when the receiver of a humble payment is told, that the tribute which is due on every written acknowledgment, ought faithfully to be met, and not fictitiously to be evaded. This is not robbing religion of its sacredness, but spreading its sacredness over the face of society. It is evangelizing human life, by impregnating its minutest transactions with the spirit of the Gospel." "It may be thought, that because such dishonesties as these are scarcely noticeable, they are therefore not worthy of notice. But it is just in proportion to their being unnoticeable by the human eye, that it is religious to refrain from them. These are the cases in which it will be seen, whether the control of the omniscience of God makes up for the control of human observation—in which the sentiment, that 'thou God seest me,' should carry a preponderance through all the secret places of a man's history—in which, when every check of an earthly morality is withdrawn, it should be felt, that the eye of God is upon him, and that the judgment of God is in reserve for him. To him who is gifted with a true discernment of these matters, will it appear, that often, in proportion to the smallness of the doings, is the sacredness of the principle which causes them to be done with integrity; that honesty in little transactions bears upon it more of the aspect of holiness, than honesty in great ones—and that thus, in the faithfulness of the household maid, or of the apprentice boy, there may be the presence of a truer principle, than there is in the more conspicuous transactions of human business—what they do, being done, not with eye-service—what they do, being done unto the Lord." "It is cheering also to know from the heavenly Judge himself," adds Dr. Chalmers, in remarking that nobleness of condition is not essential as a school for nobleness of character, "that he who is faithful in the least is faithful also in much; and that thus among the labours of the field, and of the work-shop, it is possible for the peasant to be as bright in honour as the peer, and have the chivalry of as much truth and virtue to adorn him." pp. 134—139.

The influence of such high-toned principle on the order and well-being of society is finally noticed.

"Nothing will secure the general observation of justice amongst us, in its punctuality and in its preciseness, but such a precise Christianity as many affirm to be puritanical. In other words, the virtues of society, to be kept in a healthful and prosperous condition, must be upheld by the virtues of the sanctuary. Human law may restrain many of the grosser violations. But, without religion among the people, justice will never be in extensive operation as a moral principle." "And it is, indeed, a triumphant reversion awaiting the Christianity of the New Testament, when it shall become manifest as day, that it is her doctrine alone, which, by its searching and sanctifying influence, can so moralize our world as that each may sleep secure in the lap of his neighbour's integrity, and the charm of confidence between man and man will at length be felt in the business of every town, and in the bosom of every family." pp. 141, 142.

We regret that we are compelled

to postpone our review of the remaining discourses in this important volume. The account which we have given of the preceding four will be sufficient to prove how highly we esteem and value them. Our object, in the brief analysis which we have exhibited of their contents, has been chiefly to induce our readers to study them for themselves, to imbibe the enlarged and lofty principles which they so ably unfold, and to labour each in his respective sphere to realize and to adorn them. The influence of such principles over the immense population amongst which Dr. Chalmers is providentially established, must be in the highest degree beneficial. May an abundant blessing accompany his personal labours, and follow the extensive circulation of his original and valuable writings!

(To be continued.)

REVIEW OF REVIEWS.

ON THE DOCTRINE OF GOOD WORKS, AS EXHIBITED IN THE ERUDITION AND THE HOMILIES.

WE have been too conversant lately in the language, though we hope not the spirit, of controversy, to resume our controversial pen with much complacency on the above subject, as connected with the challenge thrown out to us in the Christian Remembrancer, and adverted to in a former Number. Being pleased, for reasons best known to the writers, to assert, without proof, the "*substantial agreement*" of certain palpable contradictions brought side by side in the columns of our Appendix for the last year, we should have little hope of working conviction in their minds, (and others we trust do not need it,) by any further lengthened discussion on a point so disputed. We should therefore wish to be very short; and only to re-assert, that as the statements of the Necessary Erudition and of the Homilies are palpably contradictory on the subject of faith, and "finely" irreconcileable on free-will, and fundamentally dissimilar on the point of justification, so on good works they exhibit traits of the most important dissimilarity: although on these two latter points we *had* endeavoured, in our extracts, to make them speak a language as favourable as possible, not to ourselves, but to our opponents. We shall not now detain our readers with long parallel quotations, or rather "confrontings" between the Erudition and the Homilies; since we have tried the inefficacy of that mode of confutation, at least with those who had called us to the task. We shall state, and prove very shortly and explicitly, the difference between the good works of the Erudition and the good works of the Homilies, making a very few conclusive extracts, and so take our leave of the controversy.

Good works, then, in these two formularies differ in *four* points: 1. The nature of good works; 2. The use of good works; 3. The collateral expressions used in maintaining each class of good works respectively; 4. The spirit of the men who maintained them.

1. The nature of good works.—These in the Erudition are of two kinds; in the Homilies only of one kind. The second kind in the Erudition, have no place whatever in the Homilies, and are totally opposed to the fundamental principles both of our Homilies and Articles. This second sort of good works is represented as "not so perfect at

the first," and "not meritorious towards the attaining of everlasting life." They are works of penance, say of penitence, of repentance: they are initial, implying "respect and remorse for sin;" they "come," it is true, "of grace," yet the man who has them is not to be accounted a justified man; but he "is in a good way, and by those means doth enter into justification, &c." (see Christian Observer, 1820, p. 42.) —Now it is clear our Protestant church knows nothing of this trash. Quite the contrary. The system of the Articles and Homilies, for they are one and the same, is this; that no works are good, but what are done in faith, and follow upon justification. The grace of Christ, the inspiration of the Spirit, and justification, are clearly synchronous, that is, take place at the same time, according to the doctrine of the Twelfth and Thirteenth Articles; and those works only which follow, are spoken of as good, and pleasing and acceptable to God. Indeed it is difficult to know whether the Necessary Erudition means to call these initial works pleasing or displeasing to God. But the dilemma is complete. Either they displease God, and then a man is in a good way, although displeasing to God; or else they please God, and then a man is as yet in an unjustified state, although pleasing to God. Perhaps the defenders of the doctrine will reply, a man may be displeasing to God, and yet his works may please him. The plain question may then be asked in return; When God shall punish a man who is displeasing to Him, what will become of the reward of those works which please Him? But why would the doctrinists of the sixteenth century plunge themselves into such *un*necessary Erudition? And why will the divines of the nineteenth, more marvellous still, undertake to justify them? And is this hopeless undertaking the reason why the Christian Remembrancer quotes only these little bits and scraps of our inimitable Homilies, in direct violation of its own canons on *length* and *integrity*, instead of such noble quotations as the following, which give the true, and the only Protestant and Church-of-England, notion of good works?

"Wherefore, as you have any zeal to the right and pure honouring of God; as you have any regard to your own souls, and to the life that is to come, which is both without pain and without end; apply yourselves chiefly, above all things, to read and to hear God's word; mark diligently therein what his will is you shall do, and with all your endeavour apply yourselves to follow the same. First, you must have an assured faith in God, and give yourselves wholly unto him; love him in prosperity and adversity; and dread to offend him evermore: then for his sake, love all men, friends and foes, because they be his creation and image, and redeemed by Christ, as ye are. Cast in your minds, how you may do good unto all men unto your powers, and hurt no man. Obey all your superiors and governors; serve your masters faithfully and diligently, as well in their absence as in their presence, not for dread of punishment only, but for conscience sake, knowing that you are bound so to do by God's commandments. Disobey not your fathers and mothers, but honour them, help them, and please them to your power. Oppress not, kill not, beat not, neither slander, nor hate any man; but love all men; speak well of all men; help and succour every man as you may, yea, even your enemies that hate you, that speak evil of you, and that do hurt you. Take no man's goods, nor covet your neighbour's goods wrongfully; but content yourselves with that which ye get truly; and also bestow your own goods charitably, as need and case requireth. Flee all idolatry, witchcraft, and perjury; commit no manner of adultery, fornication, nor other unchasteness, in will nor in deed. And travailing continually (during your life) thus in the observing the commandments of God, (wherein consisteth the pure, principal, and direct honour of God, and which, wrought in faith, God hath ordained to be the right trade and pathway unto heaven,) you shall not fail, as Christ hath promised, to come to that blessed and eternal life, where you shall live in glory and joy with God for ever:

to whom be laud, honour, and impery, for ever and ever. Amen." Homilies quoted by Todd, pp. 108—110.

2. The next point of palpable and dangerous incongruity between the good works of the Homilies and of the Erudition, is especially in *the use* made of them. What the second sort of good works of the Erudition is good for, we have yet to learn; except, indeed, to put people in a good way,—that is, we presume, in plain terms, to deserve more grace, either of condignity, or, at least, of congruity. But as for the first kind of good works mentioned in the Erudition, their office is high enough. Properly described as to their nature, being "charity out of a pure heart and a good conscience, and faith unfeigned," we find that their "unperfectness being supplied by the virtue and merits of Christ's passion, the merciful goodness of God accepteth them as an observation and fulfilling of the law; and they be the very service of God, and be meritorious towards the attaining of everlasting life." (See Christ. Observ. 1820, p. 42.)

First, then, they are the fulfilling of the law: secondly, they are meritorious to salvation. Now, as to the first, namely, the fulfilling of the law, the difference between the Erudition and our Homilies is just this: We fulfil the law for ourselves, Christ supplying our imperfectness, says the Erudition: Christ fulfilled the law for us, say the Homilies. That there may be no mistake, we shall put two passages evidently corresponding to each other in both productions, in a note below*. The amount is this: The Erudition maintains that our imperfect ful-

* 1. *The Erudition.*—"We be justified gratis, that is to say, freely; forasmuch as all other gifts or works, whereby our justification is wrought and accomplished, come of the free mercy and grace of God, and not of our deserving; so that our pride and glory in ourselves, and our own worthiness, is utterly excluded. For we be not able of ourselves, as of ourselves, not as much as to think any good thing; but our ableness and sufficiency is of God, which giveth us the said gifts, of his own inestimable goodness, and doth also assist us with his Holy Spirit, and strengthen us to keep his commandments.

"And, further, where our keeping of them is unperfect, and even in the best men wanteth a great deal of that duty to God, which they ought and be bound to do; yet Almighty God, of his mere mercy and goodness, accepteth the same, as a perfect fulfilling of them, for our Saviour Christ's sake, which hath fulfilled the law for us, and is the end and perfection of the law to all that truly believe in him. And so we have all gratis, that is to say, of his grace, and not of our worthiness or any merit going before grace; but receiving all of God, as St. Paul saith, 'What hast thou that thou hast not received?' We refer all unto his goodness and mercy, by the which we both come unto the beginning of our justification, and do proceed and go forward in the same; and finally attain the end thereof, and be brought to everlasting life; unto the which the very day appointed by Christ, whose word no man may change, is, to keep and observe the commandments of God. For he saith expressly, 'If thou wilt enter into life, keep the commandments:' that is, Apply thy whole study and affection to walk in the law of God, wherein if thou shalt persevere, thou shalt be saved. And so, after thy justification, thou shalt be glorified, according to the order of God; which St. Paul speaketh of, when he saith, 'Quos justificavit, illos glorificavit.'"

2. *The Homilies.*—"Faith doth not exclude repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it excludeth them from the office of justifying. So that, although they be all present together in him that is justified, yet they justify not altogether. Nor that faith also doth not exclude the justice of our good works, necessarily to be done afterward of duty towards God; (for we are most bounden to serve God, in doing good deeds, commanded by him in his holy Scripture, all the days of our life:) but it excludeth them, so that we may not do them to this extent, to be made good

filling of the law is itself, by Christ's having perfectly fulfilled it, made also perfect; consequently acceptable; consequently leading us both to the *beginning*, the *advancement*, and the *completion* of our justification. Hence the Erudition considers justification as coming of our works made perfect by Christ's perfection; and coming *therefore* "of grace," because it is by the grace of God we do even those works, and through His grace they are accepted;—which, if we understand Popery aright, is the direct and explicit doctrine of Popery. As for our Homilies; their doctrine plainly and undeniably is, that Christ *alone* hath fulfilled the law for us; that it is *His* fulfilment *alone* which is accepted for our justification, either in whole or in part. In short, in Christ, and by Christ, every true believer is regarded as a fulfiller of the law, and is justified in virtue of HIS fulfilling it, not of *our own* fulfilling it, even though through His grace, either perfectly or imperfectly. The contradiction is palpable, and not to be evaded by any sophistry whatever; the similarity of *expression* in the two productions becoming only a clearer proof of dissimilarity in sentiment, as it brings the two doctrines into exact juxtaposition, and shews distinctly where they differ; and, therefore, so far from proving that the writers meant the same thing, it proves exactly the contrary. Yet, strange to say, this similarity of expression is the very source of the error, so freely and boldly maintained, of the identity of sentiment between the Erudition and the Homilies.

But, secondly, these good works, it seems, are meritorious towards the attaining of everlasting life. There certainly is something bold in meeting a difficulty, so to speak, *full butt;* and feeling no alarm, or shewing none, where the most manifest incongruity is palpable. Do *our Homilies* represent good works in this light? Nay; is it possible there should be that divine in Christendom, who can maintain the *substantial agreement* between our Homilies, our Protestant Homilies, and those which thus declare good works to be meritorious to salvation? But it may be argued that the term "availing" to salvation of the Homilies, means the same thing as the term "meritorious" to salvation of the Erudition. We therefore think it necessary to say, that the "availing" to salvation of the Homilies, is a totally distinct thing from the "meritorious" to salvation of the Necessary Erudition; as distinct as that which is scriptural and that which is *unscriptural*. "Meritorious" *fixes* the use of good works to a false end: "availing" is a general term, tantamount to "repentance unto salvation," "the Author of salvation to them that obey him," &c. Works avail unto salvation as being the evidence and necessary product of faith; as qualifying us for heaven; as conforming us to our Saviour; as being the way, and the only way, in which he will lead us to heaven; and, in this sense, they are the measure of our reward. But what is there in all

[just] by doing of them. For all the good works that we can do be unperfect, and therefore not able to deserve our justification; but our justification doth come freely by the mere mercy of God, and of so great and free mercy, that whereas all the world was not able of theirselves to pay any part towards their ransom, it pleased our heavenly Father of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the Law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the Law in his life. So that now in him, and by him, every true Christian man may be called a fulfiller of the Law; forasmuch as that which their infirmity lacketh, Christ's justice hath supplied."

this of merit, of being "meritorious" to salvation, of beginning and completing justification, &c. &c. &c.? No—the plain undeniable fact is this: The Erudition preaches the doctrine of human merit; the Homilies overthrow and annihilate it, and were written for the express purpose of so doing. To us it seems little comparatively, whether we are to claim heaven by the merit of a Paternoster, with the Papist, or the merit of an act of purity or charity, with the Necessary Erudition. The grand question at issue between Papists and Protestants is, whether they can claim heaven at all, or for any thing? If good works are to be meritorious, Protestants as well as Papists may form a goodly system of self-sufficient supererogatory righteousness, which shall realize all the worst points of those doctrinists whom our forefathers conquered, though with their blood. And whilst we dwell with calmness on the "meritoriousness" of good works, whatever they may be, we may indeed build the sepulchres of our murdered forefathers, and boast in swelling terms of Cranmer, and Ridley, and Latimer, and so on; but we are in truth allowing the deeds of those who killed them, and had better exhibit some of the real virtues of our popish brethren, lest at length we be found with nothing of Protestantism but its name, and with every thing of Popery except its often well-meant devotions and sometimes holy mortifications.

3. The collateral expressions used respectively in maintaining the good works of the Necessary Erudition and the good works of the Homilies, speak much, in our mind, as to an entire dissimilarity between the two doctrines, as felt by the very writers themselves. Those Papists who were ready to slaughter such as opposed their doctrine of human merit, the writers of the Necessary Erudition felt indeed to be carrying their *practices* of superstition too far. Yet how do these writers speak of their *principles* and *persons*? "By good works," say they, "we mean not the superstitious works of men's own invention, which be not commanded of God, nor approved by his word; in which *kind* of works many CHRISTIAN men, and especially of them that were lately called religious, (as monks, friars, nuns, and such other,) have in times past put their great trust and confidence." (Todd, p. 38.) This may be very prudent and discreet language under Henry VIII.; and monks, friars, and nuns, were just such as he had sacrilegiously robbed of the rights of the church, for his own coffers and courtiers. "Odit quos læserat." But was "Christian men," after all, just the appellative which high-principled Protestants would have given to the race of meritorious doctrinists; and was it only *one kind* of works on which they blamed such for placing their great trust and confidence? If these same Papists were afraid to speak out, why, in the name of common sense, are they to be appealed to for the true sense and plain English of our own excellent and never to be misunderstood Protestant Homilies?

"This saying, that we be justified by faith only, freely, and without works, is spoken to take away clearly all merit of our works, as being unable to deserve justification at God's hands."—"This faith the holy Scripture teacheth; this is the strong rock and foundation of Christian religion; this doctrine all old and ancient authors of Christ's church do approve; this doctrine advanceth and setteth forth the true glory of Christ, and suppresseth the vain-glory of man: this whosoever denieth, is not to be reputed for a Christian man, not for a setter-forth of Christ's glory, but for an adversary to Christ and his Gospel, and for a setter-forth of men's vain-glory." (Homilies quoted by Todd, pp. 56, 57.)

And again; "Man cannot make himself righteous by his own works, either *in part* or in whole; for that were the greatest arrogancy and presumption of man, that ANTICHRIST could set up against God, to affirm that man might by his own

works take away and purge his own sins, and so justify himself." (Homilies quoted by Todd, p. 58.)—Here is condemned "great trust and confidence" in *any* works, and not only in *one kind* of works. Even the works of the moral law, faith, hope, charity, and all virtues, are declared to be utterly "weak and insufficient for deserving remission of sins, and justification." The point, however, be it observed, we are now upon, is not for *what* the Homilies condemned the Papists, but *how* they condemned them, as compared with the manner in which the Necessary Erudition condemned them. We say then, that the one called them *Christian* men, the other *unchristian*. The one kept terms with them, the other kept no terms at all with them. The one temporized in a manner which can only be excused at all upon the known fact, that the authors were themselves unacquainted with the extent of their mischievous and unscriptural doctrines. The other, the Homilies, speak of them in such terms as the following:

"Honour be to God, who did put light in the heart of his faithful and true minister of most famous memory, King Henry the Eighth; and gave him the knowledge of his word, and an earnest affection to seek his glory, and to put away all such superstitious and pharisaical sects, by Antichrist invented, and set up against the true word of God and glory of his most blessed name; as he gave the like spirit unto the most noble and famous princes, Josaphat, Josias, and Ezechias. God grant all us, the King's Highness' faithful and true subjects, to feed of the sweet and savoury bread of God's own word, and (as Christ commanded) to eschew all our pharisaical and papistical leaven of man's feigned religion; which, although it were before God most abominable, and contrary to God's commandments and Christ's pure religion, yet it was extolled to be a most godly life, and highest state of perfection: as though a man might be more godly, and more perfect, by keeping the rules, traditions, and professions of men, than by keeping the holy commandments of God. And briefly to pass over the ungodly and counterfeit religions, let us rehearse some other kinds of papistical superstitions and abuses; as of beads, of lady psalters, and rosaries, of fifteen oes, of St. Bernard's verses, of St. Agathe's letters; of purgatory, of masses satisfactory, of stations and jubilees, of feigned relicks; of hallowed beads, bells, bread, water, palms, candles, fire, and such other; of superstitious fastings; of fraternities; of pardons, with such like merchandise; which were so esteemed and abused to the great prejudice of God's glory and commandments, that they were made most high and most holy things, whereby to attain to the eternal life, or remission of sin." Homilies quoted by Todd, pp. 105—107.

We have again to regret the length and waste of quotation in order to prove these obvious points; more especially as we only await a few weeks to be informed by the Christian Remembrancer that all this meant substantially the same thing; that "Christian men," and "Antichrist," were terms quite homogeneous; that Cranmer's Latin *Mysterium Iniquitatis et meretricis magnæ et bestiæ*, means, in honest plain English, "Christian men, those especially called religious;" and that all the pages upon pages of strong language, not to say invective, in our Homilies against the Papists, may be well and duly construed and understood according to "the doctrines of our reformers, necessary instructors, and others, which are the ground-work of the Thirty-nine Articles," and mean nothing more than the gentle appellation of "Christian men, and especially of them that were lately called religious, as monks, friars, nuns, and such other." We shall be told, that, allowing for the difference of times, all this means the same thing.

4. And doubtless we shall also be told that the conduct of the persons preaching the good works of the Erudition, and the good works of the Homilies, allowing for the difference of times, was substantially the same. The Necessary Erudi-

tion and its doctrines, be it observed, were enforced by the sword of despotism and the flames of persecution. The authors of that goodly work spared no pains, we could wish not to add spared no blood, to set up their doctrines, "instead of the Bible;" and unhappily Cranmer himself was made, under the reign of Henry VIII., the unwilling instrument of his monarch's violence. But the authors of the Homilies, and Cranmer amongst them, were, under a future reign, led as lambs to the slaughter. The Homilies were written in the blood of their composers: and if they indignantly transfused, with somewhat too great freedom, the authoritative reproofs of Scripture into their own reprobation of Papistical superstitions and errors, they at least had this worth, that it is from Scripture, quoted and recommended, that they drew their principles; and that in setting forth those principles they contentedly bowed to the same fate with a Paul, a Peter, and a James. For others, we are willing the appeal should be made, Choose you, this day, which you will follow, the Necessary Erudition, or the Protestant Homilies; but as for us and our readers, we must ever hope that with one mind and voice we shall abide by the inimitable Homilies.

We take our leave of this wretched controversy, with one feeling at least, that it has been wholly on our part a war of self-defence. Of Mr. Todd we have repeatedly asked every charitable consideration of any one expression which may have seemed calculated to wound his feelings. To the Christian Remembrancer, we are not conscious of owing any thing, "but to love one another." We desire no breach of charity to remain between us. But we must and ever will speak strongly when the cause of Protestantism appears to us at stake: and we shall further add, that a writer who is capable of misunderstanding, and that absurdly, our plainest expressions, should at least have the prudence to abstain from a very critical controversy, or the candour not to assume what he does not understand, or has not *verified*, to be *of course* misstated.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—A Description of the principal State-prisons or Penitentiaries in the United States of America;—Sermons and Miscellaneous Pieces; by the Rev. R. W. Mayow;—Posthumous Sermons of the Rev. T. Harmer;—History of Brazil, by J. Henderson;—The Parent's Medical and Surgical Assistant;—The first volume of a new Annual Register;—The Peterborough Questions intended as Articles of Faith, proved from the Bishop of Peterborough's own words and conduct.

In the Press:—A Journey 1400 miles up the Orinoco;—Specimens and Biographical Sketches of living Poets;—The Plague in the Mediterranean, by J. D. Tully;—Travels in Ceylon, by Dr. Davy;—Travels in Georgia, Persia, and Armenia, by Sir R. K. Porter;—A Chart of various Religious Denominations, by the Rev. J. Churchill.

Oxford.—The annual prizes are adjudged as follow:—Chancellor's Prizes: English Essay—the Study of Modern History—to D. K. Sandford, B. A. of Christ Church. Latin Essay—De Auguriis et Auspiciis apud Antiquos—to C. J. Plumer, Esq. B. A. fellow of Oriel college. Latin Verse—Eleusis—to the Hon. G. W. F. Howard, of Christ Church. Sir Roger Newdigate's Prize, English Verse—Paestum—to the Hon. G. W. F. Howard.

Cambridge.—The Chancellor's gold medal for the best English poem, for

the present year, is adjudged to T. B. Macaulay, scholar of Trinity college: Subject, Evening. Sir William Browne's three gold medals for the present year, are adjudged as follow:—Greek Ode—Ωκεανος ο Τιτηρβοριος—to H. N. Coleridge, fellow of King's college. Latin Ode—Maria Scotorum Regina—to C. Fursdon, Downing college. Epigrams — Εταιζειν αμα σπουδαζων — to E. Baines, Christ college.

Weights and Measures.—The Commissioners appointed by his Majesty to consider the subject of weights and measures have ascertained that the weight of a cubic inch of distilled water, at 62 degrees of Fahrenheit, is 252.72 grains of the Parliamentary standard pound of 1758, supposing it to be weighed in a vacuum. They recommend the adoption of the following regulations. 1. That the Parliamentary standard yard, made by Bird in 1760, be henceforward considered as the authentic legal standard of the British empire; and that it might be identified by declaring that 39.1393 inches of this standard, at the temprature of 62 degrees of Fahrenheit, have been found equal to the length of a pendulum supposed to vibrate seconds in London, on the level of the sea, and in a vacuum. 2. That the Parliamentary standard Troy pound, according to the two-pound weight made in 1758, remain unaltered; and that 7000 Troy grains be declared an Avoirdupois pound; the cubic inch of distilled water being found to weigh at 62 degrees in a vacuum, 252.72 Parliamentary grains. 3. That the ale and corn gallon be restored to their original quality, by taking, for the statutable common gallon of the British empire, a mean value, such that a gallon of common water may weigh 10 pounds avoirdupois in ordinary circumstances, its content being nearly 277.3 cubic inches; and that correct standards of this imperial gallon, and of the bushel, peck, quart, and pint, derived from it, and of their parts, be procured without delay, to be kept in such public offices as may be judged most convenient.

Education.—The following is a summary of the returns presented to Parliament on the state of Education in England; including endowed schools and those supported by voluntary subscription. The list is incomplete, in consequence of numerous omissions of schools not connected with the Established Church, or not known to the returning clergyman; but it is still a very important document, and we insert its leading items, which may be useful to our readers for future reference.

COUNTIES.	Endowment.		Charity Day Schools.	Sunday Schools.
	Childn.	£. ster.		
Bedfordshire ..	2066	1856	1914	4738
Berkshire	2281	3492	7599	9860
Buckinghamsh.	1745	1819	5454	8302
Cambridgeshire	2134	2283	6982	3697
Cheshire	3329	3094	12184	12078
Cornwall.....	1370	774	12131	10526
Cumberland ..	3444	1934	9177	4578
Derbyshire	3694	5767	10214	10688
Devonshire....	5945	5594	20713	9392
Dorsetshire ..	1156	2554	7318	8022
Durham..	3111	1673	12704	7235
Essex	5225	6061	9219	11079
Gloucestershire	4828	10760	8400	14707
Herefordshire	1595	2147	3194	2521
Hertfordshire..	1600	2119	5578	4532
Huntingdonsh.	990	1086	2218	1155
Kent	6974	9014	15337	8190
Lancashire	11686	15631	22239	44739
Leicestershire	2837	3843	5597	10100
Lincolnshire ..	4990	8654	12225	4968
Middlesex	15377	83686	18485	14637
Monmouthshire	498	1288	2842	423
Norfolk	3515	4852	14354	8457
Northamptonsh	4167	3657	5997	11107
Northumberld.	2145	2234	11419	3325
Nottinghamsh.	2487	3645	8768	9425
Oxfordshire ..	2275	1849	5314	5253
Rutlandshire ..	315	1015	1193	848
Salop	3985	3802	8321	6222
Somersetshire	2861	4715	11748	16862
Southampton ..	3285	16998	13049	8706
Staffordshire ..	5198	6270	10367	16318
Suffolk.....	3392	3737	11487	13949
Surrey.....	6070	6627	11328	8600
Sussex.....	2437	2451	13076	5594
Warwickshire..	4940	7712	8661	11591
Westmorland..	3239	1980	2764	1178
Wiltshire.....	2482	2234	6700	12998
Worcestershire	3895	6183	5120	8732
Yorksh., E. R.	3116	4247	11335	6283
——N. R.	3596	2922	12734	2961
——W. R.	9107	13133	28192	42851
Total England	159583	275387	415651	401087

From this statement, though imperfect, it appears that no less than 976,321 children, of both sexes, receive education by means of public funds, and eleemosynary assistance.

Reading Societies.—It has been estimated in one of the periodical journals, that there exist at present not less than 6500 Reading Societies, of various degrees, and for various purposes, in the United Kingdom; and that above 1000 new ones have been formed within the last three years. About 260 of them have permanent and accumulating libraries; about 500 circulate the books from member to member, and every two or three years sell them to augment their capital; others, to the number of 750, are *Magazine Societies*, for the circulation of Magazines, Reviews, and periodical Journals.

The 260 permanent libraries accommodate about 8000 families with books and periodical works; the 600 book societies about 14,000 families; and the magazine societies about 9000 families: hence above 30,000 families become by these means more or less literary, at an individual expense varying from half a guinea to two guineas per annum. We have no means of ascertaining the correctness of this estimate; but even should it be much too large, the effect of such societies upon the public taste, morals, and principles, both in religious and temporal affairs, must be very powerful; and it were greatly to be wished, that well-disposed and religious persons would more diligently use their influence, in their respective neighbourhoods, to prevent such institutions becoming, as is too often the case, instruments for the circulation of books of an injurious tendency. Even where theological and political works are expressly prohibited, it often requires considerable vigilance to prevent the covert introduction of infidel, Socinian, democratical, or immoral publications, under some specious and unsuspected title.

Society for small Debts.—The number of debtors discharged by the society last year, was 1244, who had 889 wives, with 2410 children; the average expense of their liberation, including every incidental expenditure, was only 2*l.* 1*s.* 3*d.* each.

Savings' Banks.—From an account lately laid before the House of Commons, shewing the sums received and paid monthly by the Commissioners for the Reduction of the National Debt, on account of the Banks for Savings, in England, from the 6th of August 1817, to the 5th of April 1821, it appears that the deposits in these banks have amounted to no less than 3,726,793*l.* while only 219,072*l.* have been drawn out.

Ceylon.—A society, entitled "The Ceylon Literary Society," was formed at Columbo, Dec. 11, 1820, under the patronage of the Lieut.-Governor, and other principal persons resident in the island. The objects to which the exertions of the society are proposed to be directed, are as follow:

The geography, geology, and mineralogy of Ceylon. Its botany, perhaps the richest and least exhausted of any in the world; in which branch, the history of the cinnamon tree, the various palms so important to the sustenance of the people, the rice, and the numerous other kinds of grain cultivated in the island; and modes of improving agriculture, will claim particular investigation. The fishes of Ceylon, which are various and yet almost undescribed; its conchology; its quadrupeds, birds, insects, and amphibia, including serpents. Lastly, the study of the civil history, language, and customs of the people, for which the facility of communication with the Kandyans offers advantages not hitherto enjoyed. Natives of respectability who may be desirous to become honorary members of the society will be eligible without paying any subscription, but will be expected to contribute either information or specimens of natural history, &c.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons and Charges; by the Rev. John Hough, D.D. 8vo. 10*s.* 6*d.*

Sermons on Important Subjects; by F. L. O'Beirne, D.D Bishop of Meath. 8vo. 10*s.* 6*d.*

Familiar Sermons, on several of the Doctrines and Duties of the Christian Religion; by the Rev. W. Barrow, LL.D. 8vo. 10*s.* 6*d.*

The Sacred History of the Old Testament, abridged, for the use of Children; by Ralph Barnes, Esq. 12mo. 4*s.*

Lectures on the Temper and Spirit of the Christian Religion; by M. Allen. 8vo. 8*s.*

Hints, humbly submitted to Commentators, and more especially to such as have written elaborate Dissertations on the Prophecies of Daniel and the Revelation of St. John; by W. Witherby. 1*s.* 6*d.*

The Doctrine and Spirit of Christianity in reference to the Retaliation of Injuries; a Sermon by Rev. George Clayton.

Poems; by the Rev. J. Jones. 12mo. price 5*s.*

Prayers for the Use of Families, compiled from the Book of Common Prayer; by the same. 12mo. sewed, 9*d.* or half-bound, 1*s.*

Prayers for every Morning and Evening in the Week; designed for the Use of Children and Young People; by the same. 18mo. 1*s.* 3*d.*

The Old Testament, arranged on the basis of Lightfoot's Chronicle, in His-

torical and Chronological order; by the Rev. G. Townsend, M.A.; in two very large volumes 8vo. 1l. 16s.

The Temptation of Christ in the Wilderness; considered as a Guide to us in the Knowledge of our Christian Calling; by the Rev. J. T. Barrett, D.D. 12mo. 3s.

Christian Religion contrasted with Pagan Superstition. 12mo. 3s. 6d.

A General View of the Doctrines of Regeneration in Baptism; by C. Bethell, D.D. Dean of Chichester. 8vo. 8s.

A Sermon preached at St. Michael-le-Belfrey, York, May 27, 1821, in consequence of the Death of the Rev. W. Richardson; by the Rev. J. Graham.

Two Sermons occasioned by the Death of the Rev. Thomas Scott; by the Rev. D. Wilson, A.M.

MISCELLANEOUS.

An Historical, Statistical, and Descriptive Account of the Philippine Islands; founded on Official Data, translated from the Spanish with additions; by W. Walton, Esq. 8vo. 12s

Journal of a Residence in the Burmhan Empire; by Captain Hiram Cox, with coloured plates. 8vo. 16s.

The Districts described by Bede; and supposed to embrace the lower portions of Aredale and Wharfdale, together with the entire vale of Calder, in the County of York; by T. D. Whittaker, LL.D.; with four engravings. crown folio. 1l. 1s.

Woman in India, a Poem; by the Rev. John Lawson, Missionary at Calcutta, and Author of Orient Harping. f. cap. 8vo. 1s. 6d.

Memoirs of the Carbonari, and of the Secret Societies of the South of Italy. 8vo. 12s.

The Annual Biography and Obituary for the year 1821; containing, among other Lives, those of George III., the Duke of Kent, Sir Joseph Banks, Grattan, Arthur Young, West, and Gen. Mudge. 8vo. 15s.

Flora Scotica; by W. J. Hooker, LL.D. 8vo. 14s.

Lectures on the Ancient Greeks, and the revival of Greek Learning in Europe, delivered in the University of Edinburgh; by the late Andrew Dalzel, A.M. F.R.S.E. 2 vols. 8vo. 1l. 4s.

The Use of Works of Art; by H. Thomson, R.A. f. c. 5s. 6d.

The English Lakes, with 49 coloured engravings. demy 4to. 3l. 12s. 6d.

A Walk round Mount Edgecumbe. 8vo. 1l.

Part I. of a Collection of Portraits, from undoubted Originals, engraved in the fine manner, by the most eminent English Artists, and accompanied by Biographical Notices. 8vo. containing ten portraits. 1l. 1s.

A Geographical and Commercial View of Northern Central Africa; by J. Mac-Queen. 8vo. 10s. 6d.

Western Africa; being a Description of the Manners, Customs, Dresses, and Character of its Inhabitants, illustrated by 47 engravings. 4 vols. 12mo. 1l. 1s.

A Geological Classification of Rocks; by J. Macculloch, M.D. F.R.S. &c. 8vo. 1l. 1s.

Historic Notices of Fotheringay, with engravings; by H. K. Bonney, A.M. 8vo. 7s. 6d.

A History of the British Revolution of 1688—9; by G. Moore, Esq. 8vo. 14s.

Farewell Letters to a few Friends in Britain and America; by the Rev. W. Ward, of Serampore. 6s.

The Secretary's Assistant, exhibiting the various and most correct modes of Superscription, Commencement and Conclusion of Letters to persons of every degree of Rank; by the Author of the Peerage and Baronetage Charts. 12mo. 5s.

The Natural History of Mineralogy; by Frederic Mohs. 8vo. 6s. 6d.

Bible Rhymes on the names of all the Books of the Old and New Testament, with allusions to some of the principal Incidents and Characters; by Hannah Moore. 8vo. 3s.

The Universe, a Poem; by the Rev. Robert Maturin, &c. 8vo. 7s. 6d.

The History of Thirsk; including an Account of its Castle and Antiquities. 8vo. 5s.

Machin; or, the Discovery of Madeira, a Poem; by James Bird. 8vo. 5s. 6d.

Contemplation: with other Poems; by Alex. Balfour. 8vo. 10s. 6d.

The Fall of the Angels; a Poem in two Cantos. 8vo. 4s.

Sketches in Hindostan, with other Poems; by Thomas Medwin. 8vo. 5s. 6d.

An Essay on the History of the English Government and Constitution, from the Reign of Henry III. to the present time; by Lord John Russell. post 8vo. 10s. 6d.

Remarks on some Fundamental Doctrines in Political Economy; by J. Craig, Esq. F.R.S.E. 8vo. 7s. 6d.

Aphorisms, chiefly Political, selected from the most eminent Writers. 18mo. 3s. 6d.

A Fragment of the History of John Bull; Part II.; by Horace Hombergh, Esq. 8vo. 2s. 6d.

Memoirs of James the Second, King of England, &c. &c. with a portrait, 2 vols. post 8vo. 16s.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At the annual meeting of the members of the Society, the Secretary stated, that 32,199 Bibles, 45,682 New Testaments and Psalters, 85,301 Common Prayers, and 75,550 other bound books, had been distributed gratuitously, and on the terms of the Society, within the last year. The Committee had also distributed 827,044 small tracts, half-bound, &c.; and other books and papers, to the amount of 176,315—making a total in one year of 1,242,091. Of the Society's Family Bible four impressions had been already printed, and about 20,000 copies sold—a fifth was now publishing in parts.

PRAYER-BOOK AND HOMILY SOCIETY.

The Report delivered at the 9th Annual Meeting of this excellent Institution, May 3, stated, that during the past year the Committee had received the most pleasing assurances of the acceptance with which the Liturgy in the Irish tongue and character had met in different parts of Ireland. They had also been using the most strenuous exertions to circulate the Prayer-book in Welsh—and 2000 copies of the Morning and Evening Services of the Church, and of the Psalter, translated by Dr. Morrison into Chinese, had been printed at the Society's expense. These measures had been very expensive, and had greatly anticipated and exhausted the funds of the Institution. Still, however, the number of subscribers had increased; and the Committee hoped, that, with the exertions of friends, the difficulties now experienced would soon be removed. The Report further stated, that the Ordination Services were now added to all the Prayer-books issued by this Society; and adduced many very pleasing testimonies to the usefulness of the Homilies, as Tracts, both in English, and in those languages into which the Society had translated some of them. It concluded by stating, that the issues from the Society's depository, during the year, had been as follows:—Bound books, that is, Prayer-books, Psalters, and the Homilies, 8,982; Tracts, that is, Homilies, Articles, and Ordination Services, 49,022. The receipts of the year amounted to 1,993*l.* The expenditure to 2,170*l.*; leaving a deficiency of 177*l.*

We lament to be again obliged to state, that the funds of the Society are quite inadequate to the magnitude of the objects which are opening upon it. Surely those friends of the Established Church, who know how to prize her formularies of devotion and instruction, ought to take this subject into more earnest consideration, and to come forward more strenuously in behalf of an Institution which so powerfully appeals to the understanding and affections of all who worship "in spirit and in truth," under the ministrations of the Established Church. To say nothing of the domestic operations of the Society, which however are of very great importance, its foreign objects would alone constitute a powerful appeal to public approbation and assistance. The effects of Bible and Missionary Institutions have been very conspicuous in preparing the way for the introduction of our truly Scriptural Liturgy among Christian converts in heathen lands; and such an institution as the Prayer-book and Homily Society is necessary to follow in their train, in order to supply those spiritual wants which the introduction of the Scriptures, and an awakened attention to religious subjects, are increasingly creating. The friends and supporters of the Society for promoting Christian Knowledge, the Society for the Propagation of the Gospel in Foreign Parts, and the Church Missionary Society, as well as the Church and Clerical members of the Bible Society, seem especially called upon to exert themselves in behalf of this truly valuable assistant institution.

SUNDAY SCHOOL SOCIETY FOR IRELAND.

The Eleventh Report of the Sunday School Society for Ireland brings down its proceedings to April 1821. We are glad to find that under the high patronage which the Society continues to receive from its Most Reverend, Right Reverend, Right Honourable, and other supporters, its sphere of usefulness has considerably enlarged. At the commencement of the past year, the number of schools assisted by the Society was 1,091; the number of scholars re-

ported in attendance was no less than 113,525; the whole number of schools which have been assisted is 1,353, containing by the last Returns 135,600 scholars; the increase during the past year, taken in this point of view, amounts to 262 schools, and 22,075 scholars. Of these 1,353 schools, 106 schools, containing 7,703 scholars, are considered as having either failed from untoward circumstances, or as having merged into other schools. During the year gratuitous assistance has been afforded to 610 schools, of which 348 had received similar assistance in former years. This number exceeds that of the preceding year by 45 schools. Editions of 30,000 Spelling-books No. 1, and 20,000 Spelling-books No. 2, were put to press in the course of the year. The Committee acknowledge with gratitude a liberal donation of 10,000 Testaments from the British and Foreign Bible Society, which has enabled them to continue their grants to the schools. In acknowledging this grant, they express a wish that their income had been adequate to paying for these books, "as they felt most unwilling to trespass on the funds of a Society whose field of usefulness is extended to the most distant parts of the earth, and to which so many nations look for the possession of that invaluable blessing—the use of the Holy Scriptures in the vulgar tongue." They add, "There is no part of their expenditure in which your Society should less desire to exercise parsimony, than in that which attends the granting of Testaments to the schools; an assistance of which many of them, from the poverty of the neighbourhood in which they are situated, stand in need, and from which the best effects may be expected to follow. For in truth, this Sacred Book, early committed to the hand of the child, its all-important contents committed to his memory, explained and enforced by the affectionate care and pious earnestness of a persevering and qualified teacher, and then introduced with all these pleasing associations to his parents' fire-side, constitutes the great means to which your Society look, under the blessing of the Almighty, for producing a real and lasting reformation in Ireland." The entire income of the Society amounted during the past year to 1,959*l.* 18s. 6½d. The balance in hand is only 359*l.* 16s. 5d., out of which sum the Society is under engagements, to the extent of about 150*l.*

In addition to the Monthly Extracts, there were published 17,500 of the Tenth Sheet Report, and 8000 copies of the Tenth Pamphlet Report; also 8,000 of a paper of "Remarks;" which last were calculated to facilitate and regulate the intercourse between the Society and its Correspondents. The "Remarks" were transmitted to the Conductors of the several schools, as well as the usual form of "Return," which it is the desire of the Society to receive every year filled up from each school.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May 2d, 1821, was held, at the Freemasons' Hall, London, the Seventeenth Anniversary of The British and Foreign Bible Society, the President, Lord Teignmouth, in the chair. Among the personages assembled on that occasion were, His Royal Highness the Duke of Gloucester; the Earl of Harrowby; Lord Viscount Lorton; the Bishop of Gloucester; Lord William Bentinck; Lord Robert Seymour; Lord Calthorpe; the Hon. Count Mandelsloh, Chargé-d'Affaires of the King of Wuertemberg; the Right Hon. the Chancellor of the Exchequer; the Right Hon. Charles Grant, M.P. Secretary of State for Ireland; Hon. F. G. Calthorpe, M. P.; and various other persons of distinction.

The Report stated, that the issues of Bibles and Testaments within the year, from the Depository, have been 104,828 Bibles, 142,129 New Testaments, making, with those issued at the expense of the Society from foreign presses, since the commencement of the Institution, three millions, two hundred and one thousand, nine hundred and seventy-eight Bibles and Testaments.

The Cash Account stands as follows: Total Net Receipts, 89,154*l.* 16s. 0d.; which included, Contributions from Auxiliary Societies, 52,314*l.* 19s. 1d.; Receipts for Bibles and Testaments, Reports, and Monthly Extracts, 26,272*l.* 10s. 10d.; Total Net Payments, 79,650*l.* 13s. 6d. The Society is under engagements to the amount of 40,000*l.*

We can give only a few extracts from the speeches delivered on the occasion, referring our readers for an accurate report of the whole to No. 46 of the Society's Monthly Extracts.

The Earl of Harrowby remarked: "It must be extremely gratifying to those who look at the religious feeling

of the people as the best source, under Heaven, of their prosperity, to observe, that to whatever resources they have had recourse, they have not found it necessary to apply the principle of economy to their acts of benevolence: the domestic statements, therefore, of this Society, cannot but be highly gratifying to every heart. With respect to the statements of the progress of this Society in other parts of the world, they must certainly be heard with the highest gratification: it is indeed a most interesting and important page of universal history; but it differs in this respect from other histories, that, instead of being, as they are, chiefly a history of the crimes and the miseries of men, of their jarring interests, and the wretchedness their crimes have brought upon the world,—this contains a history of the diffusion of that Word by which alone those crimes can be lessened, and those miseries alleviated; and which in due time—a time known only to that Being who rules over all—shall bring about a state, in which universal history shall become more and more barren of those events which, since the creation of the world, have at once adorned and disgraced it."

The Chancellor of the Exchequer said: "Would any tongue of man have ventured to predict, that within seventeen years from its first commencement, the Bible Society could have taken such a hold, not only in this country, but in almost every country of the world, as no longer to be restricted by any limits, or to depend upon the exertions of any individual whatever? It has been observed, that great revolutions of opinion and manners, if not accompanied by external political changes, do not make that impression on the spectators and actors in those scenes, as in the retrospect of history they will impress on the mind;—even those changes in opinions and sentiments which have been succeeded by great political events, have appeared, when the various incidents, contemporary letters, and anecdotes are brought before us, to have made an impression on the minds of those then engaged in them very far short of what they now produce. We are, perhaps, carried on in these events as in the diurnal motion of the earth, in which the greatest revolution is effected while every thing around us seems at rest, and we are borne imperceptibly along. We may hope, that no inconsiderable part of that revolution has been completed, which shall bring the whole of this sublunary world under the Light of Life. We find from the Report, that there is scarcely a part of the world where its effects have not been diffused; and scarcely a known language in which the word of God has not been, or will soon be, translated. That we may see an increasing progress in this great work, and that our worthy and noble President may long live to see the progress of it, must, I am sure, be the sincere wish of every individual in this room."

Lord Teignmouth: "It is one characteristic excellence of our Institution, that it is of no sect or party; it invites and accepts the co-operation of all who profess their belief of the Divine authority and inspiration of the Holy Scriptures. It has no connection or concern with the political affairs of this, or any other kingdom; its orbit is a circle far beyond that of the political horizon, and can never come into contact with it. Pure in its principles, charitable in its object, catholic in its administration, 'Glory to God in the highest, on earth peace, and good will to men,' is the inspiring and governing spirit of all its operations; and hence it has become the source and centre of that happy union among Christians of various countries, confessions, and denominations, never before witnessed in these times, and of which the present assembly affords a gratifying demonstration.

"But amidst the exultation which we have so much reason to indulge, we cannot overlook the awful and affecting consideration that thousands around us at home, and that millions even of the household of Christ abroad, are still destitute of the records of Divine grace and truth, and while numbers of them are daily passing into eternity. And may we not also consider the solicitude so widely manifested and so anxiously expressed to obtain the Holy Scriptures, together with the facilities afforded for circulating them, as a call of Providence on the endeavours of this and every Christian nation, to gratify it in the largest practicable extent? Such considerations can never be regarded with indifference by those who have imbibed the spirit of brotherly love, from the Holy Book which we circulate."

The Lord Bishop of Gloucester said:

"It is delightful to learn, that in one set of cases the Bibles distributed by our Society have been the means of restoring the idle, drunken, profligate head of a family to the regular performance of all the duties of his station, and thus making the man a blessing instead of a curse to his wife and children; that in other instances, amidst the various ills of life, in scenes of poverty and woe, they have been the instrument of instilling resignation, meekness, and even contentment; and that at the close of every trial, they have often diffused peace and consolation over a death-bed, in which, without them, confusion, darkness, and despair, might have prevailed. And these blessed effects are not confined to our own country, nor even to Europe, but have extended to almost every land—to regions where Christianity has been obscured, and almost extinguished, under a weight of superstition, and even to those where her influence remained before unknown.

"But I rejoice most especially in the peculiar seasonableness of this dispensation of the Scriptures. We live, my lord, in times of an extraordinary description, of rapid, wonderful, and most important changes, which we could not have foreseen, and the result of which we hardly dare to estimate. I would not hazard a political opinion upon the subject, but refer merely to the fact. Whatever alterations may take place in the form and constitutions of any of the governments on the Continent, it is inconceivably important that the only oracle and standard of right opinions, the only prompter of right motives, should be universally distributed; being the only means by which liberty can be prevented from degenerating into licentiousness. The ancient superstitions, by which the judgments of men upon religious subjects have been so long fettered and enchained, seem also to afford evident symptoms of decay and destruction. How important, then, that the Bible, which can alone supply equally the vacuities and fill the opening left for new impressions, should be placed in every hand, set before every eye, and be ready to enter into every heart—that the light from above should anticipate or supersede the sparks of human kindling; and that in such a fluctuating sea of opinions, each sect should find, in the word of God, an anchor sure and stedfast!"

Lord Calthrope, in reference to the Bible Society at Paris, remarked: "Recollecting, as we all too deeply and painfully must recollect, those occasions of jealousy and of bitter and almost perpetual discord which have existed between that nation and ourselves, it is peculiarly delightful to find ourselves now allied to her by a tie of the closest and most endearing nature: and from the experience we ourselves have had of the growing and diffusive nature of all such institutions, we may not unreasonably hope, that the day is not far distant when this Society, existing in a country so rich in all the productions of nature, and in the active and enterprising genius of her people, will give to that genius a new and powerful direction, and lead her, as a compensation to herself for that submission she for some time shewed to an inglorious tyranny, to acknowledge deeply and heartily the supremacy of that Almighty Potentate, who is King of kings and Lord of lords, and afford this high and noblest illustration of that loyalty to her monarchs for which formerly she was so distinguished."

"Before I conclude, I cannot forbear referring to another scene of this Society's exertions, which seems to me to afford the most satisfactory evidence of the success which has attended its foreign operations. The beneficial effects which have resulted from the dispersion of the Scriptures in Africa, have been already proved by the pleasing information that the funds of this institution have been aided by contributions received even from that interesting portion of the globe."

His Royal Highness the Duke of Gloucester observed: "I am anxious to express in the warmest terms the acknowledgments of my illustrious relatives, as well as myself, for this vote of thanks; and, in doing so, I am confident that I am the organ of their sentiments as well as of my own. Warmly and strongly as I feel in the cause of this Society, I am confident that they feel equally warm in it; and that they, in common with myself, consider no moments so honourably employed as those in which we are united with our countrymen in promoting every benevolent design by which we can fulfil the command of our God and our Saviour, that his Gospel should be preached to every creature."

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

ITALY, &c.—If declarations, circular letters, and manifestoes, could justify the late transactions of Russia, Austria, and Prussia, towards Italy, there would not be wanting the most ample vindication. Indeed, the profusion of exculpatory documents, which from time to time have appeared on the subject, proves, that even the parties concerned feel that Europe requires some apology for their late measures. Within the last few weeks no less than three papers have been circulated throughout Europe, dated from Laybach, previously to the dissolution of the congress. The first is a "declaration" published in the name of the Courts of Austria, Prussia, and Russia; the second a circular dispatch from the same powers to their respective ministers at foreign courts; and the third an additional circular from the Russian cabinet to its own ministers. The principles laid down in all these documents are the same; and the declarations contained in them are nothing more than a recapitulation of the statements so often made during the last twelve months. The allied monarchs complain of the spirit of discord which prevails in the south of Europe. "Every where the pestilence exhibited the same character: every where one spirit of disorder directed these fatal revolutions." The declaration goes on to triumph in the facility with which this spirit was vanquished, and which it ascribes to the especial providence of the Almighty. "Providence struck with terror the consciences of men so guilty; and the censure of the public, whose fate was compromised by these artificers of mischief, caused the arms to fall from their hands." The monarchs further boast of their justice and disinterestedness throughout the whole proceeding, and express their determination to act in future instances as they have done in this, and "never to abandon their principles." As if, however, aware of the indignant feeling which their course of policy has excited, they remark in their circular dispatch—"Called more than ever, as well as all the other sovereigns and lawful powers of Italy, to watch over the maintenance of the peace of Europe, to protect it not only against the errors and passions which may compromise it in the intercourse between one power and another, but more particularly against those disastrous attempts which would spread the horrors of universal anarchy over the civilized world, *they would consider it a profanation of so august an object to be guided by the strict calculations of a vulgar policy.* As all is simple, open, and frankly avowed in the system they have embraced, they submit it with confidence to the judgment of all enlightened governments."

Among the "enlightened governments" to whom this system has been submitted, we are most happy to state that our own has again strongly expressed its dissent and disapprobation. The subject having been again brought before parliament, the Marquis of Londonderry declined, and we think wisely, acceding to Mr. Wortley's motion for laying a copy of the Laybach declaration before Parliament; because, if made the subject of any resolutions by the British senate, it would probably only have excited irritation between us and our allies without any apparent chance of altering their line of policy. But he expressed in decisive language the feelings of the British cabinet on the subject. We would indulge a hope that the public declarations and private remonstrances of our own and other governments, as well as the general sense of Europe on the question, would render the members of this triple alliance somewhat cautious in future, notwithstanding their declarations, of interfering in the internal affairs of independent states. The cases of Naples and Piedmont were certainly in some degree peculiar, both in respect to the origin of their revolutions and the facilities of crushing them. But the example of Spain and Portugal, with whom the allies have not ventured to interfere, still remains; and we trust that these are not the only nations in Europe, who, if they wish, without endangering the safety of neighbouring states, to effect any changes in their constitution of government (be those changes good or bad is not the question), possess the spirit and the means to defend themselves against foreign interference.

The congress is to meet again at Laybach in the course of next year, to

decide upon their future measures with regard to Italy.

For the government of Naples the king has issued a decree appointing an ordinary council, and a council of state. The first is to be composed of six ministers of state; the latter of thirty members, *who are all to be named by the king*. Such seems to be the result of the promises of a free constitution so readily given while the subjugation of Naples was still doubtful. Even the decrees of the council of thirty are to have force only when they concur with the opinions of the ordinary council, who may decline acting upon them. Sicily is to be governed in a similar manner by a council resident at Palermo, under the jurisdiction of a lord lieutenant. The Sicilians will of course be obliged to submit to this arrangement, as a large Austrian expedition has embarked to bridle the country.

TURKEY, &c.—The reports which arrive from Turkey are still too vague to allow of our forming a correct estimate of the real state of affairs in that country. One point, however, is unhappily sufficiently clear, that the Turks are so far victorious as to have effected the most inhuman massacres of the Greeks, and other Christians, almost with impunity. In Constantinople alone, the Greek patriarch, with several bishops and priests, and many thousands of native Christians, are stated to have fallen victims to the fury of the Turkish populace and soldiery. The government seems unable, and is apparently not very anxious, to repress these scenes of barbarity. The Christian churches are profaned, and numbers of them destroyed. Even the subjects of the various European powers are stated to have been in many cases massacred, and their ministers and ambassadors grossly insulted; so much so as to render it necessary for them to quit Constantinople to avoid the rage of the Turks. The insurgents in the provinces appear to have been generally unsuccessful, though by no means finally overpowered. These scenes of cruelty and blood, which are not however confined to one side, may possibly do much towards uniting them in a common cause; and some explanation may also be demanded by the Christian powers whose subjects have been murdered or insulted. The Turkish government appear to be becoming alive to the various dangers which surround them, and are collecting a powerful army, and pressing on with it towards the insurgent provinces.

DOMESTIC.

The Coronation is fixed for the 19th of July, and great preparations are being made for conducting it with solemnity and splendour. The occasion calls upon Christians to redouble their intercessions for the peace of the realm—the temporal and eternal welfare of the monarch—and the happiness and religious prosperity of his subjects. We trust that many of the prejudices which have for some time been too current may die away, and give place to that best popularity which is earned by personal character and public conduct; and which his majesty cannot fail to attain, if he pursue what is said to be his determination—namely, to tread in the steps and to emulate the virtues of his revered parent and predecessor. May God enable him by his grace to fulfil, to the end of a long and happy life, this honourable pledge!

We regret to state, that Sir J. Mackintosh's Forgery-prevention Bill was lost in the House of Commons. The Marquis of Londonderry, after the third reading, took the unusual step of dividing the house, when some of the friends of the bill having gone away, it was lost by a majority of six. The other bills abolishing the punishment of death for stealing in dwelling-houses, and on rivers, &c. which had passed the Commons, have been rejected in the Lords.

Mr. Scarlett's bill is proceeding through its stages in the House of Commons, though not without considerable opposition; but there seems no likelihood of its passing into a law. Our own chief objection to the bill is not that it does too much, but too little. The attempt, however, though now unsuccessful, may be a prelude to a general system of more enlightened policy with respect to the poor, which shall include their moral and religious, as well as their temporal condition.

Goverument, finding the sense of the House of Commons against them, have consented to Mr. Curwen's bill for the repeal of the duty on horses used in husbandry.—The committee appointed to consider the state of agriculture have made a report, the result of which is, that nothing can

be done by the legislature on the subject with a view to relieve the embarrassments which at present affect it. The remedy must be left to time.

A subject has been submitted to the House of Lords, which, though at first sight apparently only of an ecclesiastical kind, has, we are persuaded, when viewed in all its bearings and tendencies, an aspect which ought not to be overlooked even by political men—we mean the Bishop of Peterborough's Eighty-seven Questions. It was brought before the house in consequence of a petition from the Rev. W. Neville, who holds two livings in the diocese of Peterborough, to one of which he nominated as his curate the Rev. J. Green, a clergyman, it appears, of unexceptionable character and principles. Mr. Green however declined either giving or subscribing the required answers to the Bishop of Peterborough's Questions, and was accordingly refused a licence. The archbishop of the province was appealed to, who stated, that there could be no doubt of the bishop's right to examine. His grace has since denied that he had any jurisdiction in the case. Thus circumstanced, Mr. Neville felt it his duty to lay the subject before the House of Lords.

The Bishop of Peterbough defended his Questions on the ground that they were not a new standard of faith; though in reply to Lord King's objection, that they were not calculated to ascertain the ability of the candidate, his lordship maintained (we quote his words from the Morning Post) that "his questions were not intended to be *a test* of abilities *but of doctrines.*" This is exactly the point we have always urged in objection to them—namely, that they are "*a test of doctrine,*" and that no clergyman is bound to submit to any other test but that of Scripture and the Thirty-nine Articles. His lordship also stated, what will be novel intelligence to the defenders as well as the impugners of the Eighty-seven Questions, that it was not his intention in imposing them to reject Calvinists, as they were not levelled at Calvinistic opinions particularly, but at all deviations from the true faith of the church. In one sense we think his lordship right in asserting, that they are not aimed exclusively at Calvinistic doctrines; for some at least of the principal doctrines which the Questions are intended to impugn are certainly not in any exclusive sense Calvinistic: they are the great doctrines of the Bible, of the Church of England, and of the Protestant Reformation in general. But, in the sense intended by the bishop, we can only marvel at the assertion; for if his lordship's questions are not levelled at Calvinism, how happens it that the idea has so widely gone abroad—an idea which it now seems was wholly unfounded—that his lordship had himself stated that such *was* the intention of his Questions? How happens it that all, without a single exception, of his lordship's defenders have maintained the same point, agreeing with the Layman *, in his Reply to "the Legality of the Questions" (p. 18), that the whole of the Questions proposed by Dr. Marsh *bear directly on the Calvinistic tenets*, and enable that prelate to prove to the very bottom the belief of the candidate on those doctrines;" and with another Layman, in his "Refutation of the Rev. Joseph Wilson's Remarks" (p. 40), that "It is to stop the progress of such doctrines, (namely, "Calvinistic tenets"), that Bishop Marsh has instituted his examination;" and, to mention but one authority more, with the "Christian Remembrancer," who speaks of them, in his Number for January 1821 (quoted in the Christian Observer for March, p. 189), expressly as "a test of Calvinism," nay, with an implication that they are *nothing more than* a test of Calvinism, and that they are defective on that very account? But we leave these points for his lordship and his friends to settle; and shall only state further, that though it was not thought expedient for Mr. Neville's petition to be received, as it might lead the House to commit itself on subjects beyond its natural jurisdiction, the inexpediency of the Bishop's Questions was strongly felt and generally admitted. Several noble lords—among others, Earl Grey, Lord Calthorpe, the Earl of Harrowby, and the Marquis of Lansdowne—were clear and explicit in reprobating them; and we are happy to say, that not one of his lordship's episcopal brethren saw fit to urge a single word in their favour, either as respected their propriety or their theological character. We trust that after this the Questions will

* See list of pamphlets on the Peterborough Questions reviewed in our last three Numbers.

not long survive to distract and divide the church.

Mr. Buxton has moved for the "Returns of the number of women who have been sacrificed upon the funeral piles of their husbands in India during the last four years." We trust, that even should no legislative measure immediately follow upon their production, the discussions and the expression of feeling to which the subject has given rise, will do much eventually towards abolishing this barbarous and inhuman practice; a practice which there is abundant testimony to prove might be effectually checked without any risk or inconvenience whatever.

The Chancellor of the Exchequer calculates that the excess of the expected revenue above the estimated expenditure for the year 1821, will amount to about four millions, which sum is therefore available towards the liquidation of the public debt. Of this, however, nearly a million and a half consists of contingent resources; so that there is little more than two and a half millions of regular surplus, which ic nearly half a million less than the estimated amount of the new taxes imposed in 1819. The repeal of the agricultural horse tax will still further diminish this sum. It is, however, so far consoling, that there is an actual, though not large, surplus of revenue above expenditure; and we would hope, that by means of retrenchment on the one hand, and an improved state of our commerce on the other, this surplus will gradually increase so as to become a really efficient sinking fund.

We must defer till next month an account of some interesting proceedings on the subject of the Foreign Slave Trade, which took place in Parliament on the 25th and 26th instant.

ECCLESIASTICAL PREFERMENTS.

Rev. Samuel Butler, D. D. Head Master of Shrewsbury School, to the Archdeaconry of Derby.

Rev. Dr. Lawrence Gardener, St. Phillip's R. Birmingham.

Rev. W. H. G. Mann, B. A. Bowdon V. Cheshire.

Rev. J. Mayo, M. A. Ozleworth R. Gloucestershire.

Rev. J. Townsend, Taunton St. James's Curacy, Somersetshire, *v.* Luxton, deceased.

Rev. H. W. R. Birch, Yoxford V. and Bedfield R. Suffolk.

Rev. S. M. Westhorp, Sibon V. with Peasenhall Chap. Suffolk.

Rev. F. Corsellis, M. A. Fingrinhoe V. Essex.

Rev. W. Jennings, Baydon Chapelry, Wilts.

Rev. M. Barnett, North Willingham V. Lincolnshire.

Rev. C. Musgrove, A. M. Whitkirk V. Yorkshire.

Rev. James Giffard, M. A. (Vicar of Wootton), Cabourne V. Lincolnshire.

Rev. Henry St. John, Pultney Perpetual Curacy, Surrey, on the nomination of the Dean and Chapter of Worcester.

Rev. Wm. Chanter, Welcombe Perpetual Curacy, Devon.

Rev. Edward Howells, Preston cum Blakemere V. in the diocese of Hereford.

Rev. T. H. Lowe, M. A. to the 2d portion of the Rectory of Holgate, Salop.

Rev. Thomas Furness, B. A. Oxcomb R. Lincolnshire.

Rev. Thos. Hobbs, Templeton R. Devon.

Rev. Thomas Barbar, B. D. Houghton Conquest cum Houghton Gildaple annexed R. Beds.

Hon. and Rev. John Fortescue, M. A. Anderby cum Cumberworth R. Lincolnshire.

ANSWERS TO CORRESPONDENTS.

R. S.; G. F. H.; N. C.; and a Paper on the *Seneca Indians*, will appear.

W. W.; A Friend to Reproof; C.; H. M.; E.; Incola Gloucestriensis; J. P.; and a Constant Reader, are under consideration.

We thank another "Constant Reader" for his favourable opinion of our review of the Peterborough Questions, but we do not think it necessary to reprint it, as he proposes. The Numbers containing the review are readily accessible.

The passage from Dryden, sent for insertion by E. S. has already appeared in our work.

We are much obliged to Volens for his offer, but shall not have occasion to give him the trouble he proposes.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

THE CAUSES, USES, & REMEDIES OF RELIGIOUS DEPRESSION.

(*Continued from page* 338.)

IN a former paper on this subject, some of the frequent causes of religious depression were enumerated, and traced up to certain general sources. We shall now proceed to consider the ends for which God may often permit doubts and fears respecting their spiritual state to distress the minds of his servants. We shall thus perceive, that as these afflictions are not without cause, so also they are not without important *uses*, which may convince us of the wisdom and the love of our Heavenly Parent in suffering them to befal us.

1. *They tend to foster a spirit of vigilant self-examination.* The present world is not a state of security, but of danger; and requires continual watchfulness and prayer, in order to prevent even those "who have tasted of the heavenly gift" relapsing into sin, and making shipwreck of their hopes for eternity. But, far from being naturally inclined to this perpetual vigilance, we are too apt, even after we have made some progress in the ways of religion, to subside into spiritual indolence, and to content ourselves with past evidences and attainments, instead of "forgetting those things which are behind, and pressing forward towards those which are before," in order to attain "the mark of the prize of our high calling of God in Christ Jesus." Now whatever arouses us from this spiritual lethargy, even though the means employed should be of an afflictive kind, is in reality a blessing; and nothing usually produces this effect in a more powerful manner than those salutary apprehensions which lead us anxiously to examine ourselves whether we are in the faith, and to try ourselves, lest we be reprobates. When doubts and fears thus press upon the mind, we cannot shake off religious reflection as at other times; we become earnestly solicitous to ascertain the validity of our faith; we are fearful of self-deception, and dare not pacify our consciences with those dubious or fallacious evidences which, in a less susceptible frame of mind, are often taken up as satisfactory proofs of conversion and sanctification. Thus we learn to employ more diligently the means of spiritual improvement; we read, we pray, we meditate with deeper attention; we examine ourselves with stricter scrutiny; and, like a man whose title to an estate is disputed, we institute such inquiries as we might never otherwise have thought of, or taken the trouble to pursue; and thus obtain in future, should our investigation prove favourable, a satisfaction of mind which we should never have equally enjoyed but for this previous process. Those who from never having felt any serious apprehensions respecting their final security, have never gone through much of this painful and humbling but highly useful probation, are in general far less powerfully armed

against sudden attacks of spiritual despondency, than those the earlier stages of whose religious career was less uniformly serene. The more fully our spiritual armour has been tried, the more confidently, though humbly, shall we advance to the contest; the more frequent and furious have been the tempests which have beaten upon the house without shaking it from its basis, the more fixed and justifiable will be our trust that it is founded upon a rock. And thus doubts and fears, however distressing to the mind of a Christian at the time, have a tendency to produce the salutary effect of exciting him to that vigilant self-examination which is not only beneficial in its immediate consequences, but may prove throughout his future life a source of peace and satisfaction.

2. Again, such apprehensions powerfully tend to *check self-confidence and spiritual pride.* It is said of the wicked, that, "because they have no changes, they forget God." So weak is our nature, so prone are we to vanity and self-dependence, so imperfect, even in the advanced Christian, is the process of sanctification, that we need a constant check upon our inherent tendencies towards a state of mind inconsistent with the humility which comports with our holy profession as disciples of Jesus Christ. We can scarcely enjoy for any long period an uninterrupted state of prosperity, even of a religious kind, without being in danger of becoming puffed up with pride and self-sufficiency. So beset are we with temptations, and so feeble are our hearts to resist them, that even our very virtues are too often made to minister to our pride; and our spiritual graces themselves are in danger of being perverted to the exaltation of the creature, instead of being viewed exclusively as themes for gratitude to the all-dispensing Creator, who works both in us and by us to do of his good pleasure. That eminently devout and humble Christian, the great Apostle of the Gentiles, found that his admission into the third heavens, which we might naturally have conceived would have bowed him to the dust in self-abasement, served, alas! only to foment spiritual pride; so that he immediately required the severe discipline of "a thorn in the flesh," to prevent his becoming exalted above measure. A similar benefit is frequently produced by means of the distressing apprehensions under consideration, and which constitute a powerful instrument for repressing that unsafe elation of mind which is too often the forerunner of presumption, and of which satan never fails to take advantage, in order to plunge us into what is emphatically called "the snare of the devil." The beneficial effects which tenderness of conscience and a scriptural jealousy over ourselves are calculated to produce, may be negatively inferred from the case of those who are most confident in their assertions that they have long been strangers to all apprehension respecting their final state. For do we not usually perceive a strong infusion of spiritual pride blending itself with such declarations? Do we not almost uniformly observe in such cases a spirit of self-sufficiency, which is not the less injurious to the soul for being veiled under an evangelical instead of a legal garb? And may we not often be led, in Christian charity, to wish the confident proclaimer of such a boast in the place of the deeply dejected and distressed penitent, of whose safety no one doubts but himself, rather than on so dangerous a pinnacle, from which, if he fall, it will probably be into despair on the one hand, or gross apostacy of life on the other, and on which, while even he remains, he is supported in his hazardous elevation rather by the buoyancy of a presumptuous confidence, than by a scriptural examination and just application of the evidences of

conversion to his own case? God, it is true, may, and not unfrequently does, bestow upon his long-tried servants a high degree of faith and hope and joy; he may see fit in particular cases to exempt them in a remarkable degree from doubt and perturbation; he may even afford to them a continual sunshine of religious prosperity, and unshaken assurance to the end of their course: but this is not his uniform conduct; and even if it were, we might still rest assured that in every instance where exemption from doubt and fear is accompanied by a careless, or presumptuous, or sinful state of the affections or the life, it cannot be of Divine origin, or be built upon a scriptural basis. It were well in such cases if the confident self-deluder could be brought down into a far lower region, where he might exchange his false hopes for salutary apprehensions. It is not, however, solely to cases of self-delusion that the subject under consideration has reference; for even where the heart is right with God, it may often seem meet to Infinite Wisdom to permit doubts and fears, in order to check that growth of spiritual pride, from which even a renewed mind is not exempt; and to teach us our dependence upon Himself, and to lead us to look to him, and him alone, for every supply of grace and consolation.

3. A third reason why distressing fears are permitted to befal the Christian, may be *to chastise past transgressions.* It seems indeed a natural and highly appropriate punishment of sin, that it should obscure the manifestations of the Divine favour, and fill the mind with doubt and despondency. God has for wise purposes connected guilt and apprehension closely together in his moral dispensations; nor can, nor ought, the most stedfast faith in the Divine promises to detach them: for as those promises are made only to the humble, the penitent, the believing, and the watchful, faith itself can behold nothing but terror where the love of sin remains predominant. It would not be the effect of faith, but of presumption, to argue "let us continue in sin, that grace may abound." We observe the most eminent characters in Scripture mourning bitterly under a sense of the displeasure of God on account of their transgressions: the faith which at other times was so strong, which could realize things eternal and invisible, and bear up under every species of obloquy and suffering in the cause of Him "whom not having seen they loved," was unable to stretch its pinions towards heaven when driven back by the tempest of an accusing conscience. Thus darkness and distress ensue;—a state of mind most forcibly described in those truly affecting Psalms which David composed under circumstances of guilt and spiritual perturbation, in order to give vent to his deeply afflicted feelings. We find him exclaiming: "How long wilt thou forget me, O Lord? for ever? How long wilt thou hide thy face from me?...Cast me not away from thy presence, and take not thy Holy Spirit from me....I remembered God, and was troubled; I complained, and my spirit was overwhelmed....Will the Lord cast off for ever? and will he be favourable no more?...I am afflicted and ready to die from my youth up; while I suffer thy terrors I am distracted; thy fierce wrath goeth over me, thy terrors have cut me off."

It was thus that God was pleased to chastise the iniquity of his servant David, whose experience furnishes a perspicuous illustration of the general conduct of the Most High towards his children. "He visits their transgressions with a rod, and their iniquity with stripes;" he withdraws from them the light of his countenance; he cuts off the manifestations of his favour; and leaves them, thus bereft of consolation, to feel how evil and bitter a thing it is to sin against the Lord.

And this mental discipline is not confined to cases of gross moral delinquency, but is often employed by the Almighty to chastise sins of the heart; sins of which none but the individual and his Creator are conscious, but which, nevertheless, carry with them a severe correction in the secret fears and sorrows which they thus entail. Often might the Christian trace back his mental anxieties to this source, and discover in the doubts and perplexities which he suffers respecting his state before God and his final salvation, a just, though not penal, retribution for his coldness of heart, his neglect of prayer, his conformity to the world, remissness in self-examination, or some other circumstance of spiritual misconduct.

4. And this paternal chastisement is in truth a most merciful visitation; because, among other beneficial effects, *it makes us dread a relapse into sin.* To a true Christian it is not any inducement to return to his evil ways that his iniquities, which were many, are forgiven him, and that he has freely obtained peace with God through the blood of his Saviour. For, to say nothing of that principle of holiness which is implanted within him, and which makes it his delight to walk in the ways of God's commandments, and his greatest cause of sorrow that he is still open to the incursions of sin and temptation, he will have uniformly experienced such distress of mind upon the omission of any duty, or the commission of any known sin, that he must dread to offend in like manner again, well knowing how closely his religious enjoyments are connected with spiritual vigilance, and how certainly every aberration from God is accompanied by a consciousness of his displeasure—amounting at times perhaps to a settled apprehension that his Creator has cast him off for ever, that his former hopes were all delusive, and his supposed advancement in the Divine life, and even his victories over sin, nothing but a refined species of self-deception.

It is very possible to believe generally in the truth of the Divine assertion, that, "if we forsake our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," without immediately experiencing the comfort which such a merciful declaration is calculated to inspire. Long after the penitent has truly returned to his Heavenly Father, he may continue doubtful of his acceptance; because he may not feel assured of the genuineness of his own repentance and faith. He may fully credit the Divine promises of mercy, and yet experience distressing apprehensions from the fear that he does not come within the class of characters to whom those promises refer. It does not become us curiously to inquire why the all-wise Disposer is thus pleased sometimes to withhold or postpone the manifestations of his favour; and that perhaps for a considerable time after sin has been deeply repented of, and the sinner has turned to God, and humbly pleaded the sacrifice of his Redeemer; but it may not be presumptuous to suppose that God may in this respect see fit to act somewhat after the manner of a wise and tender earthly parent, who, though he promptly forgives his returning child, does not suffer his brow to relax too suddenly, lest the offender should think lightly of his yet recent crime, and be but feebly armed against a relapse. Our Heavenly Father well knows with how many dangers we are surrounded; he is not ignorant, that, even after our hearts have been renewed by his Holy Spirit, the world has many specious baits to attract us, and that we are still prone to fall into the very sins against which we are daily praying and contending. He seems, therefore, to employ the just dread and apprehension which the commission of sin never fails to bring into a scripturally enlightened mind, for

the purpose of checking us when tempted to go over to the camp of the enemy. The painful remembrance of his displeasure, and of the distressing fears which prevailed in our minds, and that perhaps for a long period of time after the commission of some known sin, tends to render us more watchful in future, and to keep us peculiarly on our guard where experience has taught us the citadel is most exposed to an invader. Thus we learn not to grieve God's Holy Spirit; and not to repel his sanctifying influences by wilfully cherishing any thing that He disapproves, especially that sin, whatever it may be, which we are conscious most easily besets us, and for our love of which we have so often and justly suffered by remorse of conscience and a sense of the displeasure of God.

5. And this may lead us to the consideration of another use which doubts and fears may have in the Christian life, *that they assist to teach us the folly of building our confidence upon the unstable basis of our own variable sensations.* It is comparatively of little value to the Christian, when oppressed with spiritual anxiety, and fearing that he possesses no share in the favour of God or the joys of heaven, to reflect that there *was* a time when his frame of mind was more tranquil; when "the candle of the Lord" seemed "to shine upon his head," and he was supported with unclouded anticipations of future glory. The happiness of yesterday will not render him happy today: he feels, therefore, the necessity of a surer ground of dependence than his own variable sensations; and learns to look more to the unchangeable promises of God in Christ Jesus on the one hand, and, on the other, to his own fixed tastes, habits, and principles, as the tests of his religious standing, rather than to occasional elevations or depressions of frame, which by no means correctly indicate the real state of his heart. He daily finds the necessity of resorting again to the same fountain opened for sin and uncleanness to which he had recourse at first; and humbly trusts that he has obtained pardon, not because his spiritual enjoyments rise peculiarly high, for that may be far from the fact, but in reliance upon the gracious promises of God made to all who with contrition and faith, "flee for refuge to the hope set before them in the Gospel." He thus learns to live by faith, rather than by sensation; he brings more of understanding, and scriptural evidence, and settled purpose, into his religion;—and finding to the very conclusion of life, notwithstanding his conversion to God and the sanctification of the Holy Spirit in his heart, the same natural temptations and liability to fall as ever, he is taught increasingly to renounce himself; to begin, as it were, anew, every day, his spiritual career; and to experience more and more the value and necessity of a High Priest who can be touched with the feeling of his infirmities, and who knows how to detach what is really of Divine origin in his soul, from the numberless casualties which affect it in his own estimation.

6. To mention but one office more which distressing apprehensions respecting his spiritual state perform in the life of the Christian—*they prepare him for future manifestations of God's love.* Contrast renders all our pleasures greater; and never is the peaceful consciousness of the Divine favour so consoling as after a long and painful probation of doubt or despondency. It was when the Psalmist had been deprived for a time of the public ordinances of God's house, that he so ardently longed, yea fainted, for them; that, as the hart panteth after the water-brooks, so panted his soul after God. In such a frame of mind he was prepared rightly to value his privileges, and to appreciate those ordinary mer-

cies of which he had hitherto probably often partaken with comparative indifference. Thus the fears which afflict the mind of the dejected Christian, especially in the earlier stages of his religious progress, may often be intended by his Heavenly Father as preparatives for future exhibitions of his mercy; and in point of fact, we frequently find that persons who had long walked in sorrow and perplexity, maintaining at the same time a holy and consistent course, are seen at length to rise above their almost constitutional apprehensions, and to experience towards the end of their race, and particularly in the closing scene, a support, an enjoyment, a confidence, perhaps a triumph, which far outbalance all their former distresses. The sun which had risen in clouds, and run the greater part of its course obscured by tempests, is seen at length, almost as it is sinking into the horizon, to emerge from its obscuration, and to pour forth its evening splendours in unexpected magnificence, to the very moment of its departure.

Or even should it sink in darkness, the dawn is not far distant, when it shall rise again with new glories. And this should comfort the dejected Christian; for should his affliction continue to the very end of life, should it even be permitted to cloud the final scene, still the morning of the resurrection is rapidly approaching, when he shall assuredly find that the doubts and sorrows, which so long depressed him upon earth, were permitted for infinitely wise and merciful reasons,—one of which may be to add to the joys of the future world, by means of the contrast between this short-lived scene of change and apprehension, and that eternal state of certainty and repose. "These are they which came out of great tribulation," is a circumstance we may conceive the consideration of which is capable of giving new zest to the unchangable delights of heaven itself.

(To be concluded.)

To the Editor of the Christian Observer.

NECESSITY OF MAINTAINING THE INTELLIGIBILITY OF SCRIPTURE.

PERMIT me to express my obligations to a correspondent in your Number for May, for his interesting selection of testimonies from the fathers in favour of the unrestricted circulation and perusal of the Scriptures. Such passages are not superfluous, even in this Protestant country; for it has been one of the many unhappy effects of the controversy respecting the Bible Society, that it has rendered some excellent persons, even among the friends of that institution, too fearful of avowing in all its simplicity the real doctrine of our own and every Protestant Church on this subject. I have occasionally heard clerical members of the Society in particular, defend their conduct in a way that seemed almost to imply an admission of the vital point in dispute. It may be well—indeed it is highly important—as an *argumentum ad hominem*, to shew that those churchmen who are members of the Bible Society, distribute prayer-books and tracts, and hold sermons and commentaries and oral expositions in just repute; but it is a virtual dereliction of our Protestantism to assign the latter circumstance as a defence of our conduct in circulating the Scriptures. I fear these apologetical speeches sometimes leave an impression on the mind, as if the apologist admitted that Bibles by themselves *might* be nearly as useless as the objectors allege; but that we have so many subsidiary assistances, such an ample provision of explanatory books, and tracts, and pastoral instruction, with so many National schools, and other advantages, that the commentary is every where accessible; so that, in fact, to talk of the Scriptures being dangerous for want of exposition, is,

in a country like this, almost an absurdity. "Let the clergy," it is added, "but do their duty, and there will be no reason to complain of any lack of explanation or comment."

I am far from disputing the truth of this assertion; but I must object to the inference which is so often drawn from it, and which is silently giving to the speeches and writings of many churchmen a lamentable defectiveness of statement upon a highly important tenet of the Bible and our Protestant Church, and which, if persisted in, will render our future contests with the Papists on this point a matter of extreme difficulty, or at least of much discriminative nicety. Suppose the reading of the Lessons in our Church service were objected to on the ground that unaccompanied by a suitable exposition, generally speaking, they must be unintelligible to the uneducated part of the community. Would it be sufficient to say, in answer to such an objection, "You mistake; for the prayers, the creed, the sermon, are all expositions?" Should we not rather maintain the maxim itself, that the Scriptures, in respect of their essential purpose, *require no exposition*;—not, indeed, denying that an exposition may be, and often is, highly useful, but manfully repelling the insinuation that it is absolutely or generally necessary.

With a view to shew how our standard divines were accustomed to speak upon this subject before the Bible Society controversy gave birth to such misapplied caution, I shall quote a few detached but faithful passages from the fifth book of Hooker's Ecclesiastical Polity, where, in answer to an objection of the Puritans, he is defending the practice of reading the Scripture "without note or comment," in the public service of the Church. The passages are interesting in themselves, and still more so from their coincidence in sentiment with those extracts from Chillingworth, and other eminent Church writers, which have at different times appeared in your pages.

"It hath grown to be a question," says Hooker, "whether the word of God be any ordinary mean to save the souls of men, in that it is either privately studied or publicly read, and so made known; or else only as the same is preached, that is to say, explained by a lively voice, and applied to the people's use as the speaker in his wisdom thinketh meet."

"Sith God, who knoweth and discloseth best the rich treasures of his own wisdom, hath, by delivering his word, made choice of the Scriptures as the most effectual means whereby those treasures might be imparted to the world, it followeth, that to man's understanding the Scripture must needs be, even of itself, intended as *a full and perfect discovery, sufficient to imprint in us the lively character of all things necessarily required for the attainment of eternal life.* And concerning our assent to the mysteries of heavenly truth, seeing that the word of God, for the Author's sake, hath credit with all that confess it, as we do, to be his word, every proposition of Holy Scripture, every sentence, being to us a principle—if the principles of all kinds of knowledge else have that virtue in themselves whereby they are able to procure our assent unto such conclusions as the industry of right discourse doth gather from them, *we have no reason to think the principles of that truth which tendeth unto men's everlasting happiness less forcible than any other, when we know that of all other they are for their certainty the most infallible.*"

"If we admire the providence of God in the continuance of Scripture, notwithstanding the violent endeavours of infidels to abolish, and the fraudulence of heretics to deprave the same, shall we set light by that custom *of reading*, from

whence so precious a benefit hath grown?"

"A further commodity this custom hath, which is, to furnish the *very simplest and rudest sort* with such infallible axioms and precepts of sacred truth, delivered even in the very letter of the law of God, *as may serve them for rules whereby to judge the better all other doctrines and instructions which they hear.*"—Not to make tracts and sermons their standard for judging of the Bible, but the Bible their standard for judging of all other instructions.

"Wherefore should any man think but that *reading* itself is one of the ordinary means whereby it pleaseth God of his gracious goodness to instil that celestial verity, which being but so received is nevertheless *effectual to save souls?*"—Let the reader contrast this with the language of certain publications against the Bible Society, which represent the Scriptures, when read without written or oral comment, as of scarcely any benefit to the less-educated classes of mankind. Hooker justly remarks in the next page, "It seemeth that God would have no man stand in doubt" [though some in the present day, it seems, do stand in doubt] "but that the reading of Scripture is effectual, *as well to lay even the first foundation*, as to add degrees of farther perfection in the ways of God." And again: "Surely the power of the word, *even without the help of interpreters in God's Church*, worketh mightily, not unto their confirmation alone which are converted, but to their conversion which are not.

"I would know," says Hooker, and so say the friends of the Bible Society, "by some special instance, what one article of Christian faith, or what duty required necessarily unto all men's salvation, there is, which the very reading of the word of God is not apt to notify. Reading doth convey to the mind that truth without addition or diminution [read also "without note or comment,"] which Scripture hath derived from the Holy Ghost. And the end of *all Scripture* is the same which St. John proposeth in the writing of that most Divine Gospel, namely, faith, and through faith salvation. Yea, *all* Scripture is to this effect available, as they which wrote it were persuaded: unless we suppose that the evangelists or others, in speaking of their own intent to instruct and to save by writing, had a secret conceit which they never opened to any, a conceit that no man in the world should ever be that way the better for any sentence by them written, till such time as the same might chance to be preached upon, or alleged at least in a sermon," [or a tract, or an exposition, or some other cautionary as well as explanatory vehicle.]

I shall add only one sentence more, which I trust may prove consoling to the humble reader of the word of God, while it effectually confutes the hypothesis on which we have been animadverting. "The force of reading, how small soever they will have it to be, must of necessity be granted sufficient to notify that which is plain or easy to be understood. And of things necessary to all men's salvation, we have been hitherto accustomed to hold (especially since the publishing of the Gospel of Jesus Christ, whereby *the simplest*, having now a key unto knowledge which the Eunuch in the Acts did want, our *children*, may of themselves, *by reading*, *understand* that which he without an interpreter could not,) that they are in Scripture plain and easy to be understood. As for those things which at the first are obscure and dark, when memory hath laid them up for a time, judgment afterwards growing explaineth them. Scripture therefore is not so hard but that *the only reading* thereof may give life unto willing hearers."

R. S.

To the Editor of the Christian Observer.

THE following are a few passages of the Scriptures, proposed in a more literal translation than that of the established version.

2 Cor. iii. 5, 6.—The beauty, the force, the perspicuity of St. Paul's writings, depend very frequently on the repetition of the same word in different shapes; and this repetition our translators have apparently, in many cases, not attended to, as they have rendered different forms of the same word by different words. Thus, in this passage, ἱκανοι, ἱκανοτης, ἱκανωσεν, they have construed "sufficient," sufficiency," "*made able.*" The word *sufficient* has, I think, no verb in the language: perhaps, therefore, *fit* would better have suited this passage. "Not that we are fit of ourselves to think any thing as of ourselves; but our fitness is of God, who also hath fitted us [for] ministers of the New Testament."

2 Cor. iii. 13—18, and iv. 3.—The Apostle's reasoning seems to be this: "We use great plainness of speech; not like Moses, who, as he veiled his face, did in like manner throw the veil of type and allegory over his dispensation, so that the Israelites could not look to the end and accomplishment and meaning thereof: nay, and also, (ἀλλα, iii. 14,) besides this veil, there was a darkness over their own hearts; and that veil of darkness remains to this day. But we all with *unveiled* face (ἀνακεκαλυμμενῳ) beholding, &c. (iii. 18.) But if *even* our Gospel (iv. 3) *be veiled, the veil is on* those who are lost" (ἐν τοις ἀπολλυμενοις ἐστι κεκαλυμμενον)—that is, "the veil is one, not answering to the types and darkness of the Mosaical dispensation, but to the darkness over the hearts of the Jews: our Gospel is plain and bright, but the natural heart is blind."

2 Cor. v. 15.—ἀπεθανεν, ἀπεθανον "died, *were dead.*" Surely this alteration of the tense entirely overthrows the Apostle's reasoning. How does one person's dying for another, prove that other *to be* dead? Rather: "We thus judge, that, if one died for all, then did all die," die in him;—that is, if Christ suffered the punishment of death *for us*, then have we, his faithful followers, nothing more to do with punishment; we have already undergone it in his person. And well may "the love of Christ constrain" one who "thus judges."

Rom. xv. 8, 9.—Are not the two accusatives τον θεον and τα ἐθνη transposed by our translators? Should not the former come before the verb, and the latter after? and is not the opposition of the Apostle between the *truth* and the *mercy* of God? "I say, that Jesus Christ was a minister of the circumcision for the TRUTH of God, to confirm the promises unto the fathers; *but* that the Gentiles for [mere] mercy God has glorified;" that is, (as it is at verse 7,) has received them, together with the Jews, "into the glory of God." The construction certainly, and, I think, the sense also, is thus made more correct.

1 Cor. v. 12, 13.—Should not the note of interrogation be removed from the end of the twelfth to the middle of the thirteenth verse? and the meaning will then more perspicuously be: "Is not your province, and therefore mine when I am giving you directions, limited to believers?"

A. G. *.

To the Editor of the Christian Observer.

THE principal objection raised against the doctrine of the Trinity seems to be, that the light which we receive from nature and reason is sufficient to convince us of the inconsistency and utter impossibility of such a tenet. It would be foreign to my object to enter into a minute discussion, in order to

prove the truth of the doctrine; it is enough for the Christian, who sincerely believes that the Holy Scriptures contain the revealed word of God, simply to say, that he believes it, inasmuch as the Almighty himself has declared it in words impossible to be misunderstood or misconstrued, unless wilfully. But as the doctrine is objected to on account of its inexplicable nature, it may be well to ask the objector, whether, even in the composition of our own frames, we do not find three co-existing, but at the same time distinct, principles; and whether he can explain in what manner these several principles unite and co-exist? We perceive, first, the mere animal life, which, acting upon the body, constitutes us as it were a moving machine, ceasing to act the moment when this principle becomes extinct. There is, secondly, another principle, quite independent of the former, which we may denominate instinct; and which principle, if we were not also actuated by a third, would place us only upon a level with the animal creation. Upon the grand and peculiar powers of this third, namely, the immortal soul or spirit, which the opponent will, perhaps, call reason, and which exalts us to a station but a little lower than the angels, I must leave more competent individuals than myself to enlarge.

I do not mean by these remarks to speak as if there were any analogy between the mode of subsistence in the Divinity, and the existence of this threefold principle in mankind; or to represent the three co-existing persons in the Godhead as nothing more than a trinity of offices, or virtues, or emanations; but simply to apply the analogy to the subject of the difficulty or mystery which is involved in the doctrine of the Trinity. If we cannot even understand the manner in which three distinct principles co-exist in mankind, though their co-existence must be manifest to every person in possession of common understanding; shall we, who are wholly dependent on Him who created us, and who can in a moment destroy us, dare to reject his holy word, because he has not laid open to our view the mysteries of his ineffable Godhead? Shall we presumptuously require Him who has hidden from our view the manner in which he keeps together in harmony the various parts of our own finite frames, to open to us those Divine mysteries which angels themselves, perhaps, cannot understand? Rather let us with gratitude and humility adore him for the abundance of light which he has shed upon the gloomy paths of our earthly pilgrimage; and by walking in which, we shall secure our best happiness here, and ultimately be led to those mansions where we shall no longer "see through a glass, darkly, but face to face; where we shall no longer know in part, but know even as we are known."

J. P.

FAMILY SERMONS.—No. CLI.

OUR CIVIL PRIVILEGES AND DUTIES.

1 Kings viii. 66.—*And they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people.*

THESE words conclude the description of a great national solemnity, in which king Solomon and the people of Israel had been engaged. At the commencement of the chapter, we find Solomon assembling the people of Israel, with their elders and princes and priests, at Jerusalem, to the dedication of the temple which he had built for the worship of Jehovah. After blessing the people, and praising God for performing his promise to David his father, the king kneeled before the altar of the Lord, and, spreading out his hands towards heaven,

prayed that God would answer the supplications of all who in every age should call on Him towards this his holy temple. He then arose from before the altar, and stood, and again blessed the congregation of Israel, saying, "Blessed be the Lord, that hath given rest unto his people Israel: the Lord our God be with us, as he was with our fathers; let him not leave us or forsake us, that he may incline our hearts unto him, to walk in his ways and to keep his commandments." The king and the people then offered sacrifices to Jehovah, and kept a solemn festival for fourteen days; after which, as we learn in the text, they dispersed peaceably to their tents, praying for blessings on the king, and joyful and glad of heart for the goodness of God to his people.

From this passage we shall take occasion to shew,

First, That we, like Israel in the text, have great cause to be joyful and glad of heart, for all the goodness which God has done for our king and nation.

Secondly, The manner in which we ought to testify our gratitude.

Nor let us think such a subject unsuitable for Christian instruction; for it is one very important object of the Gospel, in subordination to its great end as "the power of God unto salvation," to teach us our civil and social duties; to render us loyal and obedient subjects; and this upon Christian principles, or, as St. Peter expresses it, "for the Lord's sake." *Submit yourselves*, he says, *to every ordinance of man, for the Lord's sake; whether it be to the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers and for the praise of them that do well.* In like manner, St. Paul strongly exhorts Titus, as a minister of Christ, diligently to inculcate upon men their civil duties: *Put them in mind*, he says, *to be subject to principalities and powers, to obey magistrates, and to be ready to every good work.* These topics were not, perhaps, always welcome; some might dislike them, and others think themselves above the need of them; but Titus was not, on that account, to shrink from his duty in enforcing such points. "Put them in mind," says the Apostle; that is, admonish them, enjoin upon them these necessary obligations, pressing them home upon their consciences by every solemn argument, and especially by that most affecting consideration, "the kindness and love of God our Saviour towards man," and "affirming constantly, that they which have believed in God, must be careful to maintain" this and all other "good works."

And surely, if at any period it was necessary to urge upon men their civil duties, it is especially so in the present day, when the obligation to a spirit of peace, and subordination, and cheerful obedience, is so little thought of by many who profess and call themselves Christians. The duties under consideration, however, it should be remembered, have no connexion with the temporary politics of any age or country; they are the general duties of the Christian in the station which God has allotted him in the world; and in considering them we should banish from our minds all party questions; we should forget the transient topics of the day; we should rise above every scene of strife and debate; and endeavour, as faithful servants of Jesus Christ, to learn, with a view to our practical benefit, what are our mercies, and what our duties, as members of civil society. In doing this, we shall perceive,

First, That we, like Israel in the text, have great cause to be joyful and glad of heart for all the goodness which God has done for our king and nation.—We may indeed have experienced, either individually or nationally, many weighty afflictions; but, taking a large and scrip-

tural view of things, we shall find abundant cause of gratitude to God for the manifold blessings which he has poured into our cup. We cannot look at our national mercies, at those which all must acknowledge, without discerning innumerable claims upon our thankfulness. Is it nothing, that, however humble our station, the rights of liberty and property are secured to us?—rights so invaluable, that we cannot conceive of public happiness where they are not fully enjoyed; yet at the same time so exceedingly difficult to be ascertained and secured, that scarcely any nation perhaps ever long possessed them, in any thing like perfection, except our own. Is it nothing to live under wise and equitable laws, and to have justice faithfully and impartially administered among us? Is it nothing that, in the many commotions of the world, the sword has not for many years been permitted to come nigh our dwellings? Is it nothing that the rights of conscience are acknowledged and respected; and that we can peaceably worship the God of our fathers, "none daring to make us afraid?" Is there nothing to cause joyfulness and gladness of mind for the goodness which God hath shewed us, in putting it into the hearts of so many of our countrymen to become interested in whatever concerns the wants and comforts of their fellow-creatures; to watch over the instruction of the poor and ignorant; to found institutions for the promotion of education, and for diffusing the sacred oracles, and books of useful moral and religious instruction, throughout the land? Is it nothing that God has been pleased to cause a wide extension of pure religion among us; and that, while many other nations have been seduced by "philosophy and vain deceit" from the simplicity of the doctrine of Jesus Christ, our own, notwithstanding many awful individual exceptions, has not only been in a remarkable degree preserved from these delusions, but has been the honoured instrument of conveying the Gospel to the heathen, and reviving Christian zeal and piety in far distant quarters? The immediate cause of national joyfulness alluded to in the text, was, that God had established a temple for himself among the people of Israel; and surely we may participate in their gratitude, when we consider what God has done for us in a similar respect, by giving us the Scriptures in our native tongue, by establishing among us an eminently pure and evangelical Church, and by the other manifold spiritual blessings which have fallen to our lot.

And let us not forget, that while the text speaks of national thankfulness to God for his goodness to Israel his people, it adds, "and to David his servant;" or, as the words run in the parallel passage, 2 Chron. vii. 10, "unto David and to Solomon;"—the former, the aged monarch who had so long ruled over the people in wisdom and piety; the latter, his son who had now succeeded to his throne. The Scriptures teach us always to connect the happiness of the sovereign and the people together: the goodness of God to a nation is represented as a cause of gladness and joyfulness to the king; and his goodness to the king, of gratitude to the people. Our own laws and constitution wisely inculcate this scriptural lesson; and we shall perceive that we have peculiar cause to be thankful to God for every mercy bestowed upon the illustrious family which have so long and faithfully occupied the throne of these dominions, if we reflect how many of the national blessings which have just been enumerated, have, under God, been secured and perpetuated to us by means of their patriotic conduct.

We have thus briefly alluded to a few of those many claims on our gratitude which are more immedi-

ately suggested by the language of the text. It would be impracticable to enumerate the whole of our national mercies; and still more so to take a large review of God's gracious dispensations towards us as individuals, in "our creation, preservation, and all the blessings of this life; and, above all, in our redemption by our Lord Jesus Christ; for the means of grace, and the hopes of glory."—God *made* us; he breathed into our nostrils the breath of life, and endued us with a capacity for all the enjoyments which he provided for our comfort. And lest the life thus afforded should be lost, in consequence of the innumerable dangers which surround us, he *preserved* us: the same almighty hand which bestowed our frail life being necessary to sustain it. And then, lest life thus preserved should be an intolerable burden instead of a blessing, he shed around us innumerable temporal mercies. Yet even this was not all: for, when he beheld us wandering from him; when human life, thus mercifully bestowed and preserved, far from being devoted to his glory, had become enslaved to the service of sin, he evidenced his inestimable love by giving his co-equal Son to take upon him our nature, and to die as a sacrifice for our transgressions. To all which he has superadded *the means of grace*, in order that we might become acquainted with this act of infinite mercy, and obtain those *hopes of glory* which are the best solace for every affliction here, and the prelude to eternal felicity hereafter. Surely such stupendous manifestations of the Divine goodness demand our most fervent gratitude. Let us then inquire,

Secondly, into the manner in which we should testify this gratitude.

The Thanksgiving in the church service, to which allusion has just been made, furnishes an appropriate answer to this inquiry; it teaches us to shew our gratitude to God for his mercies, by thankfulness of heart, by the acknowledgments of the lip, and by giving up ourselves to his service in our lives—that is, by a general spirit of penitence, faith, love, and devotion; by a dedication of ourselves, body, soul, and spirit, to be the servants and soldiers of Jesus Christ, and to fight manfully under his banner against the world, the flesh, and the devil. A similar idea is conveyed in the exhortation of Solomon to the people of Israel, a few verses preceding the text, where he says, "Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments."

Such is our general obligation to gratitude for the mercies of God. But particular blessings entail particular duties; and as we have been considering, on the present occasion, chiefly that part of God's goodness to us which is manifested in our civil privileges, we shall confine our attention to those peculiar duties which this view of the subject seems naturally to suggest. The text informs us, that the people "blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people." They justly attributed all the blessings which they enjoyed to the mercy of God alone, as the great author of every good gift; yet at the same time, with gratitude and joyfulness of heart "they blessed," that is, they invoked God's blessing upon, their civil ruler, as an instrument and medium of their conveyance to the people. The meaning of the expression, "they blessed the king," is well illustrated in the first chapter of the book from which the text is taken; in which, after describing the anointing or coronation of Solomon, the sacred historian adds (verse 47), "And, moreover, the king's servants came to *bless* our lord king David,

saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne;" and again (verse 37), "As the Lord hath been with my lord the king, even so be he with Solomon." The people at large joined devoutly in these invocations, as we find in the 39th verse; where it is said, "Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon; and they blew the trumpet; and all the people said, God save king Solomon,"—a religious exclamation constantly used at the coronation of the kings of Israel and Judah, and intended as a solemn prayer for the Divine blessing upon the person and government of the new monarch.

The Gospel dispensation in like manner sanctions and enjoins the duty of praying for our civil rulers. "I exhort," says the Apostle Paul, "that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority;" and he enforces his exhortation by the persuasive argument, "that we may lead a quiet and peaceable life, in all godliness and honesty." This furnishes not only a model for our petitions, but a powerful encouragement to prayer; for, as we are elsewhere told, "the king's heart is in the hand of the Lord; as the rivers of water, he turneth it whithersoever he will;" so that our prayers for our monarch thus return upon ourselves and our country, and bring down the Divine blessing upon every order of society. And to the discharge of this duty, *we*, in particular, have all the additional incitements and encouragements already enumerated; especially those which spring from that national gratitude which we so justly owe to the reigning family whom God has been pleased to place upon the throne of these realms.

Prayer, however, is not the only duty which we owe to our civil rulers. We must shew the sincerity of our prayers by our actions. The Scriptures enjoin upon us a firm and hearty loyalty; a peaceable and contented spirit; a willing submission to all who are endued with lawful authority; a just respect in our language and demeanour towards them; a conscientious solicitude not to misconstrue, or even harshly to interpret, their actions; an undeviating abstinence from the invention or circulation of slanderous and inflammatory reports; and a constant endeavour to heal divisions, and to promote unanimity, morality, and religion among all with whom we have any intercourse. These are duties which affect us all; the humblest member of society has, in this respect, a part to perform, and an account to render to God. For it is by the appointment of God that "kings reign and princes decree justice." "The powers that be," says St. Paul, "are ordained of God." In like manner says St. Peter: "kings and governors are sent by him." Our duty, therefore, to our temporal rulers is founded on the allegiance we owe to our Creator, the King of kings and Lord of lords. And the duty, thus grounded on scriptural sanctions, is also recommended by its temporal advantages; for, as both the sacred writers just quoted teach us, civil government is appointed, not for the injury, but the welfare of mankind; for "Rulers," says St. Paul, generally, (and we may apply the remark with peculiar propriety under our own happy constitution,) "are not a terror to good works, but to the evil;" they are "the ministers of God for good." It is a point therefore of Christian duty, as well as of temporal expediency, to cherish an obedient and loyal spirit; not that wavering loyalty, which ebbs or flows with every breath of popular applause or dislike, but that which is founded on a sense of duty to God, and remains, the same in its principle under all the changes which may affect the aspect of political af-

fairs. Sedition is spoken of by the Apostle as one of "the works of the flesh," and we have seen in our own day how closely a tumultuous and disloyal spirit is connected with infidelity, blasphemy, and other heinous sins immediately against God. Let it, then, be our zealous aim, on this as on all other subjects, conscientiously to learn the measure of our duty from the sacred Scriptures; to shun those paths which lead to discontent and disaffection; to check in our hearts those principles of pride, envy, jealousy, ambition, and ungoverned passion, which are so often at the root of civil disorder and disobedience; and to follow in all things the footsteps of Him who was our great example, and who hath taught us to render to Cæsar the things that are Cæsar's, and to God the things which are God's. And may the Holy Spirit, who alone can order the wills and affections of sinful men, enable us, by his gracious influences, so to perform these and all other duties of our Christian calling, that in all things glory may redound to God in the highest, and on earth peace, good-will towards men: through Jesus Christ our Lord. Amen.

To the Editor of the Christian Observer.

PERMIT me to occupy a page of your journal with a few remarks on the correct performance of the Church Service. The points to which I wish to refer may be classed under the following heads: The non-observance of some of the great Fasts and Festivals; Want of due attention to the particular services appointed for particular days; and, The alteration, or in some cases the systematic omission, of words contained in the Liturgy.

With regard to the first. It is to be lamented that on such days as Ash-Wednesday, Easter-Even, the Ascension-Day, &c. any church or chapel of the Establishment should remain unopened; and I grieve to be obliged to add my own personal testimony to this being the fact with respect to many churches blessed with truly pious ministers.

With regard to the second. Owing to culpable inattention in not consulting the Calendar and Almanack, wrong Lessons, Collect, Epistle, and Gospel are often read. I say nothing of wilful alterations, which are quite inexcusable. Again; the Athanasian Creed seems in some places of worship to be sytematically omitted, and in many more to be inadvertently passed over, especially on those saints' days on which it is enjoined to be read—as, for instance, last Sunday (June 24, St. John the Baptist's Day). It is also a subject of regret, that at those seasons of the year which the Church has appointed for the ordination of her ministers, the prescribed Ember-week prayers are so frequently forgotten or neglected. The Rubric also, which enjoins that "the collect for any holy day that hath a vigil or eve, shall be said *at the Evening Service next before*," is very often overlooked.

As to the third particular, which is divided into two branches, the chief* instances which at present occur to my remembrance, are, the omission of the words "and oblations," and the substitution of the word "condemnation" for "damnation," in the Communion Service. I cannot see any reasonable ground either for the omission in the first instance, or the alteration in the second. No one, surely, can imagine that any offering we make is meant to be presented to the Almighty as a sacrifice or atonement for sin, or a ground of reconciliation, or a price for God's future favour. Both the service itself, and the very end of the Lord's Supper, fully evidence the contrary. And

* I say *the chief*, because many *minor* liberties might be mentioned—such as the alteration of the words enjoined by the Church in announcing the lessons, for others not prescribed. See the note to the Rubric before the Te Deum.

as to the word "damnation," few persons remain ignorant of the sense in which it is used in that excellent exhortation. Admitting, however, that the meaning of the above words may be mistaken, it is the duty of the clergyman rather to take suitable opportunities of explaining their signification, than to suffer a presumption to be raised in the minds of his flock that he discredits the theological soundness of the formularies which he professes conscientiously to believe. Does not a clergyman, at his ordination, solemnly promise to conform strictly and undeviatingly to the letter of the services contained in the Book of Common Prayer?

Considerable objection is usually made to a preacher employing a a prayer of his own composition before his sermon; and though such a circumstance ought not, I think, to raise any doubt of his attachment to the Church, especially as no form was ever prescribed for that purpose, yet most churchmen prefer, and it is doubtless more regular to use, a well-chosen Collect, into the spirit of which the congregation can at once enter, and which they know beforehand they can conscientiously adopt as their own language. I will only add on this subject, that a Collect, when used, should never be interwoven with other matter, which breaks the unity of the prayer, destroys its simplicity and dignity, and not unfrequently obscures its meaning.

Permit me further, as the subject is in some measure connected with the present topic, to suggest the propriety of the minister of every church superintending the psalm-tunes which are used; especially in this musical age, when so many of our organists, dissatisfied perhaps with the small advances made in the "divine art" by our congregations at large, have of late been very earnest in their attempts to introduce a great variety of difficult musical compositions. I need not endeavour to shew how utterly subversive of devotion is this practice. It is to be feared that the clergy at large are much too inattentive to the singing, both as respects the selection of the words and the musical execution. In numerous parishes, especially in the country, neither the desk nor the pulpit is even provided with a copy of the metrical psalms; a defect which it becomes every clergyman to take care that his churchwardens supply.

H. M.

MISCELLANEOUS.

ON THE PRESENT STATE OF THE SLAVE TRADE.

(*Concluded from page* 354.)

IN concluding the remarks in our last Number on the present state of the Slave Trade, we mentioned, that, amidst the many distressing circumstances which we then detailed, there were some others of a very different character; among which, the right feeling of our own countrymen, and the good faith of our government, with their zealous endeavours to impress upon other nations a due sense of the enormity of the traffic, and to induce them to complete the work of its extinction, hold a highly conspicuous and honourable place. And what adds considerably to the magnanimity of these proceedings, is, that they are of a nature which foreign nations do not generally know how to appreciate, and are therefore too apt to impute to secondary and

selfish motives. We have already expressed our earnest wishes that the funds of the African Institution were more adequate to the diffusion of large intelligence on the Continent respecting the slave trade, especially where suspicions of the purity and disinterestedness of the motives of the British Legislature and Cabinet may exist to impede the effects of the humane offices of this country for the abolition of the traffic. We are not without hopes that the proceedings in the British Parliament last month may be of some service in enlightening and influencing foreign powers. On the motion of Lord Lansdowne in the Lords, and Mr. Wilberforce in the Commons, addresses were presented to the throne, praying his Majesty to renew his humane representations to the different courts whose subjects have been guilty of infractions of the treaty in which the principal nations of Europe had concurred, with the United States of America, for the abolition of the trade in slaves. His Majesty's ministers, greatly to their honour, did not oppose, and in fact gave their support, to these addresses, notwithstanding they were couched in terms expressive of strong censure upon those nations and governments which had connived at, or supinely neglected to investigate, the alleged infractions of the existing treaties on the slave trade; and they have promised to continue their spirited remonstrances with foreign cabinets on the subject. The efforts of our government, and the expression of the public voice in this country, will, we trust, make considerable impression in France in particular, where warm debates have recently taken place in the Chambers on the subject.—But we quit these topics for the present, as we may have occasion to advert to them in our summary of Public Affairs.

In enumerating favourable indications, we cannot neglect to notice the praiseworthy conduct of the East-India Company and their agents, whose exertions and example are of incalculable importance for the abolition of the slave trade and slavery in those vast regions to which their influence directly or indirectly extends.

A very interesting correspondence is detailed in the last Report of the African Institution on this subject. The rulers of British India, our readers are aware, do not allow the exportation or importation of slaves along the shores of their extensive dominions; but it appears that on the opposite side of the Indian Ocean, and along the eastern coast of Africa, the slave trade still prevails to a great extent; and, in particular, the fertile and beautiful island of Zanzebar on that coast, though capable of maintaining an ample legitimate commerce, is made the theatre of a large and active traffic in human beings, attended with all its customary horrors. This island is under the government of the Imaum of Muscat, a chief who enjoys the favour and protection of the East-India Company; in consequence of which, the African Institution have addressed a letter to the Chairman and Directors of the Company, to interpose their mediation with the Imaum for the abolition of this trade. The expectation of seeing some beneficial change effected in this quarter by the Company's influence, is increased by the circumstance that Captain Thompson, having been left at Ras el Kymer on the Persian Gulph with a body of troops, to act as the Company's political agent with the Arabian tribes in that neighbourhood, negociated a treaty with them in the month of January 1820; in which he obtained the insertion of the following article, namely: "The carrying off of slaves, men, women, or children, from the coasts of Africa or elsewhere, and the transporting them in vessels, is plunder and piracy, and the friendly Arabs shall do nothing of this nature."

This is probably the first instance of the slave trade being designated as piracy in any public treaty.

We are happy to state, that the Company have sent out orders to their agents to use their utmost influence with the Imaum of Muscat, for the suppression of the above-mentioned traffic; and expressive of their grief and mortification, that former representations on this subject do not appear to have been attended with the desired effect.

Our readers will rejoice to learn that Sir Stamford Raffles, the governor of the island of Sumatra, has recently taken very decisive steps for the total suppression of the slave trade, and the ultimate abolition of slavery itself, within the British territory in that island.

To prevent the extension of slavery in the new settlements at the Cape of Good Hope, Lord Bathurst undertook to issue instructions to the Governor to make the cultivation of land by free labour a condition of all grants in future to be made in that part of the colony; and a bill is to be brought into Parliament to prevent the condition of such grants being neglected or forgotten in this, as has frequently happened in other colonies.

The Dutch Governor of the Malaccas, it gives us pleasure to state, has followed the example so laudably set by the British authorities in Ceylon, in laying a foundation for the abolition of slavery throughout his government. All who had been clandestinely imported, while the English held the place, had been liberated, and those legally owned had been registered: and as no slaves can henceforth be imported, the degrading epithet of slave will soon cease to exist there, and men will no longer be brought to the market like brute beasts. The Governor selected the birth-day of his Prince, to propose an engagement on the part of the inhabitants, that slave-children born there on that day, and thenceforward, should be considered as free-born, and at liberty, after they shall have attained the age of sixteen years, to serve wherever they may choose. He affixed his own signature to the engagement; and his example was followed by all the public functionaries, civil and military, in the island, and by the chief inhabitants of Malacca.

We are happy to learn that the colony of Sierra Leone continues to advance. The total amount of the population, on the 8th of July 1820, was 12,521, giving an increase, since a former census in December 1818, of 2956 persons, including 943 Africans liberated from slave vessels, 85 persons sent thither from Barbadoes, and discharged soldiers amounting with their families to 1030 individuals. The remainder of the increase, therefore, amounting to 898, must be made up by births in the colony, and by the voluntary migration of natives coming thither for emmployment or protection. The number of marriages in the colony, from the 1st of January 1819 to 6th July 1820, amounted to 455: the number of births during that time were, males 299, females 272; and the number of baptisms during the same period were 1260. The total number of persons in a course of education at Sierra Leone, in July last, amounted to 2097.

Accounts received from Antigua state that subscriptions had been raised in the town of St. John's (the capital of the island) sufficient to enable the Wesleyan Sunday-school Institution to erect, at Parham Town, a school-house calculated to hold 1000 scholars. This school, it appears, was opened towards the middle of the last year, with about 700 slave-children from estates adjacent to the town. There are besides two Sunday-schools established in St. John's connected with Parham school, and one at East Harbour independent of it. Several Sunday-schools have also

been established in that island by the Church Missionary Society.

The American Colonization Society persevere in the laudable and humane intention of founding a colony of Free Blacks in Africa, notwithstanding the reverses which attended their first efforts in the Sherbro; and which are to be attributed to circumstances which may be guarded against in future, with their present knowledge of the climate and the country.

The Society of Friends, at their last meeting in London, have recommended to their brethren throughout the kingdom to enter into annual subscriptions, to be appropriated in such ways as may appear best adapted for the ultimate and entire abolition of the trade throughout the world.

But of all the favourable indications which we have to report, far the most so is the recent highly honourable enactment of the American Congress, in which the trade is branded with its appropriate name of PIRACY; and by the provisions of which every citizen of the United States, and every foreigner found assuming the American flag, who shall be found engaged in the slave trade, is subjected to capital punishment. This triumph of the cause of humanity in America, affords the stronger example to our own country, when we consider the mixed character of the United States; the various interests which form the Union; the actual and legal existence of slavery, with its natural train of attendant feelings and prejudices, within the limits of its own domestic soil; and other obstacles which would not affect ourselves, at least in any thing like an equal degree. If the United States, thus peculiarly circumstanced, have felt it their duty to affix the name and punishment of PIRACY to slave-trading, it surely will not be long before our enlightened and humane legislature, and we would hope the various other European powers also, will feel constrained, by every principle of honour and justice and mercy, to follow this laudable example. It may for ever continue a subject of regret that we did not ourselves institute the precedent; but we trust it will not be so that we were not the first to copy it.

It gives us satisfaction to add, that even among the French colonial functionaries, individual exceptions may be found to the conduct so generally pursued by them with respect to the slave trade. The governor of Bourbon, General Milius, is among the warmest friends of the oppressed and degraded African. On the proposal of General Darling, the governor of the Mauritius, he most promptly acceded to an arrangement prohibiting the export of arms and ammunition from either the Mauritius or the Isle of Bourbon to Madagascar, with a view to diminish the incentives and the means of those predatory wars which feed the slave trade. He gave a farther distinguished proof of his cordial attachment to the cause of humanity, by proposing that English ships of war might consider themselves at liberty to detain all French vessels, with which they might fall in at sea, having cargoes of slaves on board, until such time as the respective governments should conclude conventions on the subject; the arrangement in the mean time being reciprocal. In reply to this proposal, however, General Darling felt it right to state, that such a desirable measure had been submitted to the French government, and rejected.

While alluding to the highly honourable conduct of Governor Milius, we think it our duty to extract from his dispatches to the Minister of the French Marine the following narrative, as one among many proofs of the piratical habits produced by the slave trade. After observing that the "barbarous and inhuman expeditions which our

slave-traders are so frequently engaged in at Bourbon, in defiance of the extreme severity by which I endeavour to oppose them," are also frequent at the Mauritius, and attended by circumstances still more atrocious, General Milius proceeds to state, that he had been applied to by the Governor of the Mauritius to deliver up a criminal of the name of Lemoine, whose conduct had confirmed all his former observations respecting the "inhuman cruelty, sordid avarice, and callous barbarity of those who engage in the slave trade," but that he had failed to trace him. The facts of the case are thus stated by Governor Milius.

"In the month of September last, the Sieur Lemoine, master and owner of the schooner l'Espoir, or the Bamboche, left the Mauritius under English colours, shaping his course towards the coasts of Madagascar and of the Mozambique. He fell in with a Portuguese vessel, laden with Negroes and gold dust. An eagerness and thirst of gain seized upon his soul: he ran alongside of the Portuguese vessel, and immediately killed the mate by a musket-shot: having boarded her, he soon obtained possession of the vessel thus attacked; and his first questions were addressed to a Portuguese colonel, aged fifty, of whom he inquired where the money and gold dust were deposited. After this short interrogatory, Lemoine purposely stepped aside, and a man named Reineur, who was behind him, with a pistol blew out the unfortunate colonel's brains. But these crimes were not enough to satisfy their savage inhumanity. The master of the captured vessel, alarmed by the rapid succession of these massacres, threw himself overboard, in order to escape a more immediate death. Vain hope! the fury of Lemoine and his accomplices was not yet allayed: they pursued him in a boat, and, having soon overtaken him, they cut him on the head with a sabre. The unfortunate man, feeling himself wounded, caught hold, in order to support himself, of the boat in which his murderers were, who, profiting by this last effort of despair, had the dastard cruelty to run a sword into his throat, the point of which came out at the side of their victim: the body disappeared, and they returned on board fatigued, but not satiated, with murders! They shut up in the hold the remaining Portuguese sailors, and, after having taken off the rich cargo, they scuttled the ship and sunk her with the crew they had thus shut up.

"I own, monseigneur, that such acts of cruelty would be too painful to relate, were they often found to be accompanied by such frightful details*.

"The foregoing is, monseigneur, a faithful narrative of the horrors practised by a slave trader. To these lengths will an eager avarice urge on those who can traffic in human flesh."

We had intended to make various extracts from the papers recently laid before Parliament, which contain much important information confirmatory of the statements given in our last two numbers; but we must confine ourselves chiefly to the following recapitulatory passage from Admiral Sir George Collier's Report to the Lords of the Admiralty, dated September 16, 1820:

* We fear more often than the humane writer was aware. We might quote many facts. One may suffice for a specimen. Sir George Collier mentions the case of a Portuguese slave-ship, the Volcano do Sul, captured by the Pheasant, and sent to Sierra Leone for adjudication, but which had not arrived there. It has since been discovered that the Portuguese crew left on board had risen on the British officer and men, and, having murdered them all, had carried the vessel to Bahia, and sold the cargo of slaves there! It does not appear that any steps have been taken by the Portuguese Government to punish the perpetrators of this atrocious act.

"My public letters," remarks that humane and distinguished officer, "reciting a variety of atrocious facts, will, I trust, have satisfied their Lordships, that this more than ever cruelly conducted slave trade is, contrary to their anxious expectations, far from being on the decline. I therefore feel it my duty, before I conclude this Report, to give some general understanding of what the slave trade really is at present; and I humbly hope I shall the more readily be excused in this, as the naval force of his Majesty, which their Lordships have been pleased to place under my command, is fitted out expressly for the object of suppressing this abominable traffic. England certainly, the whole world must acknowledge, has most faithfully abandoned the trade. America may be considered next in good intention. She has passed laws forbidding the trade by her subjects, and has decreed heavy punishments on those who shall engage in it. She has also sent an armed force to the coast of Africa; and this force has captured vessels the property of American subjects. Still her measures are not yet complete, and American vessels, American subjects, and American capital, are unquestionably engaged in the trade, though under other colours and in disguise; but it may be hoped, time will effect in America, as it has in England, a total discontinuance of this traffic, as the Government of America appears to have engaged in its suppression with great sincerity*.

"Spain, by her decrees, in consequence of her engagements with Great Britain, has relinquished the trade; but her colonies still carry it on in defiance of these engagements; and as a Spanish vessel is not subject to capture unless she shall have slaves on board, although, as I have frequently observed, landing those embarked on the appearance of a British man of war, she will, by her colonies, continue the traffic, though not with the same security she formerly has, yet certainly to a great extent. If Spain be sincere, she can shew it only by *compelling* her colonies to observe her engagements.

"Holland, it is true, has entered into engagements similar to those of Spain; but in her colonies also the trade is encouraged, and vessels under the flag of the King of the Netherlands are frequently met on the slaving coast, and some have been sent into Sierra Leone, which, after much opposition by those whose duty it was to have acted otherwise, have been condemned.

"Portugal, though restricted by her treaties to the continuance of the trade south of the Line, permits her subjects of St. Thomas's and Prince's Island to carry on the traffic to a very considerable extent; and in the month of February last, no fewer than six vessels arrived at Prince's Island with cargoes, ultimately for the West Indies.

"But France, it is with the deepest regret that I mention it, has countenanced and encouraged the slave trade almost beyond estimation or belief. Under pretence of supplying her own colonies, and furnishing only the means required for their cultivation, she has her flag protected, and British cruizers can only retire when they shall see her ensign; for search being forbidden, power and force become unavailing. Under this security, France is engrossing nearly the whole of the slave trade, and she has extended this traffic beyond what can be supposed but by one only who has witnessed it. In truth, France now supplies the foreign colonies north of the Line with Africans. I exaggerate nothing in saying, that thirty vessels, bearing the colours of France, have, nearly at the same time, and within two or

* This paragraph, it will be recollected, was written many months before the late Act of Congress making the trade piracy.

three degrees of distance, been employed slaving, without my daring to offer interruption, but at considerable risk; yet I was induced, under some circumstances, to detain vessels bearing the French flag, in the hope of checking the bold and frequent outrages committed by the French on our own coast. I will add, *that in the last twelve months not less than* 60,000 *Africans have been forced from their country, principally under the colours of France;* most of whom have been distributed between the islands of Martinique, Guadaloupe, and Cuba. The confidence under which vessels navigate, bearing the French flag, has become so great, that I saw at the Havannah, in July last, no fewer than forty vessels fitting avowedly for the slave trade, protected equally by the flags and papers of France and Spain. France has certainly issued her decrees against this traffic; but she has done nothing to enforce them. On the contrary, she gives to the trade all countenance short of public avowal.

"Piracy upon the coast of Africa is increasing; for a vessel so engaged has only to shew the flag of France, and search by a British officer incurs a penalty; and unless his Majesty's ships, employed on that coast in the suppression of slaving, shall, against slaving vessels, have the full powers of a belligerent, all prohibitory laws against this trade will become a mockery.

"On this distressing subject, so revolting to every well-regulated mind, I will add, that such is the merciless treatment of the slaves, by the persons engaged in the traffic, that no fancy can picture the horror of the voyage. Crowded together so as not to give the power to move; linked one to the other by the leg; never unfettered while life remains, or till the iron shall have fretted the flesh almost to the bone; forced under a deck, as I have seen them, *not thirty inches in height;* breathing an atmosphere the most putrid and pestilential possible; with little food, and less water; subject also to the most severe punishment, at the caprice or fancy of the brute who may command the vessel: it is to me a matter of extreme wonder that any of these miserable people live the voyage through; many of them, indeed, perish on the passage, and those who remain to meet the shore, present a picture of wretchedness language cannot express.*"

* The miseries of the slaves *before* their embarkation from Africa, might have been justly mentioned among the horrors of the traffic. An eye witness, M. Giudicelly, préfét apostolique of Senegal, writes:—"In 1817 and 1818, nearly all the inhabitants of Senegal, whether public functionaries or not, were engaged in the slave trade; and I was the daily spectator of wretched Negroes, scarcely able to drag themselves along under the weight of their irons, moving about, or rather staggering, in the streets, in order to breathe, for a few minutes, a less pestiferous atmosphere than that of their slave-holds. At this time there were in that little island of St. Louis, more than 2000 slaves destined for embarkation to America."

The manner in which these our wretched fellow-creatures are procured for the market, may be learned from the same writer's statement. He remarks: "I will give some details respecting the massacre which M. Morenas states to have taken place in the village Diaman. Going into the house of a native, who had purchased a female of twenty years of age, captured on that occasion, I learnt from her, that not being able to escape, on account of a wound in her foot, the Moors had made her a slave, and, at the time they seized her, *stabbed in her arms an infant five months old;* that her father had been killed in defending the village; but that her husband, who had been out a hunting, her eldest daughter, and her mother, had been saved. This Negress was much affected by my inquiries; and it was with difficulty I prevailed upon her to accept some trifling aid. It was necessary often to repeat—perhaps, after all, without convincing her—that all the whites were not alike, and that

We cannot but remark, in conclusion, how closely the retributive justice of God seems in many instances to follow every stage of these nefarious transactions. The cases of the Leon and the Rodeur are awful illustrations of this fact. The mutual villany of the different classes of miscreants concerned in these adventures, is another fearful risk attending the traffic. "Death," says Sir George Collier, speaking of the atrocious scenes in the Rio Pongas, "frequently arrests the progress of the principal at a moment when the object [obtaining a cargo] has been all but completed; and the cunning and villany of the European settlers and their descendants, sacrificing those of the survivors by a disguised poison, given with much art, and whose subtle powers the natives are well acquainted with, and against which the miserable sailor (who in some instances has engaged in the traffic really not knowing the extent or nature of the voyage he entered upon at the Havannah) has no resource. Thus, the entire crew of a vessel has disappeared almost at once; and thus the property, confided in an unguarded moment to miscreants of all nations, has been claimed and disposed of by the chiefs of the factory to whom it had been bartered, and the slaves reserved for the next comers. In the month of February, three vessels, under Spanish and American colours, were circumstanced as I have just described. Of the masters, supercargoes, and crews of *two*, not one person remained; and of the third, the skeleton of her crew lived only because the supercargo, who had recently sailed for the Havannah, had promised to return with an assorted cargo, and efficient crew, to redeem his pledge and recover his vessel."

Will it be credited, that of a system, thus begun, continued, and concluded with horrors at which humanity shudders, the Spanish government, in their decree for the restriction and ultimate abolition of the trade, can offer the hypocritical palliation that the introduction of the slave system into their Western possessions, "far from being prejudicial to the Negroes transported to America, conferred upon them not only the incomparable blessing of being instructed in the knowledge of the true God, and of the only religion in which the Supreme Being desires to be adored by his creatures, but likewise all the advantages which accompany civilization!"

most of them abhorred such atrocities. 'Why then,' she eagerly exclaimed, bursting at the same time into a flood of tears—'why, then, do they not prevent them?'

"The destruction of this village," adds the Préfét, "was the signal for such horrid excesses as I could scarcely have suspected cannibals to have been capable of committing. Upon the Senegal, in the streets of St. Louis, in the surrounding country, every Negro, who was a stranger and unprotected, was seized, sold, and shipped off. How often have I heard the outcries of these unfortunate beings, who during the night were struggling with their kidnappers!"

"In the beginning of the year 1818, King Damel encamped with about three thousand cavalry and infantry, and a thousand Moors, at the village of Gandiole, three leagues from St. Louis. I went to see this barbarian, who, during six months of that year, was occupied in carrying fire and sword into the different parts of his kingdom. To whom was it that he sold the thousands of his subjects whom he made slaves? They were all transported to the West Indies from Senegal or Goree."

To the Editor of the Christian Observer.

STATE OF THE SENECA INDIANS.

ABOUT the end of the year 1817, two Americans, with a view to pecuniary advantage, succeeded, with some difficulty, in procuring seven Indians of the Seneca nation to come over to England for a stipulated sum, and for the space of twelve months to exhibit their

customs of war, &c. for the benefit of their employers. Many general councils of the Senecas, we are told, were held on the subject, and much hesitation and delay took place, before they were suffered to engage in the project.

The Seneca nation is divided into eight tribes—namely, the Bear, the Wolf, the Deer, the Turtle, the Beaver, the Hawk, the Snipe, and the Elk tribes. The names of the persons who came to England were,—Senung-gree (in English, *Long Horns*), a chief, aged 41, of the Deer tribe;—Negunny augoh (*Beaver*), son of the former, aged 24, of the Beaver tribe;—Neguye etwas aw (*Little Bear*), aged 24, of the Wolf tribe;—Stacute (*Steep Rock*), aged 22, of the Turtle tribe;—Segwaskenase (*I like her*), aged 24, of the Beaver tribe;—Tckecudoga (*Two Guns*), aged 18, of the Wolf tribe;—Uctawgoh, (*Black Squirrel*), aged 18, of the Turtle tribe.

These Indians took shipping at Boston; and on the 31st of January, 1818, landed at Liverpool; where, and at Manchester, they were advertised for some weeks as "Savages from the Western Wilds of North America." On the 6th of April they arrived at Leeds, where also they were exhibited in the Music Hall. Two Friends (Quakers) frequently called at their lodgings, to inquire into their history from the interpreter. At one of these visits, the chief signified a desire to address one of the persons alluded to, which he accordingly did, in a lengthened "talk," in which he said: "The reason why I address myself to *you* is this: We have a paper that is very old; it was made by Yochgee (William Penn): this paper is an agreement in which William Penn engaged to take care of us, and supply us with many presents, which he did." After this a long conference was held between the Indians and the Friends, in the presence of a considerable number of the inhabitants of Leeds; and in commemoration of this satisfactory interview, the following "talk" was recently transmitted to the Friends at Leeds.

> The Seneca Chiefs in North America, unto John Holmes, J. D. Smith, James Bolton, John Broadhead, Pim Nevins, John Cudworth, and others, men and women, of the Society of the Friends, and the good people of all denominations in England, that shewed kindness to our people while in your country, send greeting. May peace and love be multiplied unto you.

Brothers,—It has long been on our minds to speak to you. When our young men left us to visit your country, we had many anxious fears concerning them. We knew not what might befal them by the way, what hands they would fall into in that land of strangers, when or how they would be returned to us.

Brothers, we cannot too often speak of our thankfulness to God, the preserver of men, that he was pleased to return to us all our people in health, and that we saw all their faces in the land of the living.

Brothers, we cannot too often express our thankfulness to you, for the kind interest you were pleased to take in our people. In a land of strangers you received them as brothers; you watched over them with the care of fathers; guarding their path, supplying their wants, instructing them in things useful for the present and future life, presenting them with many useful things, and helping them to return to us; with much good counsel, and many good wishes for themselves and for us their people. This, Brothers, is the pleasing account our young men gave us of their treatment by the good people in England. God be thanked that he put it into your hearts, and gave you ability to shew such kindness to our kindred. May the Great Spirit reward peace into your own bosoms, and enable you all

your days, by his bounty, to witness the truth of his word, "that it is better to give than to receive."

Brothers, From the interest you were pleased to take in our people, and the good talk you were pleased to send us by them, we are confident you will receive it kindly that we give you some account of ourselves, and the things that have taken place among us.

Our Brothers doubtless know that we, and the rest of our Red Brothers in this country, have been a people by themselves, depending much upon hunting for subsistence; and worshipping the Great Spirit, according to the notions we had received from our fathers. This has been the case with us from the earliest account we have heard of our people. We, our brothers and fathers, have seen great afflictions, especially since the white men came to our country; but, notwithstanding our great afflictions, our people have generally kept strong hold of the instruction we received from our fathers, refusing to give up our way of living or worshipping the Great Spirit, as they had taught us. The great injuries we had received from white men, the wickedness we constantly saw practised amongst them, greatly strengthened our minds against their ways and their religion; thinking it impossible that any good could come out of a people where so much wickedness dwelt. In this bondage we and our fathers have been held for more than two hundred years, retiring and wasting away before the white men (our means of subsisting diminishing), corrupting ourselves with their sins, hardening ourselves in our afflictions—destruction before us, and no arm to deliver.

This, Brothers, is a short history of our people; and this was much our case when our people left us to visit England. About the same time you were taking notice of our people in your country, and endeavouring to shew them a better way than the wild way of their fathers, a general shaking took place on the minds of our people at home; a great searching was made into the religion of our fathers; the more we searched it, the more dark and discouraging we found it. However pure and excellent their religion might have been in old time, through the many hands that it has passed to us it was so defaced and impaired we could find nothing in it to direct our path to God, to safety, to happiness in this or the coming world. In this darkness and perplexity in which we found ourselves, after much counselling and agitation, some of our people were induced to listen to the word of God: a little light shone into their minds; they invited others to come and see if this was not true light: others listened, and were convinced that it was true light from God, to guide our feet in safe paths through this dark world to a bright world above.

From our village near Buffalo, where this light was first discovered, the report of what had taken place soon reached other of our villages, and produced a great commotion amongst them. Some said we had become crazy, had lost ourselves, and were doing great wickedness in forsaking the religion of our forefathers, which God had given expressly for the Indians, for them to hold to the end of time.

This produced great confusion among our people; some cried one thing, and some another; but some came from time to time to hear for themselves this new way, and were convinced that we had found the true light; that the good Book the white man had, was verily the word of the living God, and Jesus the only Saviour of sinners.

In this way a light was lighted up in all our villages, and continues to spread, though great darkness and opposition remain with many of our people. Two of the young

men that were in England, Neguye etwasaw and Segwaskenase, on their return, joined immediately the Christian party, and rejoiced much in beholding what God had done for their people: they have continued with us stedfast until this day. We wish we could give a more pleasing account of the others that were in England; but we can in truth say no better of them, than that they are in darkness, and do the works of darkness. The chief that was in England, is a violent opposer to all the ways of the white people, and uses all his influence to persuade his people to retain their old ways: he is much given to his cup, and laughs at the thought of God seeing and calling us to an account of our conduct. We are sorry to say these things of this chief, but we will not deceive you. We hope and pray that God will give him repentance, and shine into his heart, to give him the true light.

These, Brothers, are the great things that God hath done for us, whereof we are glad. Though we see but little yet, we are assured that we have found the true light; that the good Book is the word of the true and living God, which he has given for all nations. We believe that Jesus Christ, his Son, is the only Saviour of sinners. We believe that we are all brothers; and that God hath made all nations of one blood, to dwell on all the face of the earth. We believe nothing but the Spirit of Jesus can make men love one another as brothers. We believe that Jesus is the true God, and eternal life. We believe that all nations and languages that receive the Lord Jesus, and walk in him, will meet together in heaven, as one family of brothers, praising God and the Redeemer for ever and ever.

These things we believe and are assured of, and our hearts are comforted. He lightens our trials, makes our labour pleasant, and prospers the work of our hands; and we take delight in cultivating the earth, which he causes to bring forth food for man and beast.

Brothers, You will unite with us in praising the Lord, and in beseeching him that he would perfect the work of mercy he hath begun in the midst of us, and fill the whole earth with the knowledge of his truth.

Brothers, You will now listen to a few words our young men desire to speak to you.

Neguye etwasaw and Segwaskenase to their Friends in England.

Brothers,—We feel happy that our headmen have taken it up to send you a talk. They have said so much, that little remains for us to say at this time.

Brothers, We remember you all and your kindness to us while in your country, and your good counsel to us: this we hold fast, and endeavour to follow. We remember you talked to us of the good Book, the knowledge of which, you told us, was what delivered your forefathers from the wild way in which they formerly lived, and had advanced them to that prosperity and happiness which we witnessed. You said you desired that we and our people should come to the knowledge of the good Book, that we might be alike happy. This good talk made our hearts glad, hoping it would be so with us and with our people.

Brothers, Our hearts were greatly rejoiced, when returned safely to our country, to find the minds of our people were turned from their old way, to hunting wisdom from the good Book; and that they were keeping the Sabbath as God had commanded.

Brothers, This made our hearts light and joyful; and we readily joined with our fathers and brothers, who held to the word of God, and kept the Sabbath day.

Brothers, We know you will greatly rejoice at this good news from the Senecas. This is what you so much desired should take place among us.

Brothers, Our way of worship differs some from the way of the Society of Friends; yet we trust we love all who hold to the word of God, and believe and trust in the Saviour.

Brothers, We keep fast hold of the chain of friendship which reaches from you to us. We feel determined to keep hold of our end. We hope and trust our Brothers will keep hold of their end.

REVIEW OF NEW PUBLICATIONS.

A Series of Sermons on the Christian Faith and Character. By the Rev. J. B. SUMNER, M. A. Prebendary of Durham, and Vicar of Mapledurham, Oxon. 8vo. London: 1821. pp. 387.

THE just celebrity of Mr. Sumner's "Apostolical Preaching," and his "Records of the Creation," would naturally lead us to take up the present volume with prospective interest; and this interest is considerably heightened by the circumstance of most of these sermons having been originally prepared for and addressed to the scholars educated at Eton. The grievous dearth of practically religious instruction at our public schools, has been long and justly lamented; and it cannot but be an object of anxious attention to the well-disposed part of the public, to learn how far any degree of improvement is visible in this respect; as well as of sincere congratulation when, as in the present case, any portion of this national opprobrium is found to be diminished. If to these general claims we add the intrinsic merit of the work itself, we think we shall have made out for our author a powerful demand upon our notice and upon the attention of our readers.

The first excellence which occurs to us in perusing these Sermons, is *their orthodoxy*—we do not mean in that general use of the term in which it is opposed only to Arian, Socinian, and similar heresies; or in that partial and incorrect sense which restricts it to party spirit, or party expressions, or party tenets; but in its just application, as including general correctness of doctrine on the leading points of the Gospel dispensation. In this view we do not hesitate to claim for Mr. Sumner the praise of orthodoxy. There may, indeed, be occasional expressions in his Sermons, to which well-founded objections might be raised; there may even be shades of doctrine which may admit of doubt; but, as we shall see in the course of examining the volume before us, on the essential topics of the Gospel the author is scriptural in his views, and has exhibited the combination of the "Christian faith" and the Christian "character" in a correct and edifying manner.

It is a further excellence of these discourses, that they are uniformly *instructive*. It is not the author's habit to detain us with barren speculations on points of merely curious investigation; his aim throughout is to teach his readers the great principles of Christianity, and to shew the influence of those principles upon the heart and conduct. In doing this, he has the further merit of having avoided strife, controversy, and party phraseology; he proceeds in a kindly and charitable

course; as a teacher inculcating useful practical lessons, and not contending for words or doctrines of unedifying litigation. His Sermons are evidently the product of a mind conversant with religious truth, and sincere in its inculcation and defence. They are also *proportionate*: there is no attempt to set up one doctrine or duty at the expense or to the exclusion of another; the various tenets and injunctions of the Gospel are inculcated in their proper connexion, and with an attentive reference to their relative importance. The author himself justly remarks:—

"The Christian virtues must stand or fall together. It is not enough for one man to say, I admire the spirit of charity which the Gospel inculcates: it is a spirit which would universally promote happiness among men. I will endeavour to practise that virtue. Or for another to say, I admire the meekness which is taught in the Gospel. I will adopt that article of the Christian code. It is not in this way that the character can be formed of which our Lord declares, *great is its reward in heaven.*

"And the reason is this: that the Christian character, to which these virtues belong, naturally springs out of and grows up from the Christian doctrines; so that whoever receives the doctrines, must cultivate the character; whoever does not cultivate the character, can have no real faith in the doctrines. Make the *tree good*, and *his fruit good.* If the principle which actuates a man's life be the right principle which the Gospel inculcates, that of *faith in the Son of God*, its excellence will be seen in his whole conduct towards God and man; will pervade entirely his frame of mind; and the feelings of the heart within will naturally regulate the outward deportment. *For the tree is known by its fruits.*

"It is a fallacy by which some men deceive their consciences, and disguise from themselves their 'hardness of heart, and contempt of God's word,' to separate the things to be believed, and the things to be practised, the *agenda and credenda*, as they are called, as if Christianity were made up of the articles of a creed, and a set of maxims. The articles are useful, and the maxims are useful, for discipline, and examination, and instruction; but these are to Christianity no more than the branches and leaves are to the tree; to know its nature, its soundness or corruptness, you must look elsewhere. The language of the Gospel is, *My son, give me thy heart:* there is the seat of Christianity, because there is the seat of *faith:* there must the parent stock be planted, from which the Christian virtues are to spring: for they grow from one and the same root; they are the natural and necessary produce of that root; they can be found on no other; whilst that remains sound they will flourish; if that is weakened, they must in the same degree wither and decay." pp. 351—353.

If we were required to specify the *defects* of these Sermons, we should say that they are too flowing and gentle; they do not sufficiently "grapple" with the hearer; they do not *adequately* unfold the subtle windings of the human heart; they do not sufficiently trace and expose the "deceitfulness of sin;" they are deficient in what every person so powerfully experiences in perusing the pages of Bishop Jeremy Taylor, or Dr. Chalmers, or Dean Milner, —that deep insight into the motives, intentions, and subterfuges of the reader; and that anatomical skill in dissecting his inmost soul, which never suffer him to escape in a crowd, or to take refuge in plausible generalities. We think, also, that these Sermons do not *sufficiently* enter into the nature of the spiritual, as distinguished from the ethical parts of Christian virtue: there is not stress enough laid upon communion with God; upon heavenly-mindedness; upon having our *affections* set upon things above; upon the offices of Christ, his tenderness, his grace; and other topics of a similar class. We should, indeed, greatly wrong the respected author, if we conveyed an idea that subjects of this kind are not frequently touched upon; or that there is not a constant effort to come at the heart; or that the spiritual

affections are wilfully slighted. This is certainly far from being the case. Yet, taking the volume as a whole, there is, we think, a want of what the French divines call "onction;"—a defect almost characteristic of academical sermons, and which attaches also in a considerable degree to our national pulpit in general; a defect, however, which does not always arise, and certainly not in the present instance, from any want of zeal or affection in the preacher, but rather from a certain scholastic cast of sentiment and reflection, which instinctively reasons even when it intends only to express the language of the heart.

Mr. Sumner introduces his work with a preface, in which he adverts with pain to the ignorance that so widely prevails respecting the true nature of Christianity; and which he ascribes to the irregular and immethodical manner in which religious instruction is frequently conveyed. We concur with him in lamenting the general absence of a regular catechetical education for youth; for want chiefly of which so large a proportion of our population grow up in gross ignorance of the principles of the Gospel, as well as wholly unconcerned to perform its duties. To this ignorance Mr. Sumner attributes "the effect produced, and the benefits conferred, by such treatises as Doddridge's 'Rise and Progress of Religion in the Soul,' Baxter's 'Call to the Unconverted,' and other writings of a similar stamp. They suppose the reader to be, what he so frequently is, *uninformed;* his taking up the book, generally implies that he is inquiring; and he there finds the Gospel explained and applied to his own case, in a manner almost as new and unexpected as if the revelation were made to him for the first time." There is much truth in this remark, but it does not comprehend *the whole* truth; for the class of works mentioned by our author have often produced the most powerful and beneficial effects in minds perfectly well "informed" on religious topics, as well as where the subject of religion was wholly, or nearly, new. The fact is, that "information" and conversion to God are very different things; so that a person may grow up in a familiar acquaintance with the great features of religious truth, may know how to distinguish sound from unsound doctrine, and even admire and respect the Christian system, and yet be living utterly without God in the world, and as much need an "alarm," or a "call to the unconverted," as the most untutored peasant. On this subject we agree with Dr. Paley, in his well-known Sermon on Conversion; and we have various proofs throughout the volume before us, that Mr. Sumner coincides in the same sentiment.

To prevent such lamentable ignorance among his interesting flock, our author has arranged his Sermons in a consecutive series; in order, as he remarks in his preface, "to bring into prominent view that which especially pertains to us as *called* by the Gospel, and dedicated to Christ in baptism; namely, the incarnation of our Lord, the necessity of his atonement, and of our personal acceptance of the means which he offers." These topics occupy the first ten sermons; the remainder of the volume is employed in illustrating "the peculiar and essential graces of the Christian character, as set forth by their Divine Author."

The first sermon is entitled, "The Incarnation," and treats of "the necessity and value of the Revelation made by Jesus Christ." This necessity is not, we think, proved so forcibly as it might have been, had the author taken a more adequate notice of what constitutes the *chief* cause of that necessity; namely, the difficulty, not to be solved by human reason, How shall God be just, and yet the justifier of the ungodly? The learned author

argues indeed, and truly, that the world is a very perplexing and paradoxical scene; that an almost infinite variety of opinions have at different times prevailed respecting "the nature of this world, the counsels of its Author, and the duties of man in morals and religion;" and that, consequently,

"This being the appearance of the world, and these the circumstances in which we are placed, that which we require is abundantly evident. The sensual man requires a restraint upon his passions; the unprofitable man, a direction to his pursuits: the careless man must be roused from his lethargy; the thoughtful man wants a confirmation of his reflections; the indigent man wants a consolation for his cares; the man of sorrow wants a refuge in his distress; the religious man, an assurance to his faith. Mankind in general need some safe clue which may guide them through the perplexities of their condition; some support on which they may lean with security; some counsel on which they may confidently depend.

"And this, which is every man's want, the Gospel supplies to every man. It clears up all the difficulties, disperses all the doubts, which hang over our state on earth. It acquaints us that the condition of mankind, that very condition of ignorance and sinfulness which occasions our perplexity, excited the compassion of their heavenly Father; and that He, who to aid our conceptions, is revealed to us as his 'only begotten Son,' he who had been 'in the beginning with God, and was God,' regarded their state, and undertook their salvation. 'All things were delivered unto him of his Father. He was made flesh; became man; and dwelt among us.' This is a mystery indeed; but not a mystery from which we should turn away our thoughts as too high for us: rather one to which we should bend the whole powers and faculties of our mind, that we may be able rightly to apprehend and value it." pp. 4, 5.

All this is just and excellent; and that *chief point* to which we have adverted, is certainly mentioned in the enumeration; but the discourse would, to our minds, have been more clear and convincing, had this main feature of the subject been dwelt upon more at large; and had the sinfulness of man, his guilt, and spiritual inability, and the impossibility of salvation by human works or deservings, been fully treated of as preparatory to the doctrine of "The Incarnation." Our national Homilies very properly take this course; beginning (after a prefatory discourse on reading the Scriptures) with "the misery of all mankind, and of his condemnation to death everlasting by his own sin;" which constitute the "necessity," and shew the "value," of the "revelation made by Jesus Christ." They *then* go on to speak of "The salvation of mankind by only Christ our Saviour, from sin and death everlasting." This is the natural order; and the pious author would have found the minds of his readers better prepared to estimate the value and necessity of the Incarnation, of which this sermon treats, had the topic which constitutes the subject of the second been first presented to their notice.

That topic is "The world lost by sin," or "Proofs from Scripture and experience of corruption, and alienation from God, requiring the intervention of a Mediator and Saviour." And here we are happy to assure our readers that Mr. Sumner has not shrunk from declaring the scriptural, though awful, doctrine of mankind being "*very far* gone from original righteousness;" but has exhibited in striking terms the circumstances which caused that necessity for a Saviour which had been considered in the former sermon.

"Let us inquire, then, what the Scripture says, that may agree with the declaration of our Lord, when he affirms that he came 'to seek and to save that which was lost.'

"One of the first things related in the Bible, is how Adam sinned, by disobeying the commands of God; and how God, in consequence, inflicted a curse upon him and his posterity. St. Paul speaks of this more fully, where he explains, how 'by one man sin entered into the world, and death by sin;' how

'by the offence of one, judgment came upon all men to condemnation;' and 'by one man's disobedience many were made sinners.' Elsewhere he says, 'in Adam all died.'

"For sin, once admitted into the human heart, and showing itself in the actions, alienated man from God, and God from man. And surely this is a lost state, when the creature is estranged from the Creator; when one who is weak and mortal is deserted by Him who is all-powerful and eternal. We call the child a lost child, who is banished from home and rejected by a justly-offended parent. And this is the situation of mankind, while 'given over' by God 'to a reprobate mind, because they did not like to retain him in their knowledge.'

"This accounts for the way in which the world is spoken of in the Gospel; which is a way that may well make us all tremble, if we have no reasonable hope that we have obtained to ourselves, through faith, an interest in the sacrifice offered for us by the great Redeemer.

"For, first, the state from which he delivered mankind is called a state of spiritual darkness. He says himself, 'I am come, a light unto the word, that whosoever believeth in me should not abide in darkness.' Without his light, therefore, all was, and would have continued, darkness.

"It was a state of condemnation. For he proceeds to say, 'I came not to judge the world, but to save the world.' What follows, but that before this deliverance the world was condemned?

"It was a state in which all were perishing. 'God so loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life.' What follows, but that mankind without him were perishing, and would have perished?

"It was, again, a state of wrath. St. Paul reminds the Ephesians, that they had been 'dead in trespasses and sins, and were by nature the children of wrath, even as others.' Their Deliverer, he adds, from this state was Christ, by whose 'grace they were saved.'

"Lastly, it was a state in which mankind were at enmity with their Maker, and enslaved under the power and dominion of the evil spirit; of him who had first introduced sin into the world, and led the human race into rebellion against their Creator, and who is described by our Saviour himself as the 'prince of this world;' and by St. Paul as 'the god of this world, who had blinded the hearts of the people.' From this slavery Christ opened the first means of escape." pp. 19—22.

Such are the proofs from Scripture of human corruption. The author proceeds to corroborate, or rather to illustrate, this humiliating truth, by a reference to actual facts; and shews by various tests, that the natural state of the will and affections of every man since the Fall is such as to prove "that he needs a Redeemer's sacrifice to reconcile him to his God;" and such also, we may add, as to render that sacrifice requisite as the medium of God's forgiveness to man.

The following remarks contain a statement which is daily verified by facts, and which forcibly shews how important are right dispositions of heart for the attainment of a correct knowledge and belief of the doctrines of the Gospel.

"My brethren, that all these characters of a state of enmity against God, that all these proofs of a lost state, are to be seen in you, I would neither be so rash as to assert, nor so uncandid as to suppose. There are many to whom the observance of the sabbath is not matter of form or of wearisome burden, but of delightful service, in which the heart is gladly engaged; many who treat the name and contemplate the attributes of God with awful reverence; many who diligently seek to discover his will in the book where it is revealed, and dread nothing so much as wilfully to offend him. But these are not the persons who will contradict the Scripture when it declares that the natural state of man is a state lost in darkness and in error; or who will be surprised at the preacher, when he speaks of the natural heart as being at enmity with God. No; if it were necessary to prove these points, I should appeal with the surest confidence to those very persons whose lives and characters show the fewest signs of their truth; whose sincere piety, whose purity of conduct, bears witness, that whatever the state of others may be, they at least have

sought reconciliation through the great Atonement, and broken down, through grace, the partition-wall of sin which separated them from their God. Ask them, whoever doubts, ask them, and they will tell you, that though their conduct may seem to disprove the state of spiritual blindness, the alienation from God of which we speak, their heart bears too faithful witness to it, and even supplies them still with daily evidence of its reality. They will tell you, that the love of God's holy day, that a taste for holy things, is not a natural, but an acquired taste; that the reason why the profanation of God's majesty is shocking to them, is because by frequent meditation they have attained a profound sense of his infinite greatness, and an habitual dread of offending him; that to search the Scripture has become pleasing to them, because they are convinced that they ought to live by it, and must be judged out of it; and that, so far from sin being naturally hateful or virtue lovely in their eyes, they feel every day the aboslute necessity of mortifying the one and encouraging the other, by all the aids which God's mercy has put into their hands; by constantly applying to 'the means of grace,' and constantly setting before their minds 'the hope of glory.'

"If they answered otherwise, they would be happier than St. Paul himself, who declared that the spirit and the flesh rose in opposition to one another; that 'he found a law within, that when he would do good, evil was present with him;' and that he was 'forced to keep under his body, and bring it into subjection, lest, when he had preached to others, he himself should be a castaway.'

'"This, then, is the natural state of the world; and not only of the heathen or ancient world, but of that in which our lot has been appointed us; and what is still more important, of the world within ourselves: the natural state of every heart is that of disinclination to the sincere love and holy fear and entire service of God; and being so, is at enmity with him. He must have a mind impenetrably steeled against the terrors of the Lord, who can contemplate such a state without a strong feeling of awe and pity: without awe for himself; encompassed as he is with so much sin and frailty; and without pity for those of his fellow-creatures whose ignorance, or carelessness, or hardness of heart, leaves them insensible of their danger, and thoughtless how to 'escape from the body of this death,' not knowing, or not caring for the condition they are in, while subject to the wrath of God, and still liable to the punishment of unforsaken, unforgiven sin. 'Who but must lament, must bitterly lament, the melancholy case, that God may look through a whole world of intelligent creatures, and find every breast, till he open, shut against him; all agreeing to exclude their rightful and most gracious Lord, and rather choosing to live desolate without him?'" pp. 29—32.

We shall only observe, in reference to the first part of this passage—which, as it stands detached in the extract, might be misconstrued as if the author intended greatly to limit the application of his remarks on human depravity, or supposed that there were *some* persons at least whose natural state, independently of any converting or sanctifying process by means of the Gospel and the power of the Holy Spirit, was more favourable than the Scriptures and experience give us any reason to suppose,—that he had just before (p. 24) incidentally obviated such a supposition, by remarking, that "willing obedience and prompt devotion to the commands of God, *are not the work of nature, but of grace;* are not the state in which the Gospel *finds* the human heart, but that to which it gradually brings it, through the sanctifying influence of the Holy Spirit."

The next sermon, from the same text, Luke xix. 10, *The Son of man is come to seek and to save that which was lost,* describes "The mode of Christ's operation as a Saviour; seeking, by baptism, by his ministers, and by his Scriptures, those who may be saved by his atonement." This enumeration is not altogether skilfully managed. Baptism can hardly be called a mode in which Christ seeks those that were lost; it is rather the sign and seal of his reception of those that are "found." It pre-supposes the

sinner to have become sensible of his lost condition, and willing, yea anxious, to turn unto God, and to "lay hold of the hope set before him in the Gospel." It is rather an initiatory or confirmatory, than an invitatory rite. The enumeration is also deficient as well as redundant; for doubtless *one* of the ways in which Christ seeks them that are lost, is by his Holy Spirit, who is the great agent in bringing men to repentance and faith and obedience. The sermon, however, notwithstanding this critical objection, contains many excellent remarks, a part of which we should gladly transcribe if our space admitted.

The next six sermons are on our Lord's gracious invitation, Matt. xi. 28, 29: *Come unto me, all ye that labour and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls.*

In the first of these discourses, (No. IV.) the author explains the nature of our Lord's invitation, and shews that he requires all who desire the benefit of his death, to apply to him as a salutary fountain which cleanseth from all sin; and to look up to him, as the dying Israelites looked up to the brazen serpent raised by Moses in the wilderness, that they may behold the great Atonement offered for the sins of man, and live, and not die. He shews also, that the desire thus to come to Christ must be the gift of God, and be sought for by diligent prayer; and that the Holy Spirit is denied to none that ask Him. Some of Mr. Sumner's remarks on these last topics are so excellent that we shall present our readers with a passage.

"Is it, then, enough for any one to sit down in full confidence of his own powers, and argue thus with himself: True, I have hitherto led a sinful, or at best, a careless life; thinking little of my eternal prospects, and only obeying a few outward ceremonies, which have not touched my heart; but it is now time that I should obey the call of Christ in earnest, and take him for my Saviour and my guide. Is it enough, I say, for one to make this resolution, and depend upon himself for strength to execute it? So far indeed it is well when a person is brought to this sense of his dangerous condition; but the power to act upon it, the grace to repent, the faith to believe, the strength to 'endure unto the end,' must be 'given of the Father, who worketh in us both to will and to do of his good pleasure.' You must begin, therefore, by renouncing all dependence upon yourselves, and persevere in earnest prayer, that God may pour upon you the influence of his Spirit, may 'take away the heart of stone, and give you a heart of flesh;' may 'put a new heart and a right spirit within you.' 'The Holy Ghost alone can illuminate your minds, can prevail over and change your corrupt wills, can imprint the word of God and the image of Christ upon the heart, can enable you to cast out the most inveterate sins, and bring you to the saving knowledge and obedience of the Gospel.'

"Were it otherwise, mankind would not be in that lost and perishing state, in which, as we have seen, the Gospel represents them to be; and which indeed is implied in the very necessity of their coming to a Redeemer. It was not so, when man first proceeded from the hands of his Creator: it would not have been so, if Adam had not fallen by transgression. Had he preserved his allegiance, there could have been no conflict between the flesh and the spirit; no warfare between grace in the soul of man, and a tempting world without; no backsliding, no repentance to be sought carefully with tears. Then there would have been no wrath on God's part, because no apostacy on man's; no clouds in his mind, no tempest in his breast; no tears, nor cause for any: but a continual calm and serenity of soul, enjoying all the delights that God and nature could afford.

"My brethren, this is not the description of fallen man. Your hearts will too surely suggest the difference. Who among you has not felt, who does not daily feel his own infirmity; the weakness of even his best resolutions; the struggle between his conscience and his inclination; his inward desire to interpret Scripture according to his own prejudices, or his corrupt affec-

tions; his preference of this world to spiritual pursuits. Yes: every man's own heart, would he but attend and listen to it, will echo back the declarations of Scripture; and compel him, however unwillingly, to confess, that of himself he can do no good thing; and that if he acts in any thing according to God's pleasure, it is not himself, but 'the grace of God that is with him.'

"Let those, therefore, who have experienced the power of faith in their souls, give God the glory of it: let those who attempt the conversion of sinners, do it in an humble dependence on divine grace: and above all, let those who are touched with the merciful invitation, 'Come unto me, all ye that labour and are heavy laden,' fall on their knees before their offended Father, and implore him to bring them to true repentance, to inspire them with a lively faith, and enable them to 'cease from evil, and to learn to do well.'" pp. 62—65.

The second sermon on this text, (No. V.) points out to whom the invitation is addressed; namely, generally to all mankind, but in a more immediate and specific manner to those who are weary and heavy laden with a sense of their transgressions. In stating the application of this message of Divine mercy to the case even of the greatest sinners, Mr. Sumner introduces the following just and appropropriate remarks.

"Consider how mercifully this is suited to the nature and the wants of man. Those who are wise in their own conceits have indeed ventured to arraign this exercise of divine mercy, which receives those who enter upon the work at the 'sixth or ninth, or even at the eleventh hour,' as graciously as those who have 'borne the burden and heat of the day.' Well might David exclaim, 'Let me fall into the hands of God, and not into the hands of men!' God saw and pitied human infirmities; he provided a remedy. How common is it to find those who for many years have led a profligate life, denying themselves no sin which they had inclination or opportunity to commit; or, at best, have pursued a thoughtless course, without prayer, without faith, 'without God in the world;' how often are these at length touched with remorse, happily awakened to reflect, and to inquire, 'What shall I do to be saved?'

"What, then, would a friend or a minister feel, who was called to a case like this, had he nothing but the strict law of God to set before his penitent? had he only, for example, the promise made to Israel: 'Keep the words of this covenant, and do them: and it shall be your righteousness, if you observe to do all these commandments before the Lord your God, as he hath commanded you.' True, no doubt, might the penitent reply: such (if there be any such) are blessed—they have 'held fast their righteousness;' they are justified by their works;—but this does not suit me;—I have 'followed too much the devices and desires of my own heart;' I am among the 'cursed who do not continue in all the things that are written in the law, to do them.' One thus 'heavy laden' with the sense of past sin, does not ask for reward, but pardon; does not seek justice, but mercy. It would hold out no comfort to a man who was worn out with fatigue, and fainting, to be told, that there was a paradise at the end of his journey: what is a paradise to him who cannot advance a step further towards it? Nor would it be any better comfort to tell one who felt himself a sinner against God, that God would raise up the righteous to eternal happiness at the last day.

"But no; Christ does not thus mock those who are conscious of their guilt and misery. His language is, I know that ye were 'labouring, and therefore I came to assist you on your way: I knew that ye were 'heavy laden,' and therefore I came to 'bear your sins in my own body on the tree.' Believe in me, and your sins, which are many, are forgiven you. Look up to me, and find rest unto your souls. Receive me, and ye shall become the children of God. Trust in me, and ye shall be saved.

"My brethren, this is the offer of the Gospel. But I go further, and add, that nothing else would be the Gospel. For the Gospel means, as you know, 'glad tidings.' But it is no glad tidings to a man, if that is offered him which he has no means of procuring; if heaven is to be the reward of merit, when he has no merits to plead. But when he learns that the debts are paid, which he was unable to discharge; that the ransom is laid down, on which his liberty

depended; that the punishment is remitted to which he was looking forward with alarm; and that nothing is required of him but to come humbly and thankfully to the Benefactor who has contrived all this, and receive the gift—receive that which is beyond all price, yet for which no price is demanded; these are indeed 'glad tidings of great joy.'" pp. 78—82.

The third sermon on this text, (No. VI.) describes the yoke of Christ as "a yoke of faith." The phrase, "take my yoke upon you," the author considers "to mean neither more nor less than this—enter by faith into my service, and live as obeying a Master which is in heaven*." He describes the character of this faith; and shews that it is neither merely historical, nor merely nominal or baptismal; that it is not a partial or inactive faith; but an entire reliance on Christ, both as our Redeemer and our Ruler. He justly argues that it must be personal and individual; it must be far more than a mere assent to the historical fact of Jesus Christ's having come into the world, or even of his having come with a Divine commission: it must be more than a trust either that he will fill up the measure of our imperfect obedience, or that he will save us without our obedience: it must be, in short, "an entire reliance on him for acceptance with God, in the way and by the means which he has revealed." And by this faith, adds the author, quoting St. Paul, "we are justified, and obtain peace with God." We need not say how cordially we concur in these statements. The remarks, in particular, on "partial faith," are so applicable to a large portion of professed Christians, and so well calculated to expose a very common and dangerous error, that we shall extract a considerable part of the passage.

"A partial faith entertains a vague idea of Christ as the Saviour of the world; but fails of placing an entire reliance upon him for personal salvation. There are many persons who are ready to confess the obligations owed by all mankind to Jesus Christ, and who are not without an indistinct notion of certain mercies which they themselves have received through him; but are far, very far from taking home to themselves, and feeling in their hearts, that their own individual salvation is only due to him; that their peace was his purchase; that his death was eternal life to them. In language, perhaps, they may profess to trust in Christ, and to acknowledge the mercies of which he is the author; but when you pierce deeper and examine the heart, it becomes very plain that the principal dependence is a self-dependence. They have no practical sense of the alienation of the natural heart from God; they do not daily feel the imperfection of their obedience; they are not aware of the insufficiency even of their best works to please God without Christ's mediation; or of their own innate sinfulness, which rendered his sacrifice necessary to propitiate their offended God.

"If you ask a person of this class 'a reason of the hope that is in him,' the weakness of his principle is immediately betrayed. The answer is, I trust that God will forgive me—I have injured no one intentionally, and I wish no one any harm—I have not been perfect certainly, but I have not been worse than other men; and I have done my duty by my family and neighbours.

* Mr. Sumner introduces in a note the following just remarks, to prove, that by coming to Christ, and taking his yoke, is meant *believing*: "It might appear, at first, that the phrase, 'Come unto me,' referred to our Lord's own time alone, when his disciples were literally to 'come to him,' and learn from his own mouth. But other passages show that the term is metaphorical, and signifies the application of the heart to Christ through faith. So it is used by Isaiah, prophetically, 'Incline your ear, and *come unto me*.' And in St. John's Gospel frequently by our Lord himself: as, I am the bread of life; he that *cometh to me*, shall never hunger, and he that believeth in me, shall never thirst.' In another place, 'All that the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out.' Here it evidently is synonymous with the term, 'believe;' and expresses personal acceptance of the offer of the Gospel." p. 56.

"Now I am far from denying that some of these are comfortable reflections, when they can be truly entertained; and if set in the right place, may justly console a sick bed; but he has gone a very little way in the Gospel who does not see that a reliance on them for salvation, and as the meritorious or procuring cause of God's mercy, betokens a partial, unsound, and most insecure faith. Is it according to Scripture to expect salvation on the score that your sins have been fewer and less heinous than they might have been; and not rather to confess with tears, that they have rendered you unworthy of the sight of God, who 'cannot look upon iniquity,' and to seek acceptance through His blood, who 'was wounded for your transgressions,' and by whose 'stripes you are healed?' It is well for those who can look back upon the past, and reflect that they have done their duty, in their respective stations: but our Saviour at once shuts the door against this claim to acceptance, and lays down this injunction: 'Ye, when ye have done all, say, We are unprofitable servants—we have done that which it was our duty to do.' Fly, my brethren, from the idea of calling God to 'enter into judgment' with you. Know in what you are trusting, and let it be something surer than your own merits, something better than your own works. Engrave upon your hearts the words of St. Paul. 'Not by works of righteousness that we have done, but according to his mercy he saved us, through Jesus Christ. The Scripture has concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.'" pp. 97—100.

Hitherto we have considered the yoke of Christ as "a yoke of faith;" the next sermon (No. VII.) presents it to us as "a yoke of obedience." The author truly observes, that it is a "a noble motive, a delighful object, to keep the will of God always before us, and to follow it through love to Christ;" and that this ought to be "our leading object; our highest desire; and for grace to succeed in it, our first and latest prayer." We shall adduce from this discourse a passage illustrative of the useful, and often happy, method in which Mr. Sumner brings down and applies his general positions to the actual occurrences of human life.

"Another sign of a life led in the faithful service of Christ, is the careful and conscientious improvement of time and property. I do not speak here of ample fortunes only, or of abundant leisure; I speak no less of the wages earned by labour, and of the hours which are free from labour; as the evenings, and the sabbaths. He who receives ten or twenty shillings a week, may spend them ill or well, no less than he who receives ten or twenty pounds. He who has two or three hours in the day, or one day in the week at his command, may employ them usefully, or may waste and misuse them, no less than those few whose whole life is a continued leisure. In the parable, the lord of the servants calls to account him who had received one talent, as well as those who had received five or ten. Time and property are such talents; talents committed to us; and for which all, both rich and poor, shall be held accountable at the last day, whether we have improved, or whether we have wasted them. It is but a short span, in the most favourable case, which is allowed us for a very great concern; the longest life is little, compared with the business to be done in it—the discharge of the service which we owe to Him who will 'reward us according to our works.' Shall we squander that time in trifling pursuits, in unprofitable society, in idleness, in unnecessary recreations? Shall we not consider, before we give ourselves up to any habit, Will this way of employing my leisure be profitable to my immortal soul? Will it be approved by the heavenly Master whom I serve? Would not my opportunities be more properly used in studying the way of salvation, in reading the Scriptures and the best explanations of them, or in visiting my poorer brethren, and comforting the 'widow and the fatherless in their affliction?' So, again, in the use which they make of property, whatever it be, whether of great or small amount, the sincere Christian, and he who has only the name of Christian, are essentially distinguished. The one spends his annual income, or his worldly wages, as knowing that he 'must give account;' the other, as being subject to no law but his own inclination or

humour. The one endeavours to keep the will of his Saviour always in his mind: the other thinks that an occasional prayer or two, or an attendance at public worship, is a full discharge of his duty towards God. He considers that he has done all that can be required of him, if he abstains from open wickedness; while the Christian labours 'to do good, to be rich in good works, ready to distribute, willing to communicate, laying up in store for himself a good foundation against the time to come, that he may lay hold on eternal life.'

"I am aware, however, that reflections on duty or on eternity, cannot occur to the mind in the employment of every hour, or the disbursement of every sum; it is in the formation of his general habits that the Christian considers his responsibility; and asks himself, whether in the arrangement of his family and his establishment, of his annual or weekly expenditure, he has consulted merely his own gratification, his sensual appetites, or the fashion of this passing world; or whether, on the contrary, he has studied the will, and followed the precepts of his Saviour; whether his charities bear a fair proportion to the property which God has intrusted to him, and to his expenses on himself; whether he is remembering, that 'the love of money is the root of all evil; which while some have coveted after, they have erred from the faith, and, pierced themselves through with many sorrows;' whether he is remembering, that 'all that is the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth for ever.'

"Believe me, these things are not matter of indifference. This is almost the whole of that part of life or mode of living, which a man has in his own power, or where he is free to choose; where it is not determined for him by the necessities of his situation how he shall act; and, therefore, their respective way of acting in these things, in the society which they keep, in the habits which they pursue, in the books which they read, in the expenses which they indulge, form the chief visible distinction between the thoughtless and inconsiderate, and those who are sincerely striving by the aid of the Holy Spirit, to pass the life which they live in the flesh, in the faith of the Son of God.'" pp. 121—125.

The next sermon, entitled "Peace the Privilege of Faith," introduces us to "the reward" of this service. In order to exhibit the nature of the "rest" promised in the text to those who take the yoke of Christ upon them, the author shews at large the necessity of an atonement for sin, and the comfort arising to the Christian from the certainty that an atonement has been made. He very forcibly describes the strong apprehensions which must naturally follow from knowing ourselves to be in a state of guilt and helplessness; condemned by an all-seeing God, whom we have despised and neglected; and without any apparent means of escape. He further shews, that it is impossible to prove the existence of any natural connexion between repentance and remission of punishment; and that the analogies from human affairs would rather point the contrary way. How cheering, therefore, the message of mercy disclosed to us in the Gospel! How delightful that rest of which the text speaks! and on which our author thus justly descants.

"The rest of which our Lord chiefly speaks here, is no doubt the comfort of faith, delivering us from the dread of God's displeasure; that rest, that repose of soul which the penitent enjoys from reflecting, that his pardon has been purchased, his ransom paid; that, through the atonement made upon the cross, he is justified before God; being set free from the punishment of those offences of which his conscience accuses him. Till this sense of pardon is obtained, the mind may perhaps have the slumber of insensibility or thoughtlessness; but it can possess no title to real peace. One man may sleep as soundly on the brink of a precipice, as another in a sheltered valley; but he is not equally safe, though he may be insensible of danger. And so the need of an established peace with God is often least felt, where the want is greatest; but this is not a state of safety, but a state of insensibility. A man, however, cannot always forget his nature

and condition; as a rational being he must sometimes reflect what he is, and where he is, and whither he is going; and when he does reflect, what does he find? He finds that in many ways he has offended that pure and holy God, whose creature he is, and to whose presence he is hastening; and whose judgment must crush him for ever, if he were to 'deal with him after his sins, and reward him according to his iniquities.' Sooner or later, we find that these thoughts (gracious warnings if they are rightly hearkened to) will disturb the most hardened, and awaken the most thoughtless. Happy, comparatively happy those, whom they visit early, and who early yield to the impression!" pp. 132—134.

We must pass over the remainder of this discourse, in order to notice the next, which closes the series under consideration, and which is intended to shew *why* it is that the yoke of Christ is termed easy, and his burden light. This topic we have long considered as a sort of touch-stone in theology. Those divines who coincide with the opinions of Dr. Butler of Shrewsbury, in his celebrated Cambridge Installation sermon on "Christian Liberty," and the palatable divinity of certain fashionable pulpits, are perpetually bringing forward the easiness of our Saviour's yoke, in opposition to what they are pleased to consider the unnecessary rigour of certain of their fellow-Christians. So light indeed, according to some modern divines, is that burden, that it may be carried with the utmost facility into the crowded haunts of gaiety and dissipation; it forms no impediment to a life of worldly pleasure, or covetousness, or ambition; and it is perfectly compatible with an indulgence in those pomps and vanities which "more morose" Christians think themselves bound by their baptismal obligations to renounce. Others, again, interpret this easiness of the Saviour's yoke in a way that seems to suppose the Law of God softened down to the level of human ability; the Saviour, as it were, *making up* for our *frailties*;—for in this code, such terms as sins and transgressions have no place, except perhaps as applied to gross and disreputable vice. The Antinomian makes the burden lighter still, or rather gets rid of it altogether; considering it the chief privilege of a believer that he is under no yoke at all, at least in the shape of prohibition or commandment. Some persons, again, confine the expression altogether to a contrast between the lightness of the ritual part of Christianity, and the burden of the Judaical dispensation; a restriction which destroys the whole spirit and force of the passage.

We need scarcely remark, that Mr. Sumner's views correspond to none of these schemes. He correctly shews that the yoke of Christ is easy, not because it is a service of no pains or labour, or a service to which we are naturally inclined; but, first, in comparison with the yoke of sin, which is bondage; and, secondly, because of the promised assistance of God's Holy Spirit to all who are desirous to bear it. He has, however, omitted, or at most only distantly glanced at, a third consideration, which in a peculiar manner renders the yoke of the Saviour easy to every true Christian,—we mean, that change of character which takes place in his conversion to God, and by which a life of holiness and obedience becomes his congenial element; love to God and gratitude for His mercies combining with the hope of heaven to produce a real delight of heart in serving God, and in the prevailing conformity of the dispositions and conduct to His will. The yoke of sin would *not* be easy to a renewed mind; "the burden of it would be intolerable." This renovation of soul is the surest pledge for a willing submission to the Divine commands; and ought, we think, to have been specifically mentioned as *a principal* cause of the easiness of the Saviour's yoke

to all who have been led by his Holy Spirit to submit to it.

The next series, including nine sermons, is on the Beatitudes; Matthew v. 1—10. The former part of the volume referred chiefly to the Christian faith; this refers to the Christian character. We should gladly notice these discourses seriatim, as we have done the others, if our space permitted; but, that not being the case, we must content ourselves with two or three extracts.

The sermon entitled "The Peacemaker," exhibits the author himself in the amiable character which he is describing. Let angry controversialists read and profit by the following remarks.

"There are two principles, which, if they could be duly kept in view, would in a great measure preserve that peace in the church which is so mainly calculated to enlarge its sphere of usefulness, as well as so desirable to its individual members. The first is, that we set no more than a just value on things which are not of primary importance. If this rule were more generally observed, how much of the fuel of dissension would be taken away! But in this respect the conduct of mankind is often at variance with their avowed conviction. The Arminian of any candour or experience will acknowledge that the firm advocate of personal election may yet 'strive to enter in at the strait gate;' may labour 'to work out his salvation with fear and trembling.' The Calvinist, on the other hand, will not in terms deny that one who believes that the grace of God does not irresistibly subdue the sinfulness of the natural heart, may nevertheless be 'poor in spirit,' and own himself an 'unprofitable servant.' And yet a difference in these points, confessedly unessential to salvation, is often able to preclude friendship and prevent co-operation, and shuts out both parties from spiritual advantages, by rendering them unwilling to profit by the writings or discourses of others. So likewise with regard to conduct: a difference in matters which it cannot be pretended are essential, and which, being left undecided in Holy Writ, may properly be referred to views of individual expediency, is often treated as if it marked the character, and drew the boundary-line between the despiser and the follower of the Gospel.

"Who is the peacemaker in these cases? He who steps in and says, 'Sirs, ye are brethren; why do ye wrong one to another?' who points out the forgotten grounds of mutual agreement, the reasons for union, and the evils of dissension. And whose is the spirit which is opposite to that inculcated in the text? His, who exaggerates the supposed consequences of the opinion which he does not hold; who fixes severe imputations; suggests uncertain inferences; distorts the views or conduct of the party to which he does not belong; uses the opportunities which ought to be employed in edifying, in hostile attacks and recriminations; and insinuates that there can be no sincerity where there is not an absolute decision upon points which Scripture appears to have left unsettled." pp. 319—321.

There is another passage in the same discourse, which we strongly recommend to the consideration of those whom it may concern.

"These cautions will not seem unsuited to the present times, if we remember the light in which many societies, which have in view the salvation of man, and many eminent persons who have distinguished themselves in the same pursuit, are viewed by a large proportion of their fellow-Christians. They can hardly be named in some companies, without exciting a hostile feeling. Yet let their enemies analyze that feeling, or inquire more nearly into the character which they dislike; and what will they find, but that they have shown a remarkable dread lest others should remain under the wrath of God, and miss the offer of salvation which he has held forth? If any of you have indulged such groundless enmity, ask yourselves whether this is matter of grievous charge? You may entertain a less keen sense of the danger, or you may think unfavourably of any particular means of meeting it: yet surely it must be allowed, that although no object will justify wrong measures, an object of infinite importance may excuse an unusual degree of zeal. Beware, lest they should rob you of the reward attached to the true peacemakers; but at all events, do not incur the opposite guilt of stiring up strife among brethren, by joining in unmerited censure, or unmeaning ridi-

rule against those whom very possibly God may not behold with displeasure. For as, of all enmity, that is the most serious and awful, which Christ came to remove; so of all peacemakers, those are the most truly enviable, who are the instruments of bringing their fellow-creatures within the Christian covenant, and 'breaking down the partition-wall' which separates the sinner from his Creator, as long as he continues a sinner." pp. 325—327.

The discourse entitled "Persecution for Righteousness Sake," abounds with interesting passages. The author considers that this persecution has not ceased with the primitive ages of Christianity; but that it still applies, though in a mitigated form, to "all who will live godly in Christ Jesus." The following illustration is widely applicable.

"There is a certain degree of decency of conduct, which none but the vilest reprobates treat with scorn. To abstain from gross and open wickedness; to be regular at church, at least once a day; to be just and true in all dealings; is so respectable in the eyes of the world, that, instead of subjecting any one to persecution, even the persecution of ridicule, it is generally approved, and all men wish to see it in their friends, in their children, in their servants, in their neighbours. But let a man go much farther than this: let him be very zealous in the love of God; very ardent in his faith; let him attempt to live according to the Gospel, and imitate, as far as circumstances allow, the conduct of the Apostles; it is more doubtful how far he will then be approved or praised. Suppose, for instance, he imitates Abraham, who not only served God himself, but made his household do the same; or says, like Joshua, 'I and my house will serve the Lord:' suppose that, to promote this, he begins and closes the day in prayer with his family (which seems to be a very natural thing, for those who serve the same God, and acknowledge the same Saviour)—suppose he keeps away from all meetings and companies of people, where he might be likely to fall in with sinners, or to be led into sin—suppose he is always found in his place at church, not only at one of the services, but, if possible, at both, and not only when he has a sermon to interest him, but when he only comes to join in prayer, and hear the Scriptures—suppose he gives proof that he is trusting to his Saviour for salvation, by always attending the Holy Sacrament—suppose he shows such a dread and hatred of sin, as not only to abstain from it himself, but, wherever he can, to rebuke it in others, —will not all this bring him upon tender ground? Will not his neighbours begin to whisper, that he is growing 'righteous overmuch?' Will there not be some danger of his being despised by some, and bantered by others? In a clergyman, indeed, all this might be allowed, as if one man's soul did not require the same care as another's, and there were two sets of rules for a Christian's conduct in the Gospel; but I doubt whether men in general could act up to this standard without being prepared to encounter a little opposition, a few friendly hints of the danger they were in. Danger; of what! of loving God too much! of following his Revelation too closely! of making their salvation too secure!

"My brethren, in the case I have supposed, I have not gone a whit beyond what the spirit of the Bible requires, or what all pious men practise, or I will venture to say what every man whose conscience is the least awakened, will wish that he had practised when he comes to die, or stands in judgment." pp. 341—343.

We shall conclude our extracts with the following appropriate and consoling remarks to those who are thus exposed to persecution.

"Sometimes divine grace touches the heart of one in the midst of an ungodly family. The prophet gives us reason to look for this: 'I will take you,' says the Lord, 'one of a city, and two of a family.' A person thus unfortunately placed, cannot expect to perform even the lowest duties of religion without severe persecution. He cannot pray, without being laughed to scorn; he cannot read, without being interrupted, and constantly surrounded as he is by sinful actions, and exposed to hear the name of God blasphemed and his worshippers ridiculed, he is in a state of daily trial.

"Such a one has little encouragement to persevere in a right course, as far as this world is concerned. But let him not be deterred from his path; let

him say with David, 'The Lord is on my side, I will not fear what man can do unto me.' In proportion as the circumstances in which the Christian is placed are difficult, his support is strengthened. The Saviour in whom he trusts is watchful over him; and will 'pray that his faith fail not.' He has many promises in his favour: the Scripture expressly says, that God will 'suffer none to be tempted above what he is able; but will with the temptation also make a way to escape, that he may be able to bear it.' Elsewhere he reads, 'Blessed is he that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.' Again, we are assured, that 'greater is He that is in us than he that is in the world.' And how sweet will the words of the text sound in the ears of such a one, 'Blessed are they that are persecuted for righteousness sake; for theirs is the kingdom of heaven.' Let him not be distressed, as though some 'strange thing had happened to him; there has no temptation taken him, but such as is common to man; for so persecuted they the prophets which were before you.' From the day of Abel to the days of Jesus Christ, and from the days of Jesus Christ to the present hour, those that 'will live godly' have been subject to persecution, from the ungodly part of the world around them: but their holy resolution and boldness are supported by the special grace of God, and seen with delight by the angels of heaven, who are 'ministering spirits, sent out to minister unto them who shall be heirs of salvation.'" pp. 344—346.

We must not conclude our remarks without adverting to a circumstance mentioned in the Dedication prefixed to the volume—a circumstance equally honourable to the author and his Honourable and Right Reverend Patron—that these discourses were composed under the sanction and advice of the venerable Bishop of Durham, to whose favourable opinion of his former writings Mr. Sumner states himself to be indebted for very valuable ecclesiastical preferment. Patronage thus acquired, and thus bestowed, confers honour upon both parties. It augurs well for the Church of England, when her guardians are thus influenced by a wise, liberal, and disinterested spirit, in distributing the honours and emoluments placed at their conscientious disposal. We shall only add our earnest prayers, that both the revered prelate and our respected author may be amply repaid for their benevolent wishes and exertions, by a wide extension of Scriptural piety among the successive generations of youth in that important public institution before whose members these discourses were delivered; and in which, at his advanced period of life, that venerable prelate still takes all the interest of early association.

CHALMERS's *Discourses on the Application of Christianity to the Commercial and Ordinary Affairs of Life.*

(*Concluded from page* 383.)

IN resuming our notice of this original and valuable series of discourses, our attention is first directed to the fifth, "On the great Christian Law of Reciprocity between Man and Man," from the golden rule delivered by our Lord, Matt. vii. 12: "Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them: for this is the law and the prophets." The design with which Dr. Chalmers appears to have selected this great law of Christian equity as the subject of this discourse, was not so much to develop and enforce its principle in all its bearings upon the social intercourse of mankind, as to illustrate its influence upon that important branch of political economy which respects the demands and expectations of the poorer classes of society from the rich. In accommodating this admirable precept to the particular

object in view, the learned and eloquent author appears to us to have complained unnecessarily of its usual interpretation; and, after refining upon its simple and obvious meaning, to have at length virtually acquiesced in it. Notwithstanding the strong and emphatic terms "all things whatsoever," upon which Dr. Chalmers rests the force of his argument, we cannot think with him that our Divine Lawgiver intended to embrace within his view the lawless and unreasonable wishes of men with respect to the conduct of others; and, for the purpose of repressing them, to enjoin a similar course of action in return. The precept in question is plainly a rule of equity, designed chiefly to guard against the attacks of injustice and the encroachments of selfishness; and, by continually reminding us of the treatment which we should wish to experience from others, at all times, and under all circumstances, to secure a reciprocally reasonable, kind, and equitable conduct from ourselves. That this was, in fact, the case contemplated by our Lord, is evident from the words which immediately follow the injunction in the text: "for this is the law and the prophets." But what is the sum and substance of the moral precepts delivered by Moses and the prophets upon the subject of social duties, if not to prescribe a course of just, merciful, and beneficent conduct amongst mankind? The difference, however, between the general interpretation of the precept before us and that for which Dr. Chalmers contends, is, after all, in a great measure nominal, and does not materially affect its practical operation. He maintains, that, taking mankind as they are, the rule in question renders it imperative upon the most selfish and ungenerous to act towards others to the full extent of their own extravagant expectations; and, that, in order to be relieved from this burden, it is necessary "to moderate every wish of service or liberality from others, down to the standard of what is right and equitable." We, on the contrary, in common with the great majority of commentators, consider that the precept itself is addressed to that just and reasonable feeling which exists in mankind at large; to that natural conscience, which instinctively revolts from what is unjust and ungenerous, and approves of what is equitable and benevolent. It is, in short, a principle of natural religion, developed and defined by Him who knew what was in man, and sanctioned by his supreme authority; and which, in proportion to its cordial reception, ensures the mutual observance of all that is just, and kind, and generous amongst men. We do not think, with Dr. Chalmers, that it was the intention of this truly golden rule so much to describe what should be our desires or expectations from others, as to appeal to the unprejudiced and unsophisticated feelings of the human heart, enlightened and directed by the principles and precepts of the Gospel, as to the dispositions and the conduct which we should indulge and practise towards all around us. The reasoning, and the comparison by which he illustrates it, are, indeed, ingenious and admirable; and the only substantial difference between his and our view of the subject, is, that he considers it to be necessary to the practical application of the rule with respect to others, that it should begin by exercising a control upon ourselves: while we are disposed to think that it is formed upon the basis of that control, which is accordingly taken for granted by its Divine Author in his enunciation of it for our instruction and guidance. We should not have deemed it necessary to dwell upon this point, if we did not think it of extreme importance to mark the simple and original design of every Divine precept. In the present instance, we entirely

agree in the view which Dr. Chalmers has given of the general subject in this discourse, and in considering the principles which he so ably enforces as legitimately resulting from the injunction in question. It is time, however, that we should allow him to speak for himself, that our readers may form their own judgment upon the subject.

"Let a man," he observes, "in fact, give himself up to a strict and literal observation of the precept in this verse, and it will impress a twofold direction upon him. It will not only guide him to certain performances of good in behalf of others, but it will guide him to the regulation of his own desires of good from them. For his desires of good from others are here set up as the measure of his performances of good to others."—"The more extravagant, then, a man's wishes of accommodation from others are, the wider is the distance between him and the bidden performances of our text. The separation of him from his duty increases at the rate of two bodies receding from each other by equal and contrary movements."—"Now, there is one way, and a very effectual one, of getting these two ends to meet. Moderate your own desires of service from others, and you will moderate, in the same degree, all those duties of service to others which are measured by these desires. Have the delicacy to abstain from any wish of encroachment on the convenience or property of another. Have the high-mindedness to be indebted for your own support to the exertions of your own honourable industry, rather than to the dastardly habit of preying on the simplicity of those around you. Have such a keen sense of equity, and such a firm tone of independent feeling, that you could not bear to be the cause of hardship or distress to a single human creature, if you could help it."—"There may be other passages, where you are called to go beyond the strict line of justice, or common humanity, in behalf of your suffering brethren. But this passage does not touch you with any such preceptive imposition: and you, by moderating your wishes from others down to what is fair and equitable, do, in fact, reduce the rule which binds you to act according to the measure of those wishes, down to a rule of precise and undeviating equity." pp. 151—155.

The operation of this moral rule is then compared to that of the governor or fly in mechanism, by which all that is defective or excessive in the motion is confined within the limits of equability, and every tendency in particular to any mischievous acceleration is restrained.

"And such," says Dr. Chalmers, "is the beautiful operation of that piece of moral mechanism that we are now employed in contemplating, that while it keeps down all the aspirations of selfishness, it does, in fact, restrain every extravagancy, and impresses on its obedient subjects no other movement than that of an even and inflexible justice." p. 156.

He now proceeds to the principal object of the discourse, which is, to shew how easily, under the influence of this great Christian precept, the whole work of benevolence in society could be adjusted, so as to render it possible for the givers not only to meet, but even to surpass, the wishes and expectations of the receivers.

"The duty of the rich," he observes, "as connected with this administration, is of so direct and positive a character, as to obtrude itself at once on the notice of the Christian moralist. But the poor also have a duty in it—to which we feel ourselves directed by the train of argument which we have now been prosecuting; and a duty too, we think, of far greater importance even than the other, to the best interests of mankind." p. 157.

Dr. Chalmers then contrasts the rich man who is ungenerous in his doings, with the poor man who is ungenerous in his desires; and considers from which of the two it is that the cause of charity receives the deadlier infliction. He decides the question against the latter.

"The rich man who is ungenerous in his doings, keeps back one labourer from the field of charity. But a poor man who is ungenerous in his desires, can expel a thousand labourers in disgust away from it. He sheds a chill

and extended blight over the fair region of philanthropy; and many have abandoned it, who, but for him, would fondly have lingered thereupon; very many, who, but for the way in which their simplicity has been tried and trampled upon, would still have tasted the luxury of doing good unto the poor, and made it their delight, as well as their duty, to expend and expatiate among their habitations." p. 162.

The picture of the debased and clamorous poor, who prey upon the benevolence of the rich and too frequently chill and check the current of social charity, is drawn with a masterly hand; as well as that of the more generous and modest class, who, to adopt the expressive language of Dr. Chalmers, "live, as it were, on the margin of pauperism, and yet firmly refuse to enter it. We look upon them," he justly observes, "as the pre-eminent benefactors of society, who narrow, as it were, by a wall of defence, the ground of human dependence, and are, in fact, the guides and the guardians of all that opulence can bestow." p. 166.

Towards the close of his discourse, this eloquent and philanthropic writer anticipates the period when Christianity, becoming universal,

"the poor will wish for no more than the rich will be delighted to bestow; and the rule of our text, which every real Christian at present finds so practicable, will, when carried over the face of society, bind all the members of it into one consenting brotherhood. The duty of doing good to others will then coalesce with that counterpart duty which regulates our desires of good from them; and the work of benevolence will, at length, be prosecuted without that alloy of rapacity on the one hand, and distrust on the other, which serves so much to fester and disturb the whole of its ministration." pp. 166, 167.

The picture which Dr. Chalmers thus draws of the reciprocal duties of the rich and the poor, and of the Christian charity and the Christian moderation which would be the result of both classes realizing the principle inculcated in his text, is so attractive and delightful, that we could willingly extend his interesting and gratifying view of it, and could almost persuade ourselves that we had unnecessarily hesitated in acquiescing in his interpretation of the passage upon which it is founded. Certainly no one is labouring more strenuously, or more successfully, to promote this blessed consummation than the author himself; and we shall shortly have occasion to recur to his invaluable exertions upon this subject, in noticing his periodical work on "The Christian and Civic Economy of large Towns." In the mean time, we shall only add an exquisite passage from the conclusion of this discourse, in which, after illustrating the principle of his text by the example of its Divine Author, of whom we are told, that he came into the world "not to be ministered unto, but to minister;" he thus enforces its obligation upon the Christian by all that is most affecting and persuasive.

"He who feels as he ought, will bear with cheerfulness all that the Saviour prescribes, when he thinks how much it is for him that the Saviour has borne.' —If ever then, a sinner, when made to behold the evil of sin, and to taste of its bitterness, "shall again emerge into peace and joy in believing; if he ever shall again find his way to that fountain which is opened in the house of Judah; if he shall recover once more that sunshine of the soul, which, on the days that are past, disclosed to him the beauties of holiness here, and the glories of heaven hereafter; if ever he shall hear with effect, in this world, that voice from the Mercy-seat, which still proclaims a welcome to the chief of sinners, and beckons him afresh to reconciliation—O! how gladly then should he bear, throughout the remainder of his days, the whole authority of the Lord who bought him; and bind for ever to his own person that yoke of the Saviour which is easy, and that burden which is light." pp. 173, 174.

The sixth of these discourses is "On the Dissipation of large Cities,"

and may be justly characterized as most powerful and important. The text is; "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." These emphatic words of the Apostle afford Dr. Chalmers an opportunity of recurring to his grand point, of the prevalent corruption of mankind, as illustrated by the utter and irreconcileable variance between the general morality of the world and the declarations of the law of God,

"Here is a case," he observes, "in which the voice that cometh forth from the tribunal of public opinion pronounces one thing, and the voice that cometh forth from the sanctuary of God pronounces another."—"The law of God points, it must be allowed, as forcible an anathema against the man of dishonesty as against the man of dissipation. But the chief burden of the world's anathema is laid on the head of the former; and therefore it is, that, on the latter ground, we meet with more discriminative tests of principle, and gather more satisfying materials for the question of Who is on the side of the Lord of Hosts, and who is against him."

"The passage," continues this truly eloquent author, "we have now submitted to you, looks hard on the votaries of dissipation. It is like Eternal Truth, lifting up its own proclamation, and causing it to be heard amid the errors and the delusions of a thoughtless world. It is like the Deity himself, looking forth, as he did, from a cloud, on the Egyptians of old, and troubling the souls of those who are lovers of pleasures more than lovers of God. It is like the voice of Heaven, crying down the voice of human society, and sending forth a note of alarm amongst its giddy generations. It is like the unrolling of a portion of that book of higher jurisprudence, out of which we shall be judged on the day of our coming account; and setting before our eyes an enactment, which, if we disregard it, will turn that day into the day of our coming condemnation. The words of man are adverted to in this solemn proclamation of God against all unlawful and all unhallowed enjoyments, and they are called words of vanity; he sets aside the authority of human opinion altogether; and, on an irrevocable record, has he stamped such an assertion of the authority that belongeth to Himself only, as serves to the end of time for an enduring memorial of his will, and as commits the truth of the Lawgiver to the execution of a sentence of wrath against all those whose souls are hardened by the deceitfulness of sin." pp. 177—179.

Dr. Chalmers, in referring to the enumeration of the sins which are stated by the Apostle to be the objects of the Divine indignation, urges the important distinction so acutely pointed out by Dr. Paley*, that when our *duties* are recited in Scripture, they are put *collectively*; that is, as being all and every of them required in the Christian character: but that, on the other hand, when *vices* are enumerated, they are put *disjunctively*; that is, as separately and severally excluding the sinner from heaven †.

"Allegiance to God," says the author of this discourse, "is in truth but one principle, and may be described by one short and summary expression; and one act of disobedience may involve in it such a total surrender of the principle, as goes to dethrone God altogether from the supremacy which belongs to him. So that the account between a creature and the Creator is not like an account made up of many items, where the expunging of one item would only make one small and fractional deduction from the whole sum of obedience. If you reserve but a single item from this account, and another makes a principle of completing and rendering up the whole of it, then your character varies from his, not by a slight shade of difference, but stands contrasted with it in direct and diametric opposition. On this single difference is suspended, not a question of degree, but a question of kind. There are presented to us, not two hues of the same colour, but two colours, just as broadly contrasted with each other as light and darkness. And such is the state of the alternative be-

* Philosophy, vol. i. p. 50.

† See, in proof of these assertions, 2 Peter i. 5—7; Ephes. v. 5; 1 Cor. vi. 9, 10.

tween a partial and an unreserved obedience, that while God imperatively claims the one as his due, he looks on the other as an expression of defiance against him, and against his sovereignty." pp. 182—184.

"This argument," continues Dr. Chalmers, in a strain of the most elevated practical observation, "is not at all affected by the actual state of sinfulness and infirmity into which we have fallen. It is true, even of saints on earth, that they commit sin. But to be overtaken in a fault is one thing; to commit that fault with the deliberate consent of the mind is another. There is in the bosom of every true Christian, a strenuous principle of resistance to sin; and it belongs to the very essence of the principle, that it is resistance to *all* sin. It admits of no voluntary indulgence to one sin more than to another. The man who has entered on a course of Christian discipleship, carries on an unsparing and universal war with all iniquity. He has chosen Christ for his alone Master, and he struggles against the ascendancy of every other. It is his sustained and habitual exertion in following after him, to forsake all; so that, if his performance were as complete as his endeavour, you would not merely see a conformity to some of the precepts, but a conformity to the whole law of God. At all events, the endeavour is an honest one, and so far successful, that sin has not the dominion; and sure we are, that in such a state of things the vices of dissipation can have no existence. These vices can be more effectually shunned, for example, than the infirmities of an unhappy temper. So that, if dissipation still attaches to the character, and appears in the conduct of any individual, we know not a more decisive evidence of the state of that individual as being one of the many, who crowd the broad way that leadeth to destruction." pp. 186, 187.

From this introduction Dr. Chalmers proceeds to trace the origin, progress, and effects of a life of dissipation. Its origin, he considers as in a great measure owing to the want of early religious discipline and instruction. It may be said of a great number of the young, on their entrance into the business of the world, that they have not been sufficiently fortified against its seducing influences by their previous education at home. Generally speaking, they come out from the habitation of their parents unarmed and unprepared for the contest which awaits them. Some lessons of morality may have been impressed upon them; but not those high and holy principles of religion which can alone preserve them from the contagion of worldly dissipation.

"'Seek ye first the kingdom of God, and his righteousness,' says the Bible, 'and all other things shall be added to you.' This is the promise which the faith of a Christian parent will rest upon; and, in the face of every hazard to the worldly interests of his offspring, will he bring them up in the strict nurture and admonition of the Lord."—"He knows the price of his Christianity, and it is, that he must break off conformity with the world—nor for any paltry advantage which it has to offer, will he compromise the eternity of his children," p. 191.

The wretched consequences of a contrary course of conduct on the part of parents, are then forcibly described; while the more cheering picture of a pious family is thus beautifully drawn.

"Even in the most corrupt and crowded of our cities, parents are to be found, who nobly dare the surrender of every vain and flattering illusion, rather than surrender the Christianity of their children. And what is still more affecting, over the face of the country do we meet with such parents, who look on this world as a passage to another, and on all the members of their household as fellow-travellers to eternity along with them; and who, in this true spirit of believers, feel the salvation of their children to be, indeed, the burden of their best and their dearest interest; and who, by prayer, and precept, and example, have strenuously laboured with their souls, from the earliest light of their understanding; and have taught them to tremble at the way of evil doers, and to have no fellowship with those who keep not the commandments of God: nor is there a day more sorrowful in the annals of this pious family, than when the course of time has brought

them onwards to the departure of their eldest boy; and he must bid adieu to his native home, with all the peace and all the simplicity which abound in it; and as he eyes in fancy the distant town whither he is going, does he shrink as from the thought of an unknown wilderness; and it is his firm purpose to keep aloof from the dangers and the profligacies which deform it; and should sinners offer to entice him, not to consent, and never, never, to forget the lessons of a father's vigilance, the tenderness of a mother's prayers." pp. 193, 194.

From this early stage of a worldly course, Dr. Chalmers passes on to its progress amidst the business and the intercourse of society, in which the majority of the young in great cities are initiated into all the practices and describe the full career of dissipation; and having severely reproved those elders in depravity, by whose example they are tempted and encouraged, he considers its usual termination in what the world calls a reformed and moral character; which, bidding adieu to the pursuits and profligacies of youth, is still substantially irreligious and unholy. The picture is strikingly descriptive of the process which may be too generally observed in our great mercantile cities, and which is peculiarly opposed to the spirit of genuine Christianity. What, then, is the remedy for this prevalent evil? Dr. Chalmers justly observes, that it will never be effectually combated by any expedient separate from the growth and the transmission of personal religion throughout the land. He therefore strongly urges upon persons in middle and advanced life, in general society, their share of responsibility for the morals of the rising generation.

"Would Christians only be open and intrepid, and carry their religion into their merchandize; and furnish us with a single hundred of such houses in this city, where the care and character of the master formed a guarantee for the sobriety of all his dependents, it would be like the clearing out of a piece of cultivated ground in the midst of a frightful wilderness; and parents would know whither they could repair with confidence for the settlement of their offspring; and we should behold, what is mightily to be desired, a line of broad and visible demarcation between the church and the world; and an interest so precious as the immortality of children, would no longer be left to the play of such fortuitous elements, as operated at random throughout the confused mass of a mingled and indiscriminate society. And thus, the pieties of a father's house might bear to be transplanted even into the scenes of ordinary business; and instead of withering, as they do at present, under a contagion which spreads in every direction, and fills up the whole face of the community, they might flourish in that moral region which was occupied by a peculiar people, and which they had reclaimed from a world that lieth in wickedness." pp. 209, 210.

The next discourse, "On the vitiating Influence of the higher upon the lower Orders of Society," naturally follows that which we have just noticed. From the emphatic warning and denunciation pronounced by our Lord, Luke xvii. 1, 2, respecting "offences" in his church, Dr. Chalmers takes occasion to expatiate on the guilt of him who in any manner hinders or endangers the salvation of another. As a member of a church founded upon Calvinistic principles, he consistently avows his belief in the doctrine of the perseverance of real Christians, but observes, that it is by no means necessary to enter into any controversy respecting that doctrine, either for the purpose of explaining or of enforcing the practical lesson in the text.

"If this text," continues Dr. Chalmers, "were thoroughly pursued into its manifold applications, it would be found to lay a weight of fearful responsibility upon us all. We are here called upon, not to work out our own salvation, but to compute the reflex influence of all our works, and of all our ways, on the principles of others."

His object, however, in this discourse, is not so much to trace the

consequences resulting from the conduct of Christians in the various relations and circumstances of life, as to expose certain of the grosser offences which abound in society, and which spread a most dangerous and ensnaring influence among the individuals who compose it. He had already adverted to the magnitude of the guilt of those who, either by example, connivance, or direct and formal tuition, can speed the entrance of the young on a career of dissipation. He now proceeds to what we are grieved to learn is beginning to require animadversion, in the cities of so religious a country as Scotland, the habit of profaning the Sabbath by employing youthful dependents during some of its sacred hours in the transaction of secular business.

"Such," observes this vigilant guardian of Christian principles and institutions, "is the magnitude of this stumbling-block, that many is the young man who has here fallen to rise no more; that, at this point of departure, he has so widened his distance from God, as never, in fact, to return to him; that, in this distressing contest between principle and necessity, the final blow has been given to his religious principles"—"and that Sabbath, which he has now learned, at one time, to give to business, he, at another, gives to unhallowed enjoyments"—"and though he may look back, at times, to the Sabbath of his father's pious house, yet the retrospect is always becoming dimmer, and at length it ceases to disturb him; and thus the alienation widens every year, till, wholly given over to impiety, he lives without God in the world." pp. 220—222.

The commodious falsehoods, and dexterous and gainful evasions, which are occasionally practised in mercantile transactions, are next noticed, with a graphical acuteness and precision, and a boldness and strength of animadversion, which reflect the highest honour on the fidelity of the Christian teacher, and must prove of the utmost importance to congregations such as those which assemble in the churches of Glasgow.

The minor offence, of directing a servant to deny that a master or mistress is at home when they really are so, does not escape the observation of Dr. Chalmers. This is a subject which our readers will remember to have been discussed at considerable length in a former volume of our work. In the present instance, the practice in question meets with unqualified reprobation.

"You may try," says this strict moralist, "to darken and transform this piece of casuistry as you will; and work up your own minds into the peaceable conviction that it is all right, and as it should be. But be very certain, that where the moral sense of your domestic is not already overthrown, there is, at least, one bosom within which you have raised a war of doubts and of difficulties; and where, if the victory be on your side, it will be on the side of him who is the great enemy of righteousness." p. 231.

The reasoning of Dr. Chalmers, forcible as it is upon the supposition of the offence occasioned to a simple and unsophisticated mind, may not, perhaps, appear conclusive to those who have long been habituated to this practice, and who have been accustomed to consider the words "not at home," as one of those conventional and well-understood phrases by which no one is deceived; but it can scarcely fail of convincing every one of the extreme inexpediency, to say the least, of countenancing a practice which may in any case be productive of such consequences as he describes. To those, however, who may be in doubt upon this subject, we would recommend the following important observations.

"It is altogether an erroneous view of the Commandments, to look upon them as so many observances to which we are bound by as many distinct and independent ties of obligation—insomuch, that the transgression of one of them may be brought about by the dis-

solution of one separate tie, and may leave all the others with as entire a constraining influence and authority as before. The truth is, that the Commandments ought rather to be looked upon as branching out from one great and general tie of obligation; and that there is no such thing as loosening the hold of one of them upon the conscience, but by the unfastening of that tie which binds them all upon the conscience." pp. 233, 234.

"It is this which gives such a wide-wasting malignity to each of the separate offences on which we have now expatiated. It is this which so multiplies the means and the possibilities of corruption in the world. It is thus that, at every one point in the intercourse of human society, there may be struck out a fountain of poisonous emanation on all who approach it; and think not, therefore, that under each of the examples we have given, we were only contending for the preservation of one single feature in the character of him who stands exposed to this world's offences. We felt it, in fact, to be a contest for his eternity; and that the case involved in it his general condition with God—and that thus, upon one solitary occasion, or by the exhibition of one particular offence, a mischief may be done equivalent to the total destruction of a human soul, or to the blotting out of its prospects for immortality.

"And let us just ask a master or a mistress, who can thus make free with the moral principle of their servants in one instance, how they can look for pure or correct principle from them in other instances. What right have they to complain of unfaithfulness against themselves, who have deliberately seduced another into a habit of unfaithfulness against God? Are they so utterly unskilled in the mysteries of our nature, as not to perceive,—that he whom, for their advantage, they have so exercised as to fill his conscience with offence towards his God, will not scruple, for his own advantage, so to exercise himself as to fill his conscience with offence towards his master?—that the servant whom you have taught to lie, has gotten such rudiments of education at your hand, as that, without any further help, he can now teach himself to purloin?" pp. 234—236.

This reasoning is unanswerable, and ought, even upon the principles of worldly policy, to deter men from such obviously dangerous practices. Dr. Chalmers, in a strain of fervid and indignant eloquence, inveighs against the proud and selfish unconcern with which the moral principles of inferiors and dependants are too generally regarded by their superiors. His unqualified assertion, as to the duty of a servant to refuse compliance with an order to deny a master or mistress when really at home, is, perhaps, too abruptly stated. If the conscience of a servant, upon this or any other point, be offended by any command from a superior, modest remonstrance would in the first place be the Christian course, and, in the last resort, the offer of retiring from such a service. The peremptory tone in which disobedience seems to be recommended, appears to us liable to serious objection. We add, however, with pleasure, the following observation.

"And that we may not appear the champions of an insurrection against the authority of masters, let us further say, that while it is the duty of a clerk or apprentice to refuse the doing of weekly work on the Sabbath, and while it is the duty of servants to refuse the utterance of a prescribed falsehood, and while it is the duty of every dependant, in the service of his master, to serve him only in the Lord—yet this very principle, tending as it may to a rare and occasional act of disobedience, is also the principle which renders every servant who adheres to it a perfect treasure of fidelity, and attachment, and general obedience." p. 242.

Such, undoubtedly, is the genuine tendency of that conscientious principle which would lead a dependant to the refusal in question. But, after all, the disobedience of an inferior is a delicate and dangerous subject. Where, indeed, the right line of conduct is clearly and indisputably marked, there can be no doubt that we must obey God rather than man; but it must be recollected, that duty is in many cases so mixed and interwoven with modifying circumstances, that

it sometimes requires a sounder judgment than usually falls to the lot of persons in the lower ranks of life, to discriminate and determine correctly concerning it. The union of an enlightened with a tender conscience, is comparatively rare in any class of society, and is not likely to be generally found among those to whom Dr. Chalmers's remarks chiefly apply. One thing, however, is clear, that, even where the conscience of a dependant is unnecessarily scrupulous in trifles (though we by no means think the practice in question one of this nature, on account of its obviously injurious effects), a Christian master is bound to comply with the spirit of the comprehensive rules laid down by the Apostle respecting wounding the consciences of our weaker brethren; and we could, with all the solemnity and earnestness of the excellent author before us, charge it upon the consciences of masters scrupulously and affectionately to regard the spiritual interests of their dependants, and to require of them nothing which may even seem to be contrary to the law of God; remembering, that they also have a Master in heaven.

The last of these discourses, "On the Love of Money," is, perhaps, the most able, and, considered as addressed to a wealthy and commercial audience, the most useful of the whole. From the sublime and affecting appeal of Job, chap. xxxi. 24—28, Dr. Chalmers takes occasion to expatiate upon that "covetousness" which we have the authority of an Apostle for stigmatizing as "idolatry."

"We recoil from an idolater," he observes, "as from one who labours under a great moral derangement, in suffering his regards to be carried away from the true God to an idol. But, is it not just the same derangement on the part of man, that he should love any created good, and in the enjoyment of it lose sight of the Creator; that he should delight himself with the use and the possession of a gift, and be unaffected by the circumstance of its having been put into his hands by a Giver; that, thoroughly absorbed with the present and the sensible gratification, there should be no room left for the movements of duty or regard to the Being who furnished him with the materials and endowed him with the organs of every gratification; that he should thus lavish all his desires on the surrounding materialism, and fetch from it all his delights, while the thought of Him who formed it is habitually absent from his heart?"—"Why, if such be man, he could not be otherwise, though there were no Deity. The part he sustains in the world is the very same that it would have been, had the world sprung into being of itself, or without an originating Mind had maintained its being from eternity." pp. 249—252.

"I wish to impress upon you," continues Dr. Chalmers, "the distinction that there is between the love of money, and the love of what money purchases. Either of these affections may equally displace God from the heart. But there is a malignity and an inveteracy of atheism in the former, which does not belong to the latter, and in virtue of which it may be seen, that the love of money is, indeed, the root of all evil." p. 252.

"Man, who ought to look to the primary Cause of all his blessings, because he is capable of seeing thus far, is often as blind to God, in the midst of enjoyment, as the animal who is not capable of seeing him. He can trace the stream to its Fountain; but still he drinks of the stream with as much greediness of pleasure, and as little recognition of its source, as the animal beneath him. In other words, his atheism, while tasting the bounties of Providence, is just as complete as is the atheism of the inferior animals." pp. 253, 254.

"But a man differs from an animal in being something more than a sensitive being. He is also a reflective being."—"In virtue of the powers of mind which belong to him, he can carry his thoughts beyond the present desires and the present gratification. He can calculate on the visitations of future desire, and on the means of its gratification."—"Out of that great stream of supply, which comes direct from heaven to earth, for the sustenance of all its living generations, he can draw off and appropriate a separate rill of conveyance, and direct it into a reservoir for himself."—"A sum of money is, in all its functions, equiva-

lent to such a reservoir. Take one year with another, and the annual consumption of the world cannot exceed the annual produce which issues from the storehouse of Him who is the great and the bountiful Provider of all its families."—"It is the business of many among that population, each to erect his own separate granary, and to replenish it out of the general store, and to feed himself and his dependants out of it. And he is right in so doing. But he is not right in looking to his own peculiar receptacle, as if it were the first and the emanating fountain of all his enjoyments. He is not right in thus idolising the work of his own hands, awarding no glory and no confidence to Him in whose hands is the key of that great storehouse, out of which every lesser storehouse of man derives its fulness. He is not right, in labouring after the money which purchaseth all things, to avert the earnestness of his regards from the Being who provides all things. He is not right, in thus building his security on that which is subordinate, unheeding and unmindful of Him who is supreme. It is not right, that silver and gold, though unshaped into statuary, should still be doing, in this enlightened land, what the images of paganism once did. It is not right, that they should thus supplant the deference which is owing to the God and the Governor of all things: or that each man amongst us should, in the secret homage of trust and satisfaction which he renders to his bills and his deposits, and his deeds of property and possession, endow these various articles with the same moral ascendancy over his heart, as the household gods of antiquity had over the idolaters of antiquity; making them as effectually usurp the place of the Divinity, and dethrone the one Monarch of heaven and earth from that pre-eminence of trust and affection that belongs to him." pp. 254—261.

This charge of idolatry against the covetous man, and the process by which money, originally pursued for the sake of the advantages which it procures, comes at length to be prized for its own sake, until the love of indefinite and interminable accumulation becomes the ruling passion, and the supreme object of the soul, are urged and described in the most pointed and glowing terms in the progress of this discourse. The guilt and the universality of the love of money are exposed with equal strength and fidelity. We have room, however, for only one more extract, on the wretchedness of this prevalent idolatry, contrasted with the contentment and peace of the true Christian.

"And to advert, for one moment, to the misery of this affection, as well as to its sinfulness. He, over whom it reigns, feels a worthlessness in his present wealth, after it is gotten; and when to this we add the restlessness of a yet unsated appetite, lording it over all its convictions, and panting for more; when to the dulness of his actual satisfaction in all the riches that he has, we add his still unquenched, and, indeed, unquenchable desire for the riches that he has not; when we reflect that as, in the pursuit of wealth, he widens the circle of his operation, so he lengthens out the line of his open and hazardous exposure, and multiplies, along the extent of it, those vulnerable points from which another and another dart of anxiety may enter into his heart; when he feels himself as if floating on an ocean of contingency, on which, perhaps, he is only borne up by the breath of a credit that is fictitious, and which, liable to burst every moment, may leave him to sink under the weight of his overladen speculation; when, suspended on the doubtful result of his bold and uncertain adventure, he dreads the tidings of disaster in every arrival, and lives in a continual agony of feeling, kept up by the crowd and turmoil of his manifold distractions, and so overspreading the whole compass of his thoughts, as to leave not one narrow space for the thought of eternity;—will any beholder just look to the mind of this unhappy man, thus tost and bewildered, and thrown into a general unceasing frenzy, made out of many fears and many agitations, and not say, that the bird of the air, which sends forth its unreflecting song, and lives on the fortuitous bounty of Providence, is not higher in the scale of enjoyment than he? And how much more, then, the quiet Christian beside him, who, in possession of food and raiment, has that godliness with contentment which is great gain—who, with the peace of heaven in his heart, and the glories of heaven in his eye,

has found out the true philosophy of existence; has sought a portion where alone a portion can be found; and, in bidding away from his mind the love of money, has bidden away all the cross and all the carefulness along with it?" pp. 274—276.

Whoever is acquainted with the writings of Dr. Chalmers, must be aware how difficult it is, by any analysis of their contents, or any series of extracts, to give an adequate idea of their character or value. A superficial reader of his discourses might perhaps imagine, that, copious, and even redundant, as they are upon almost every topic which they embrace, it would be comparatively easy to concentrate and exhaust the sentiments which they contain. This is, however, by no means the case. The subjects which the author in general selects, are, indeed, simple and definite. Some grand religious truth, some great practical principle, or some prevalent character or habit, forms for the most part the topic of discussion. Upon this he expatiates; this he illustrates, with all the splendour of a rich and fertile imagination; to this he continually recurs after many an apparent digression; this he proves, confirms, and finally enforces, by the most powerful and varied reasoning, and the most eloquent and persuasive exhortation. Similar, and occasionally tautological, as Dr. Chalmers may appear in some of his representations, it will be found upon examination, that even what is most redundant in his statements tends to explain or strengthen something that seemed to require such an addition, and above all, to heighten and complete the impression and effect of the whole. This is, indeed, the peculiar and capital excellence of his discourses. Other writers may discuss a greater variety of subjects, and treat them in a more regular and theological manner; but we know of scarcely any one who equals the author of this volume in the keen and masterly exposure of religious error and worldly delusion and corruption, and in the clear and expressive exhibition of Christian truth. Both in the one case and in the other, he appeals equally to the understanding, the conscience, and the heart; overwhelming with resistless force the vain reasonings of the wicked, the formal, and the worldly; displaying to the penitent the most attractive and encouraging views of the Gospel; and elevating the professed Christian to the purest and most exalted standard of practical holiness and virtue. It is truly delightful to contemplate a mind of the very highest order thus pouring forth its resources in the support and diffusion of true religion; and that with such evident sincerity, and with such fervour of genuine feeling and eloquence, that it is not possible to doubt the permanent and extensive usefulness which must follow its exertions. There is but one circumstance which, in connexion with the writings of Dr. Chalmers, we are constantly disposed to regret; and which, though of a minor kind, we cannot but fear must tend to impair their success. We allude to certain peculiarities of style and composition, of which every English reader must be aware; and which, though comparatively trifling in themselves, doubtless contribute to confirm the prejudices of those whom it would be particularly the wish of the author to conciliate and disarm; to repel the critical and the fastidious; and sometimes even to excite a smile, where it would be his anxious desire to produce the most serious impression. In a refined and cultivated age like that in which we live, it is peculiarly important to rescue religion from the reproach of every thing which may even remotely tend to hinder its reception, or afford a plausible excuse to the vain and worldly to despise or undervalue it. The writings of Dr. Chalmers abound

with passages of the most pure and sublime eloquence; and the pious author, we are persuaded, is far above the affectation which his style may occasionally appear to indicate. It is the more important, therefore, that he should always express his energetic and truly scriptural sentiments in language worthy of their value; avoiding whatever is national, quaint, or obsolete, both in particular phraseology and in the general structure of his periods: the labour of which would not be great, and would be amply compensated by ensuring the favourable reception of his works in quarters where they are at present coldly received; and by a proportionable increase in the attainment of that object for which we are sure he is most anxious,—the glory of God, and the spiritual and eternal welfare of mankind.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Chronicles of Ullad, with a Dissertation on the Phœnician Language, by Mr. O'Connor;—The Agriculture, Trade, and Finances of Great Britain, by Mr. Lowe;—A translation of Conamen recuperandi Notitiam Principiorum Veteris et Veræ Philosophiæ, &c. by A. S. Catcott, LL.B. or "an Attempt to recover the Principles of the ancient or true Philosophy, collected from the sacred Writings and lately explained by the eminent John Hutchinson, Esq." with a new preface and many additional notes, and illustrated by plates, by A. Maxwell.

In the Press:—The Improvement of Leisure, Friendship, and Intellect, in an epistolary correspondence;—Zoological Researches in Java, No. I. quarto, by Dr. Horsfield;—A reprint of "Arthur Warwick's Spare Minutes, or Resolved Meditations."

At a late meeting of the Royal Society, Sir E. Home communicated some observations on the beneficial influence of the black substance in the skin of the Negro, in preventing the scorching operation of the sun's rays. He shewed, that by exposing the back of the hand, and other parts of the body, covered with thin white linen, to the direct influence of the sun's rays, they become irritated and inflamed; small specks or freckles first appear, and these, on continued exposure, are followed by a vesicular separation of the cuticle: the same happens when the bare surface is exposed. When, however, the part of the body thus exposed is covered with a piece of black crape, though the temperature of such part, if exposed to the bright sunshine, will exceed that produced upon the bare skin, the scorching and blistering influence of the rays is entirely prevented. Thus the injurious effect of the solar heat may be prevented by an artificial blackening of the skin, and perspiration becomes more copious, as is especially observed in the Negro. We need scarcely remark, how forcibly such provisions indicate the wisdom and goodness of the Creator, in the mutual adaptation of his works. And yet the colour of the Negro's skin, thus providentially intended to defend him from the pernicious effects of the sultriness of his climate, is to be urged as an argument to doom him to the cruel injustice and tyranny of his white neighbours!

The Poppy, Hemlock, Atropa-Belladonna, or Deadly Night Shade, and other narcotic plants, are ascertained, it is said, to owe their peculiar properties to a substance of an alkaline nature residing in them, and capable of extraction and of union with acids so as to form neutral salts. It is added, that it is probably for this reason, among others, that acids are found to be serviceable as correctives to these poisons.

Exotic Plants.—No fewer than 6750 exotic plants were introduced into England in the course of the reign of his late Majesty; during the reign of Elizabeth, there were introduced 578; 578 during the reign of Charles I. and II. and Cromwell; 44 in the reign of

James the Second; 298 in that of William and Mary; 230 in that of Anne; 182 in that of George the First; and 1770 in that of George the Second. The total number of exotics now in the gardens of this country is estimated at about 11,970.

Cambridge.—The annual premiums of 15 gs. each, given by the Representatives in Parliament of this University, for the best dissertations, in Latin prose, were lately adjudged as follow:—Senior Bachelors. "De Origine et Progressu Idolatriæ," Dialogus: T. Thorp, fellow of Trinity college; E. Boteler, of Sidney college.—Middle Bachelors. "Oratio in Laudem Musicæ:" E. H. Maltby, of Pembroke hall; A. Barron, of Trinity college.

Edinburgh School of Arts.—An association has been formed in Edinburgh, under the auspices of Dr. Brewster, Professor Pillans, &c. for the purpose of enabling industrious tradesmen to become acquainted with the principles of mechanics, chemistry, and other branches of science of practical application in their several trades. It is intended to institute lectures, and to provide medals, instruments, and a library of books on mechanics, chemistry, and all branches of natural and physical science, to be lent out through the whole year.

POLAND.

The following is taken from a report presented to the Emperor, in September 1820, by the Council of State, relative to certain points of the public administration.

"The bishops have acquired a more plenary authority over the clergy in point of discipline; in particular, that of suspending, *ex-officio*, all subordinate priests that may have incurred that penalty. The Pope has consented to the suppression of several abbeys, and their funds will be employed for the advantage of the chapters and seminaries, and for the relief of such parochial clergy as are but indifferently provided for. The revenue of the convents may amount to 950,000 florins, or 600,000 francs, out of which 471 monks and nuns are to be maintained, and considerable debts to be paid. The number of churches in a state of decay, is 121; works are in progress for their reparation. The number of young ecclesiastics examined and found capable of holding parishes is 109. The apprehension of wanting ecclesiastics was groundless, as there are 4091 priests, secular and regular, without including 253 seminarists; so that one priest may be rated to 600 inhabitants. In the seminaries there is much want of reform. Until the requisite funds be provided, the most able young men at the universities are in a state of previous instruction, to qualify them as professors of seminaries. Their number is already thirty."

EGYPT.

Two English travellers, Mr. Waddington and Mr. Hanbury of Cambridge, are said to have discovered the city of ancient Meroe, spoken of by Herodotus, lib. ii. ch. 29; by Diodorus Siculus, i. 33; by Strabo, xvii.; and by Josephus, ii. 10. From the three authors last mentioned, it appears that the city of Meroe was situated in an island formed by the Nile, the Astapus, and the Astaboras (the Bah-rel-abiad, the Abawi, and the Tacazza). It was anciently called Saba, which name was changed to that of Meroe by Cambyses, in honour of his wife or sister. The geographical situation of Meroe is thus described by Herodotus. After quitting the island of Tacpompso, and again reaching the bed of the Nile, "you will travel forty days by the side of that river, the stream being rendered unnavigable by rocks and sharp crags. After this land journey of forty days you again embark, and at the end of twelve days you will arrive at a great city, the name of which is Meroe. This is said to be the capital of the rest of the Ethiopians; the only gods that are worshipped there are Jupiter and Bacchus." These travellers, it is added, are able to describe Dongola and Darshegga more minutely than has been done before, and to give an account of the Pasha's expedition against the Abyssinians, having joined his army. They have also discovered some interesting islands, with about thirty entire pyramids, and extensive ruins of temples, some of them exhibiting considerable skill, and others apparently of the highest antiquity.

CAPE OF GOOD HOPE.

The Rev. John Campbell has brought from Africa the head of a very singular animal, which he conceives to be the unicorn of Scripture, and which he describes as follows.—"The animal was killed by my Hottentots, in the Mashow country, near the city of Mashow, about two hundred miles N. E. of New Lattakoo, to westward of Delagoa Bay.

My Hottentots never having seen or heard of an animal with one horn of so great a length, cut off its head, and brought it bleeding to me upon the back of an ox. From its great weight, and being about twelve hundred miles from the Cape of Good Hope, I was obliged to reduce it by cutting off the under-jaw. The Hottentots cut up the rest of the animal for food, which, with the help of the natives, they brought on the backs of oxen to Mashow. The horn, which is nearly black, is exactly three feet long, projecting from the forehead about nine or ten inches above the nose. From the nose to the ears measured three feet. There is a small horny projection of about eight inches immediately behind the great horn, [apparently] designed for keeping fast or steady whatever is penetrated by the great horn. There is neither hair nor wool on the skin, which is the colour of brown snuff. The animal was well-known to the natives. It is a species of the rhinoceros; but if I may judge of its bulk from the size of its head, it must have been much larger than any of the seven rhinoceroses which my party shot, one of which measured eleven feet from the tip of the nose to the root of the tail. The skull and horn excited great curiosity at the Cape. Most were of opinion that it was all that we should have for the unicorn. An animal, the size of a horse, which the fancied unicorn is supposed to be, would not answer the description of the unicorn given by Job, chap. xxxix. verse 9, &c.; but in every part of that description this animal exactly answers to it."

Mr. Campbell is preparing for the press an account of his journey, some interesting particulars of which have been already noticed in our pages. (See Appendix for 1820, p. 902.)

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Book of Enoch the Prophet; an Apocryphal production, supposed to have been lost for ages; but discovered at the close of the last century in Abyssinia; now first translated from an Ethiopic MS. in the Bodleian Library; by Richard Lawrence, L.L.D. 8vo. 9s.

The Old Testament, arranged on the basis of Lightfoot's Chronicle, in Historical and Chronological order, in such manner, that the Books, Chapters, Psalms, Prophecies, &c. may be read as one connected history, in the words of the authorized Translation; by the Rev. George Townsend, M.A. of Trinity College, Cambridge, 2 vols. 8vo. 1l. 16s.

A country Parson's first offering to his Mother Church; in nine Pastoral Sermons. 12mo. 3s.

An Exposition of the Lord's Prayer; for the edification of Youth; by Mrs. Hake. 18mo. 1s. 6d.

Nine Discourses on Important Subjects, delivered in St. Mark's Church, Liverpool; by the Rev. W. Morton. 8vo. 6s. 6d.

Metrical Version of the Collects, for every Sunday in the year; by the Rev. C. H. Beatson, M.A. 12mo. 4s.

Cottage Conversations; or, Good Advice to the Poor; by the Rev. Joseph Jones, M.A. 12mo. 2s. 6d.

Prayers for the Use of Families, compiled from the Book of Common Prayer; by the same. 12mo. 9d. sewed.

Sermons; by the Rev. Thos. Boys, A.M. of Trinity College, Cambridge. 8vo. 10s. 6d.

The Spirit of Prophecy. 8vo. 1s. 6d. sewed.

Sermons on Various Subjects; by the Rev. Geo. Hughes. 8vo. 10s. 6d.

The Temptation of Christ in the Wilderness; by the Rev. J. T. Barrett, D.D. of St. Peter's College, Cambridge. 12mo. 3s.

The Cottager's Monthly Visitor. vol. I. part 1, 3s.

Prejudice and Responsibility; or, the Causes, and the Cure of Prejudice against Religion. 12mo. 3s. 6d.

A View of the Evidences of Christianity; with Introductory Observations on the Popular Causes of Infidelity; by Joseph Macardy. 8vo. 6s.

The Christian's Duty with respect to the Established Government and the Laws, considered in two Sermons preached before the University of Oxford; by the Rev. R. Whately, M. A. 8vo. 2s.

Miscellaneous Thoughts on Divine Subjects; to which is added, a small Selection of texts, applicable to the given subjects. 12mo. 3s. 6d.

Hints Humbly submitted to Commentators; and more especially to such as have written Elaborate Dissertations on the Prophecies of Daniel and the Revelation of St. John; by William Witherby. 1s. 6d.

Three Sermons on the Power, Origin, and Succession of the Christian Hierarchy; and especially of that of the Church of England. By the Rev. John Oxlee, Rector of Scawton, and Curate of Stonegrave. 8vo. 10s. 6d.

MISCELLANIES.

Remarkable Providences; Collected and Arranged by Joseph Taylor. 12mo. 6s. 6d.

A Bibliographical, Antiquarian, and Picturesque Tour in France and Germany; by the Rev. T. F. Dibdin, F.R.S.S.A. with 140 Engravings. 3 vols. super royal, 8vo. 10l. 10s.

Oliver Cromwell and his Times; by Thomas Cromwell. 8vo. 14s.

The Life of Sir Joseph Banks; by Dr. Duncan. 8vo. 1s. 6d.

Memoirs of Count Borunlarki. 8vo. 12s.

Dictionary of the Worthies of Ireland; by Richard Ryan. 2 vols. 8vo. 30s.

The Imperial School Atlas; by Dr. James Miller. 4to. 1l. 5s.

Letters on the Scenery of Wales; by the Rev. R. H. Newell. royal 8vo. 15s.

The Martial Achievements of Great Britain and her Allies. 4to. with 51 engravings coloured, 13l. 13s. or 27l. 6s. on large paper.

The Naval Achievements of Great Britain and her Allies. 4to. with 51 engravings, 13l. 13s. or 27l. 6s. on large paper.

The Operations of the British Army in India, during the Mahratta War; by Lieut. Colonel Blacker. 4to. 4l. 14s. 6d.

A Manual of Mineralogy; by Robert Jameson. 8vo. 15s.

Farewell Letters to Friends in Britain and America, on returning to Bengal in 1821; by the Rev. W. Ward of Serampore. 12mo. 6s.

Sketches of India; by a Traveller, for fire-side Travellers at Home. 8vo. 10s. 6d.

Culinary Chemistry; by Fredrick Accum. With plates, 12mo. 9s. 6d.

An Account of the Coronation of the Kings of England: with a description of the Dresses, Crowns, &c. also the Prayers, Oaths, Oblations, &c. used on the occasion. 1s. 6d.

Memoirs of Mahomedan History, from the original Persian Authorities; by Major Price, 3 vols. 4to. 7l. 17s. 6d.

The Correspondence of Linnæus and other Naturalists, from Original MSS; by Sir J. E. Smith, M.D. F.R.S. President of the Linnæan Society. 2 vols. 8vo. 1l. 10s.

The Deluge; a Poem. 3s. 6d.

Recollections of a Classical Tour through Greece, Turkey, and Italy; by P. E. Laurent. 4to. 1l. 18s.

Translations from Casimir, &c. with Poems, Odes, and specimens of Latin Prose; by J. Kitchener, B. A. late of Clare Hall, Cambridge. 6s.

Baynes's Catalogue of Books for 1821-22 of near 9000 Articles.

Memoirs of Queens, illustrious and celebrated; by Mary Hays. 8vo. with portraits. 12s.

No. 1. of the Architectural Antiquities of Rome. imperial folio, 1l. 11s. 6d.

RELIGIOUS INTELLIGENCE.

BISHOP'S COLLEGE, CALCUTTA.

THE Lord Bishop of Calcutta laid the foundation of the Calcutta Mission College on the 15th of last December. The company having assembled, his Lordship commenced with a prayer for a blessing on the work then to be taken in hand, and for Divine guidance and support to the professors, the students, the missionaries, and all who may in any way be connected with the institution; that they may severally be enabled to discharge their allotted duties, and especially be preserved from all heresies, and divisions, and party views; and that they may maintain an adherence to primitive truth and apostolical order, joined to holiness of life and unwearied labours of love, being the best evidence that God is with them, and the surest pledge of his blessing. Next followed a thanksgiving for the Christian zeal displayed in the present age; more especially for the labours of the Incorporated Society for the Propagation of the Gospel in Foreign Parts; for his Majesty's most gracious letter, authorizing them to collect the contributions of the charitable throughout England; for the munificent aid received from other religious societies and public bodies; for the liberality of the supreme government of India; and for every manifestation of good-will to the work; praying that the same zeal and benevolence may be continued, and that the Almighty may raise up to the institution a long succession of benefactors, whose memory shall be blessed for ever. His Lordship next offered a prayer for the Church of England, in whose Christian zeal the Institution has originated; for the King and Royal Family; for the Clergy, and the congregations committed to their charge; for the Hon. the

East-India Company; for the Marquess of Hastings, and the members of council; for the judges, the magistracy, and other Europeans in India; that all of them may endeavour to advance the happiness of the natives; and that no habitual deviations from evangelical holiness, in those who profess the faith of Christ, may do dishonour to their holy calling;—for all who may be called and sent to preach to the heathen; and finally, for the persons then assembled, that a participation in such works of charity might tend to engage them more deeply and surely in the service of God. An elegant Latin inscription, engraved upon a brass plate, is deposited under the foundation-stone. It pays a handsome tribute of acknowledgment to the Society for promoting Christian Knowledge, and the Church Missionary Society, for their munificent donations. The information of the grant voted by the Bible Society had probably not reached India. The plate being deposited, the first stone was laid by the bishop, pronouncing: "In the name of the Father, the Son, and the Holy Ghost, one God blessed for ever, I lay this the foundation-stone of the Episcopal Mission College of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, to be commonly called and known as Bishop's College, near Calcutta." His Lordship then proceeded: "O Father Almighty, through whose aid we have now commenced this work of charity, we bless thee that we have lived to this day. O prosper the work to its conclusion: and grant that so many of us as thy Providence may preserve to witness its solemn dedication, may join together in heart and in spirit in praising thy name, and in adoring thy mercy, and in supplicating thy favour to this house evermore: through Jesus Christ our Lord. Amen."

The assembly were then dismissed with the Bishop's blessing.

The college will consist of three piles of building in the plain Gothic style, disposed to a quadrangular form, the fourth side being open to the river. The principal pile will comprise a chapel to the east, divided by a tower from the hall and library on the west; and the wings, or side buildings, will form dwellings for the professors, with lecture-rooms and dormitories for the students. May the blessing of God rest upon the undertaking!

BRITISH AND FOREIGN BIBLE SOCIETY.

Owing to want of room in our last number, we were able to insert only a part of the extracts which we had made from the addresses delivered at the last anniversary meeting of the Society. We now present our readers with the remainder; and hope speedily to lay before them an abstract of the Society's proceedings during the year, from the Annual Report which has just been published.

The Rev. Thomas Gisborne remarked:

"We have before us an Institution which combines all ranks in this kingdom, from the prince to the peasant; which comprises every description of talent, every excellence, selected from all that is distinguished and influential in the community. I am not about to make the absurd supposition, nor does my argument in the slightest degree require me to make it, that a similar association could have been established in this country for the purpose of promoting evil; or that such persons as those who are united in the Bible Society would have combined for any other than a laudable purpose. But I may reasonably ask, what would have been the effect produced by such a combination of rank, of talents, of experience, of influence, of energy, of such a multitude of societies congenial and co-operating with the Parent Society in every part of this island—what would have been the effect produced if exertions so conducted, so backed, had been directed into a course opposite to that which this Institution has pursued? What would have been the consequences in Great Britain during the last seventeen years, including that momentous period in which the continent of Europe seemed to be relapsing into the darkness of Paganism; in which every thing sacred, every thing politically beneficial, seemed in our own country to be tottering to its base:—what would have been the consequences, if such a society as this had been employing itself with all its perseverance, and all its activity, and all its revenues, not in circulating the Scriptures, but in dispersing manuals of infidelity and treatises of sedition? What if this Society, with all its auxiliaries, had been occupied in going from county to county, from village to village, from cottage to cottage, offering at a low

price to all who could buy; pressing gratuitously upon every one who could not buy, but could be persuaded to accept, a copy of Paine's Age of Reason, with a copy of his Rights of Man subjoined as an appendix? What if, instead of having supplied three millions, or three millions and a half of copies of the Scriptures, they were at this moment disseminating throughout our population the parodies of Hone, or the blasphemies of Carlile? With these suppositions contrast the reality. Reflect, that results equally stupendous in magnitude with those which have been represented, but in their nature diametrically opposite, have been wrought by this Institution. It has been unceasingly engaged in meeting the poison with a remedy: it has been diffusing the Bible throughout the land; that book which is the word of God; that book which is the stability of all religious and civil institutions; which teaches to governors and to subjects their duty; which is the groundwork of civil liberty no less than of loyalty; which is the basis of happiness on earth, and of hope, through the blood of a Redeemer, beyond the grave! Thus has this Society been labouring for the benefit of every man: thus has it entitled itself to support from every man."

The Rev. J. Brown, of Biggar.

"We are not met to-day to repeat the unanswered and unanswerable arguments brought forward in support of our holy religion. On this subject we are all of one mind and of one heart: and we are fully persuaded of the goodness of our cause, and firmly determined to persevere in supporting it. But these convictions are the better for being deepened; for they are in danger of losing some of their influence in the ordinary business of the world. We therefore come together, in order to warm each other's hearts, while we renew our pledge that we will stand by each other in this sacred cause. I know no better encouragements to proceed in this course, than the consideration that the Scriptures are calculated to make man happy for time and for eternity. We profess to believe the Bible, and in that holy book we find that it is the command of God that the Gospel should be preached to all nations. This commandment is as plain as any precept of the Decalogue. In obedience to it was this Institution formed. In obedience to this command we have attached ourselves to its interests, and we must not, we will not, we dare not relax in our efforts to promote it, till all nations are brought to the obedience of the faith. This suggests to us the right temper in which we should view our opponents. I allude not to those, who, though they join not with us in circulating the Scriptures without note or comment, are nevertheless men estimable for their Christian learning and piety. With such as these we have no contention; for whether the Scriptures are circulated with or without comment, we therein do rejoice; yea, and will rejoice. But I allude to those unhappy men, who are opposed to the Bible cause. We cannot but lament their conduct, and we ought to regard them more in pity than in anger. The Divine displeasure they are drawing upon themselves is too heavy to require to be increased by our contempt and scorn; and for their sakes more than for the sake of our great cause, we should try by patient argument to bring them to a better mind."

The Right Hon. Charles Grant.

"There is one objection which has been adduced against this Society, to which, I trust, it will until the very latest hour of its existence be compelled to plead guilty; I mean, that it is a society of union! Look back to the history of England,—look back to the history of Christendom—what is it that excites a blush and a pang in every one who feels, I will not say for our common Christianity, but for the human race? What but this, that a religion announced as promoting 'peace on earth,' as well as 'glory in the highest;' a religion which reckons among its most splendid ornaments, the ornament of 'a meek and quiet spirit;' a religion which glories in teaching men to sacrifice every interest, every emotion to the law of charity,—that such a religion should have so often appeared to produce effects directly opposite. What was the charge brought against Christianity during many centuries? It was this: that the votaries of this religion, professing to cherish the same hopes, and rely on the same promises; professing to believe that every thing here is utterly insignificant in comparison with that which shall be revealed; that there is one subject of universal interest, of predominant and overwhelming importance, before which all other subjects of interest or importance vanish away; yet voluntarily chose to abandon

this elevated ground, that they might quarrel with each other on minor points of petty altercation. Such was the charge then brought against Christianity, and, unfortunately, with too much justice. What is the charge now brought against this Institution—this Institution, which we were told was to produce only discord and disturbance? It is this; that, forgetting for a while those minor topics of disunion and distraction, we endeavour to attach ourselves to the one object of equal interest to the whole race of man. It is this; that we are not at variance, but united! Yes, my Lord, the charge is true. Thinking not meanly of the points of difference, valuing other subjects according to their just place and gradation, we are yet convinced that there is a subject of importance infinitely superior; or rather, it is because we give to all their just estimation, that, in compliance with the laws of eternal order, we place this beyond them all. On this lofty summit we assume our position; delighted to place ourselves above the tumult and turmoil of the work-day passions, that rage and toss themselves below.

"It might perhaps have been naturally expected that this vast composition, formed of such differing elements, could not long maintain the connexion of its various parts—that such materials could not long cohere; that the time would soon arrive, when it would be found impossible to bind in one chain such variety of mind and talent. But let me ask if, among the kindred institutions that have sprung up, emulating the Parent Society, in every quarter of the globe, and now forming part of this mighty system, there be one which has deviated from its orbit?—if there be one of these institutions that has betrayed the passions which might not unreasonably have been expected, in some instances, to detract from the general harmony?

"During the few last years, my Lord, our country has undergone many trials of suffering, and has passed through many scenes of danger and civil commotion. But has any, the most decided enemy of the Bible Society, ever ascribed these discontents and internal agitations to the influence of the Bible Society? No, never; and never could the charge be made with truth. The name of the Bible Society can never be coupled with disloyalty and turbulence."

The Rev. William Jowett.

"The churches of Greece, I hope, are reviving: and while hearing the Report, I was happy to observe one thing, that though mention was made of Catholic and Protestant opponents, not one word was said of Greek opponents. Yet there is great reason for hastening to give the Scriptures to Greece; since not only in England, in France, and in Italy, may infidelity be found, but I have seen even on the classic soil of Greece the works of Voltaire.

"But I must proceed to offer a few observations respecting Abyssinia, and that remarkable version of the Scriptures in the Amharic dialect, to which the Report alludes. This version was undertaken, as far as appears on the face of printed documents, from motives chiefly literary; and thus we see how it pleases God to bring in the aid of literature to promote his own glory. It was about the year 1806, a period when this Society had not long existed, and when it had yet to struggle through domestic controversies, the report of which never reached, and, I trust, never will reach the feudal chieftains and hardy mountaineers of Abyssinia, that this work was commenced in Cairo, by a learned native. At the moment when I first entered on negotiation with the proprietor of the work, he had just received an interdict from Rome which virtually restrained the printing of it. Had it taken its course to the Vatican, it might have slumbered there for centuries, instead of reaching as it now has done, our literary friends in the Universities, by whom it will be prepared for the service of this Society."

The Rev. J. Bunting, remarked:

"As the representative of that particular denomination to which I belong, I take the liberty of expressing to your Lordship and this Society, our most grateful thanks for the assistance derived from it by persons labouring for us in foreign countries, and particularly in the island of Ceylon; where they have received Bibles and Testaments, and paper and money, through the Colombo Auxiliary Bible Society, to enable them to carry on their work. We have eighty-four schools, in which 4900 children are daily taught to read the word of God, in the English, the Cingalese, and the Tamul languages. It is pleasing to consider, that 500 of these children are females, who are now educating in a country where, as

your Lordship knows, till very lately the idea of educating them would have been thought altogether absurd. In these schools too, many of the children of Mahomedans are learning to read that book which alone can teach them the character and precepts of the true Prophet."

J. J. Gurney, Esq. of Norwich, after some judicious observations on the advantages of Bible Associations, said:

"There is only one thing more I wish to add, and that is, on the manner of conducting the general meetings of the Bible Society. I long to see the day when they shall be conducted with perfect simplicity, and when we shall studiously avoid every thing of panegyric or eulogy. We do not come here to panegyrize, but to acknowledge the unmerited mercies of our God and Saviour. We come to acknowledge, as in the dust, that we have all sinned and come short of his glory; and that so far from having any degree of merit for what we have done, we have cause to lament that we have done so little. I am fully sensible how much benefit this Society has derived from its president, from its secretaries, and from its committee; and one reason why I wish to promote the distribution of the Scriptures is, because while they teach us to fear God, they teach us also to give honour where honour is due—tribute to whom tribute is due—respect where respect is due. But when I remember that our object is a religious object, that we come together as the unworthy subjects and servants of our Lord Jesus Christ, I feel that we should not take that opportunity of bestowing praise on each other. I must acknowledge, however, that the present meeting has been comparatively clear of this fault."

AMERICAN BAPTIST MISSIONS.

The American Baptist Missionaries at Rangoon, in the Birman empire, have recently made a journey to the court of Ava, the motives and consequences of which are detailed by themselves as follows.

"From last spring till within a month or two ago, our affairs appeared to be in a prosperous state. Many daily heard the Gospel; cases of hopeful inquiry frequently occurred; no serious opposition appeared. The former emperor was known to be, in heart, hostile to the priests of Buddhu; and he frequently manifested his sentiments in such acts of persecution, as kept the religion in a low and declining state. But, on his death the hopes of the priests and their adherents began to revive; and every discovery of the new emperor's disposition has tended to restore the religious establishment of the country to its former privileges and rank. The change effected, even in Rangoon, under our own eyes, is very remarkable. With the exception of one teacher, who has lately visited us in private, and those who have already joined us, we are entirely deserted. Under these circumstances, it appears to us that there remains but one course of proceeding: to go directly into the imperial presence, lay our missionary designs before the throne, and solicit toleration for the Christian religion. By this proceeding we hope to discover the real feelings and sentiments of the emperor."

After toiling up the river 350 miles from Rangoon, in almost continual danger from the daring robbers who infest it, the missionaries reached Ava on the 25th of January 1820. The following extracts from their journal detail some curious particulars of their interview with the emperor.

"We repaired to the house of Myadaymen, former viceroy of Rangoon, but now one of the public ministers of state. We did not disclose our precise object, but only petitioned to behold the 'golden face.' His highness committed our business to Moung Yo, one of his favourite officers; and directed him to introduce us to Moung Zah, one of the private ministers of state.

"In the evening, Moung Yo called on us to say, that he would conduct us to-morrow. We lie down in sleepless anxiety. To-morrow's dawn will usher in the most eventful day of our lives: to-morrow's eve will close on the bloom or the blight of our fondest hopes. The next morning we left the boat, and put ourselves under the conduct of Moung Yo. He carried us first to Myadaymen as a matter of form; and there we learnt that the emperor had been apprized of our arrival, and said, 'let them be introduced.' We therefore proceeded to the palace.

"At the outer gate we were detained a long time, until the various officers were satisfied that we had a right to enter; after which we deposited a present for the private minister of state, Moung Zah,

and were ushered into his apartments in the palace-yard. He received us very pleasantly, and ordered us to sit before several governors and petty kings, who were waiting at his levee. We here, for the first time, disclosed our character and object; told him that we were missionaries, or 'propagators of religion;' that we wished to appear before the emperor, and present our sacred books, accompanied with a petition. He took the petition into his hand, looked over about half of it, and then familiarly asked several questions about our God and our religion. Just at this crisis, some one announced that the 'golden foot' was about to advance; on which the minister hastily rose up, and put on his robes of state, saying, that he must seize the moment to present us to the emperor.

"We now found that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Cassays, and the very hour when his majesty was coming forth to witness the display made on the occasion.

"When the minister was dressed, he just said, 'how can you propagate religion in this empire? But come along.' Our hearts sank at these inauspicious words. He conducted us through various splendour and parade until we ascended a flight of stairs, and entered a most magnificent hall. He directed us where to sit, and took his place on one side: the present was placed on the other; and Moung Yo and another officer of Myadaymen sat a little behind.

"The scene to which we were now introduced really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole completely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. Our situation prevented us from seeing the further avenue of the hall; but the end where we sat opened into the parade, which the emperor was about to inspect.

"We remained about five minutes, when every one put himself into the most respectful attitude, and Moung Yo whispered that his majesty had entered. We looked through the hall, as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward, unattended, in solitary grandeur, exhibiting the proud gait of an eastern monarch. His dress was rich, but not distinctive; and he carried in his hand the gold-sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye that chiefly rivetted our attention. He strided on. Every head, excepting ours, was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the monarch. When he drew near, we caught his attention. He stopped, and partly turned towards us: 'Who are these?' 'The teachers, great king,' I replied. 'What! you speak Birman; the priests that I heard of last night? When did you arrive?' Are you teachers of religion? Are you like the Portuguese priest? Are you married? Why do you dress so?' These, and some other similar questions, we answered; when he appeared to be pleased with us, and sat down on an elevated seat; his hand resting on the hilt of his sword, and his eyes intently fixed on us.

"Moung Zah now began to read the petition, which ran thus:—

"'The American teachers present themselves to receive the favour of the excellent king, the sovereign of land and of sea. Hearing that, on account of the greatness of the royal power, the royal country was in a quiet and prosperous state, we arrived at the town of Rangoon, within the royal dominions; and having obtained leave of the governor of that town to come to see and behold the golden face, we have ascended and reached the bottom of the golden feet. In the great country of America we sustain the character of Teachers and Explainers of the contents of the Sacred Scriptures of our religion; and since it is contained in those Scriptures, that if we pass to other countries, and preach and propagate religion, great good will result, and both those who teach and those who receive the religion will be freed from future punishment, and enjoy without decay or death the eternal felicity of heaven; entreating that royal permission be given, that we, taking refuge in the royal power, may preach our religion in these dominions, and that those who are pleased with our preaching, and wish to listen to or be guided by it, whether foreigners or Burmans, may be exempt from government molestation, they present themselves to receive the favour of the ex-

cellent king, the sovereign of land and of sea.'

"The emperor heard this petition, and stretched out his hand. Moung Zah crawled forward and presented it. His majesty began at the top, and deliberately read it through. In the mean time I gave Moung Zah a copy of a tract, which was put into the handsomest style and dress possible. After the emperor had perused the petition, he handed it back, without saying a word, and took the tract. He held it long enough to read the first two sentences, which assert that there is one Eternal God, who is independent of the incidents of mortality, and that, beside Him, there is no God; and, then, with an air of indifference, perhaps disdain, he dashed it down to the ground. Moung Zah stooped forward and picked it up, and handed it to us. Moung Yo made a slight attempt to save us, by unfolding one of the volumes, which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments, Moung Zah interpreted his royal master's will, in the following terms: 'Why do you ask for such permission? Have not the Portuguese, the English, the Mussulmans, and people of other religions, full liberty to practise and worship, according to their own customs? In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them: take them away.' Something was now said about brother Colman's skill in medicine: on which the emperor once more opened his mouth, and said, 'Let them proceed to the residence of my physician, the Portuguese priest: let him examine whether they can be useful to me in that line, and report accordingly.' He then rose from his seat, strided on to the end of the hall, and there, after having dashed to the ground the first intelligence which he had ever received of the Eternal God, his Maker, his Preserver, his Judge, he threw himself down on a cushion, and lay listening to the music, and gazing at the parade spread out before him.

"As for us and our present, we were huddled up and hurried away, without much ceremony. We passed out of the palace-gates with much more facility than we entered: and were conducted, first, to the house of Myadaymen. There his officer reported our reception, but in as favourable terms as possible; and as his highness was not apprized of our precise object, our repulse appeared, probably, to him, not so decisive as we knew it to be. We were next conducted two miles, through the sun and dust of the streets of Ava, to the residence of the Portuguese priest: he very speedily ascertained that we were in possession of no wonderful secret, which would secure the emperor from all disease, and make him live for ever, and we were accordingly allowed to take leave of the inquisitor, and retreat to our boat.

"We still cherished some hope; and regretted that a sudden interruption had prevented our explaining our objects to Moung Zah in that familiar and confidential manner which we had intended; and we determined, therefore, to make another attempt on him in private.

"He received us, the next day, with great coldness and reserve. We ascertained, beyond a doubt, that the policy of the Burman government, in regard to the toleration of any foreign religion, is precisely the same with that of the Chinese: that it is quite out of the question, whether any of the subjects of the emperor, who embrace a religion different from his own, will be exempt from punishment; and that, in presenting a petition to that effect, we had been guilty of an unpardonable offence.

"It was now evening. We had four miles to walk by moonlight. Two only of our disciples followed us. They had pressed as near as they could venture to the door of the hall of audience, and had listened to the words which sealed the extinction of their hopes and ours. Arrived at the boat, we threw ourselves down, exhausted in body and mind. For three days, we had walked eight miles a day, chiefly in the heat of the sun, which, even at this season, is exceedingly oppressive in the interior of these countries: and the result of our travels and toils has been—the wisest and best possible—a result, which, if we could see the end from the beginning, would call forth our highest praise."

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

ST. HELENA.—A dispatch arrived in London early in the month, announcing the death of Bonaparte on the seventh of last May, after an illness of six weeks. His disease, on opening the body, was ascertained to have been a cancer in the stomach, of which he is stated to have said that his father died, and in the production of which neither the climate of St. Helena, nor the circumstances connected with his detention, could have had any share. Thus has passed into eternity a man whose exploits were but as yesterday the theme of every tongue, and on whose will depended, in an almost unexampled degree, the fate of many millions of his fellow-creatures; a man, doubtless, of great powers of mind, but whose name will be handed down to posterity with the indelible stigma of inordinate ambition, injustice, cruelty, and treachery. What a lesson does his eventful life, and still more, if possible, his death, afford to the lovers of this world's pomp, and power, and greatness! Nothing can be imagined more mortifying to the pride of human glory, than the slight sensation which the departure of this extraordinary man has produced in a world which, a very few years ago, he so greatly agitated by his achievements. He has disappeared from the stage of time; and even already his name is scarcely heard! Would that the blood which he spilt could be as easily and effectually blotted out from that catalogue of "deeds done in the body," for which he is gone to give an account! Would that he had even exhibited some symptoms of remorse; that he had seen the evil of his ways, and died a humble penitent! Would, above all, that he had repaired with heart-felt contrition to that Saviour, who could expiate even crimes like his by his own immaculate sacrifice, and who casts out none who come unto God by him! On these points, without knowing what passed in the secret recesses of his conscience between his Creator and himself, and without attempting to pierce through that awful veil which shrouds the disembodied spirit from mortal eyes, or to pronounce what may have been the sentence of that infallible tribunal to which he has been summoned, we can only say, that the accounts published of his sickness and death present us with no hopeful indications,—"he died, and made no sign." Eternity seems to have been a subject on which he either had not very seriously thought, or respecting which he steeled his heart, either by a bold hardihood or a reckless infidelity. But it is not for us to judge; we would rather impress on our own minds, and those of our readers, the monitions which sound from his tomb:—"What is our life? it is even a vapour, that appeareth for a little time and then vanisheth away." "Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." And while we are thankful to have been exempted from his temptations, and blessed with superior opportunities of religious light and improvement, let us remember that our responsibility is increased by these very circumstances, and that, except *we* repent, we shall all likewise perish.

FRANCE.—The death of Bonaparte has caused *apparently* very little sensation in France. But, then, the existence of the censorship renders it absolutely impossible to judge of the state of public sentiment in that country from what we read in the French journals. They could not, of course, attempt to excite any thing like a strong feeling on the subject; or even if it existed, would they be allowed to give any intimation of its existence. It is only, therefore, from private sources that any correct information upon the point can be derived. As for the intelligence producing little or no effect on the French funds, we do not apprehend that the circumstance furnishes any fair test of public feeling. The price of stocks is regulated by very different considerations from those which move the affections; and it is not very obvious why any difference should be made in the calculations of the monied speculator by the life or death of Bonaparte. The allusions made to the event in the Chambers have been but slight. Their members have been occupied chiefly with warm

debates on the continuance and limits of the censorship of the periodical press, which has been re-enacted.

TURKEY.—The accounts from Turkey continue to be so vague and contradictory, that we neither know how to reconcile them, nor to choose between them. It seems, however, probable, that Ypsilanti has still a powerful army; though it is stated that Jassy and Bucharest have fallen into the hands of the Turks, and that the insurgent leader was likely to be attacked by the united forces of Hadschi Achmet, and Jussuf the pasha of Ibailow. By sea, the Greeks are reported to have been more successful. In the Morea, and the islands of the Archipelago, it is said that the standard of the Cross has been very generally raised; and that the Turks have suffered great reverses, which have inspired the insurgents with fresh spirits. Epirus is stated to hold out against the Turks; and Macedonia and Illyria to have become almost free. The Turkish government betray great alarm, and are using every effort to strengthen their naval and military resources. To conciliate the Janissaries, three of their number are said to have been admitted, by election, to a share in the public administration, as members of the Divan; —a step tending far more directly towards a state of military anarchy, than to any beneficial change in that system of cruel despotism which for ages has prevailed in Turkey, and exercised its baneful influence over one of the fairest portions of the globe. The tributary states of the Southern coast of the Mediterranean have been called upon to assist the Sublime Porte; but Great Britain is said to have protested against this measure, and to have insisted on the exact fulfilment of those provisions in existing treaties, which go to prevent the approach of these Corsairs either to the Ionian islands, or to those parts of the Morea and its neighbourhood where the Turks most need assistance. The newspapers mention some marked attentions which our ambassador has received from the Grand Signior, particularly his being allowed to enter the royal presence without the customary ceremony of sitting two or three hours upon "the executioner's bench." On the other hand, the Russian ambassador at Constantinople is stated to be involved in some angry discussions with the government to which he is accredited, respecting the injuries done to the persons and property of Russian subjects in the late tumultuary occurrences, and also concerning some alleged infractions of the treaties between Russia and the Porte, relative to the commerce and navigation of the neighbouring seas. In the state of alarm and excitement which at present prevails in Turkey, and with the impression generally entertained of the ambitious views of Russia, these disputes have given rise to rumours of an expected declaration of war between the two powers; and this expectation will gather strength, if the recent report, that the Russian ambassador was confined a close prisoner in the Seven Towers, should be confirmed. But whatever may be the event, whether the Turks or the insurgents conquer, whether Russia and the Porte settle their differences amicably or by war, and, in the latter case, whether our own or other governments become parties or not, one thing we fear is unhappily too certain, that many lives are likely to be sacrificed before the present sanguinary struggle ceases.

In the mean time, we confess that we ourselves are somewhat impatient of the apathy which seems to prevail on this subject throughout Christian Europe, and not less in our own country than in others. It certainly does seem to be an occasion calling for the most energetic and concurrent remonstrances on the part of all Christian powers, to stay the progress of what is virtually, in many cases, a religious persecution of the most bloody and remorseless description, and to ensure toleration, at least, to the Christian subjects of the Ottoman empire. It would be an indelible disgrace to the European commonwealth, if they should permit a mean jealousy of Russia to interfere to prevent their fulfilling the obligations of justice and humanity towards those professors of our common faith, who, on account of that very faith, are groaning under the oppressions of a Mohamedan yoke, and who at the present moment seem to be abandoned, even without the shadow of protection, by their own government, to the unrestrained, and almost licensed, rage of an infuriated population, and a no less infuriated soldiery, goaded to the most revolting excesses by a fanaticism whose delight and glory it is to be vindictive and merciless. It is an occasion, unquestionably, when it would seem to be

treason against the claims of our common humanity and our common Christianity, to be deterred, by any dubious apprehensions about remote and contingent political inconveniences, from boldly and fearlessly interposing to rescue these victims from their impending fate. It would seem as if we had wasted the whole resources of our religious sympathy on the Protestants at Nismes, and had now no commiseration to bestow on the many millions of our fellow-Christians, who, in Greece and Palestine, and the adjacent regions, are watering the soil with their blood, and against whom the sentence of extermination may have already gone forth.

DOMESTIC.

The solemn national ceremony of the Coronation took place on the day appointed, July 19th, attended with circumstances of magnificence which have probably never been surpassed on any former solemnity of the same kind. The details will have been before most of our readers from other sources of intelligence, and our time and limits forbid our attempting to repeat them. In addition to the rejoicings in London, the inhabitants of most of the principal towns and villages throughout the country have evinced their loyalty on the occasion by a great variety of appropriate demonstrations. Some fears were entertained that the ceremony might have been tumultuously interrupted in consequence of the Queen's declared intention of presenting herself at Westminster Hall and Westminster Abbey on the day of the Coronation, notwithstanding her alleged right to be crowned, independently of the will of the King, had been negatived by the Privy Council after a laborious investigation of her claims.

We are happy, however, to state, that the solemnity has passed over, not only without popular disturbance, but we trust under circumstances which indicate a greatly ameliorated state of the public feeling; and also, we trust, not without a large accession of good-will and popularity towards the chief actor in this great national spectacle. The Queen, indeed, attempted to procure access to the hall and abbey, but without success; and we can only regret that she should have seen fit to adopt a measure which could be productive of no benefit to herself, and which *might* have proved a signal for scenes of tumult and bloodshed.

We earnestly pray that the monarch, thus solemnly anointed over us, may "possess the hearts of his people;" that "justice, truth, and holiness, with peace and love, and all those virtues that adorn the Christian profession, may prosper in his days;" that his counsels "may be directed to the glory of God and the welfare of his people;" that his subjects may obey him "cheerfully and willingly, for conscience sake;" that God would "give him all those heavenly graces that are requisite for his high trust;" that under his reign "neither heresies nor false doctrines may disturb the peace of the church, nor schisms or causeless divisions weaken it;" that we may all "seriously lay to heart the great dangers we are in by our unhappy divisions," both political and religious; and may henceforth be "of one heart and one soul, united in one holy bond of truth and peace, of faith and charity;" and that, as respects our sovereign, "his reign may be long and prosperous," and that God may "crown him with immortality in the life to come*."

Parliament was prorogued on the 11th of July, after a most laborious, and in many respects highly useful, session. The closing Speech from the Throne presents scarcely any thing that requires comment. One of its most interesting features is the pledge which it holds out of strict economy and retrenchment in the public expenses;—a pledge in exact accordance with the general feeling so clearly exhibited in both houses of Parliament during the late session, and which towards the close of it was embodied in an address to the King, under the sanction of ministers, praying that he would be pleased to cause an examination to be made into the whole of our national expenditure, with a view to every practicable reduction.

We have already adverted, both in our last Number and in a preceding page of the present, to the discussions in Parliament respecting the foreign slave trade on the 25th and 26th of June. On the former day, Lord Lansdowne in the House of Lords, and on the latter, Mr. Wilberforce in the House of Commons, moved an address to his Majesty, which was

* See the Service for the Accession.

unanimously agreed to, and which was to the following effect; namely—

"That, in the various documents relative to the slave trade, which by his Majesty's command have been laid before the House, we find a renewed and most gratifying proof of the persevering solicitude with which his Majesty's government have laboured to meet the wishes of this House, and of the nation at large, by their endeavours to effect the entire and universal abolition of that guilty traffic; but that we deeply lament, that the unwearied efforts of his Majesty, to induce various powers to fulfil their solemn and sacred engagements on this subject, have not been more successful.

"That, notwithstanding the denunciation of this traffic by the Congress of Vienna, as a crime of the deepest dye; and the determination which was there expressed, by all the great powers of Europe, to put an end to so enormous an evil; it is still carried on, to an extent perhaps never surpassed, under the flags and by the subjects of some of the very powers who were parties to that declaration.

"That the slave trade, faithful to its malignant and cruel nature, is still productive of the same calamitous effects as heretofore; and though in the past conduct of it every form of inhumanity might be supposed to have already been exhausted, yet that of late it has appeared to assume a character of barbarity new even in the annals of that nefarious commerce.

"That we lament deeply the absence of that cordial co-operation in this great cause, on the part of the Court of the Netherlands, which we had so much reason on every ground to expect; while, at the same time, we cannot but applaud the strenuous exertions of his Majesty's government, in contending for the true construction of our treaties with that power, and for the maintenance of principles which are not only founded in reason, justice, and humanity, but which were secured, as we had supposed, by the positive stipulations and the plain sense of those treaties.

"That, nevertheless, we cannot but hope that a people so distinguished for their commercial probity, will feel the necessity of wholly abandoning a line of policy by which they would violate the strongest obligations, not only of the religion they profess, but also of that good faith which is due to their most ancient ally.

"That we have seen, with extreme regret, that the slave trade has of late years been carried on by Spain to an extent before unknown; and also that, even since his Most Catholic Majesty had consented to impose restraints upon it, the local government of the Havannah has shewn an evident indisposition to enforce these restraints, as it was their bounden duty to have done.

"That the time, however, having at length arrived when, according to the treaties entered into by Spain with this country, all Spanish slave trade is to cease absolutely and for ever, we feel a confidence that that high-minded nation will faithfully adhere to her engagements, and that she may even be induced cordially to unite with us in promoting the effectual and universal extinction of this traffic.

"That when we consider the conduct pursued by Portugal in reference to the same opprobrious commerce, and her persevering refusal to fix a period for its termination, we are of opinion that both Great Britain and the other powers assembled in Congress at Vienna, and who pledged themselves before the world not to relax their efforts until they had put an end to a trade which had so long proved the desolation of Africa, the degradation of Europe, and the afflicting scourge of humanity, would be unfaithful to their high obligations, and to the great interests committed to them, if they should any longer limit themselves to entreaties and remonstrances, which experience has shewn to be attended with little or no effect.

"That, reverting to the suggestion which was countenanced by the chief contracting powers at Vienna, of excluding from commercial intercourse with their subjects any state which should pertinaciously refuse to abolish the slave trade after it had been prohibited by all other nations, we entreat his Majesty that he will be pleased to endeavour to induce those powers to carry that suggestion into effect, and at least to exclude from their dominions the produce of any colonies belonging to the Crown of Portugal, so long as she shall place herself in direct opposition to the concurrent wishes of Europe on this subject, and shall continue to tolerate a practice which she herself has stigmatized as cruel, immoral, and unjust, and which serves to perpetuate the miseries of Africa, and the destructive ravages of the middle passage.

"That we contemplate with very different feelings, feelings of the liveliest satisfaction, the conduct pursued in reference to this subject by the government of the United States of America. Not only have their cruizers been actively employed, in co-operation with our own, in suppressing the slave trade on the coast of Africa, but an Act has been passed by the Congress which

appropriately stigmatizes that trade as piracy, and subjects all the citizens of the United States, who shall be found engaged in carrying it on, to capital punishment.

"That, while we reflect with exultation on our common origin, and on those common laws and institutions whose liberal spirit has prompted our American brethren to be foremost in stamping on the slave trade its just character and designation, we cannot but express an earnest hope, that not only shall we ourselves speedily follow their honourable example, but that the day is not far distant when, by the general concurrence of all the nations of the civilized world, this detestable traffic shall be pronounced to be piracy; that, being thus regarded as hostile to the well-being of all communities, all shall be entitled and bound to suppress and punish it.

"That, from the gratifying contemplation of the zeal manifested by the United States to promote the cause of humanity, we turn with feelings of the most painful disappointment to France, by some of whose subjects the slave trade has for some time past been carried on to an unprecedented extent, not only in the African settlements restored to her by this country, but along the whole range of the African coast; and whose flag not only protects her own subjects in their criminal enterprizes, but serves to protect the subjects of other powers who engage in this commerce, but who are prevented by the vigilance of British cruizers from finding any shelter under their own flags.

"That this disappointment is rendered more deeply distressing by the reflection, that, while those settlements were in our possession, the natives in their vicinity enjoyed an entire respite from the depredations which had formerly afflicted them, and were beginning to taste the security and comfort arising from the exercise of a peaceful industry and a legitimate commerce; but that the renewal of the slave trade, which almost immediately followed their cession to France, has unhappily blasted every hope which had thus been raised, and consigned those countries once more to rapine and anarchy, to barrenness and desolation.

"That, if the opprobrious facts of the case were fully known in France, it is altogether impossible for us to believe that so great and gallant a people, blessed by the bounty of Providence with all that can render a nation powerful and prosperous, would tolerate the prostitution of its flag to such base and flagitious purposes, or would stoop to take up and prosecute a traffic which other powers had indignantly abandoned on account of its incurable wickedness and cruelty; more especially now, when the real nature and effects of the slave trade have been indubitably established; and after their legislature has concurred in decreeing its entire prohibition; and their sovereign also has, under his own hand, solemnly pledged himself to join with his Majesty in effecting the extinction of a traffic which tends, to use his own emphatic language, 'to the destruction of mankind.'

"That, notwithstanding the sacred obligations thus contracted by France, so many and so flagrant have recently been the unpunished violations of the engagements she has entered into, that, but for the confidence we wish ever to repose in the upright intentions of those who administer her affairs, we should have found it difficult to believe that those violations could have taken place without their knowledge and connivance; and we should have been compelled to suspect that some partial interests, or some mistaken views of policy, had interfered to prevent their faithful performance of duties, to the fulfilment of which they are imperatively called, not less by the most binding considerations of religion and morality, than by the pledged faith of their government, and even by the personal honour of their sovereign.

"That we therefore entreat his Majesty to represent to the court of France how deeply the reputation and credit of the French government are involved in these transactions; and that his Majesty will be pleased to renew his most earnest efforts to induce them to make good their various solemn engagements on this subject; and in particular to fulfil the specific promise, recently given, of employing new and more effectual restraints, and of calling into action fresh penal sanctions, in order to prevent the farther continuance, by any of the subjects of France, of this disgraceful and odious traffic."

The address was supported, with their usual eloquence, by Lord Lansdowne, Mr. Wilberforce, and Sir James Mackintosh. It was agreed to in the House of Lords with scarcely any remark on the part of ministers. In the House of Commons, the Marquis of Londonderry, while he expressed his intention of not opposing it, was anxious to be understood as not agreeing to it in his capacity of minister, but rather as assenting to it as placing on record a strong and warm effusion of public feeling on this interesting subject. He then entered into some explanations, which, however they might have been intended by his Lordship, were unhappily cal-

culated to assuage the uneasy sensations which the address, especially if *his* tone had corresponded with it, might have excited in foreign governments; and to make them rather fancy, that, in the estimation of calm and reasonable men, whatever might be the views of certain fanatics, they had made full as great efforts in the cause of humanity as could fairly be expected from them. He placed in contrast their conduct in coming to the abolition at once, and that of Great Britain, who had deliberated for nearly twenty years before she adopted the measure, in order to shew that we must give time for sound views to be formed among them, before we could expect their abolition laws to be very strictly enforced. But then, as was well remarked by Sir James Mackintosh, his Lordship had entirely overlooked this difference in the two cases, that the moment our legislature decided that the trade was unjust and inhuman, they had proceeded to its abolition; and they had also rendered that abolition an effective measure. In the case of other nations, their governments had proclaimed their conviction, in the face of the world, that the slave trade was unjust and inhuman, the disgrace of Europe and the scourge of Africa; and yet, notwithstanding this, one of them still continued unblushingly to carry it on, under the sanction of law; and others, more especially that of France, while they professed to abolish and to punish the trade, and while they had solemnly and repeatedly pledged their faith for its abolition, nevertheless seemed to connive at its progress, and to shut their eyes to all its enormities. Their conduct, instead of being open, manly, and sincere, appeared to be mean, shuffling, and evasive. Though bound, by the obligations of common honesty, to fulfil their express and reiterated engagements, they had virtually violated them all, by permitting the most flagrant acts of slave-trading to take place, almost daily, on the part of their subjects, not only without an effort, but apparently without a wish or intention, to restrain and punish them. And it was for such faithless conduct as this, that an apology was attempted by the Noble Lord. Now it strikes us, as it did Sir J. Mackintosh, that for the slave-traders themselves some defence might be devised; but for statesmen, whose eyes were open to the evils of the practice; who professed that they saw and felt its cruelty and criminality; who admitted themselves bound by all the obligations of good faith, no less than by those of morality and religion, independently of any conventional engagements, to suppress it; and by whose permission alone it could exist, except in a very trifling degree indeed;—for statesmen thus situated to be contriving in their cabinets how all these admitted evils, how the desolation and misery of Africa, might be perpetuated, to the pecuniary profit of a few miscreants, without compromising themselves with Great Britain; how her reclamations on behalf of humanity might best be eluded, and her just expectations frustrated; and to be descending for this purpose to all the mean and petty arts of subterfuge, prevarication, and falsehood:—there is something in this conduct which degrades them even below the wretches for whose sake they thus sacrifice honour, and principle, and conscience. We have felt it to be our duty to say thus much, because we know that the speech of Lord Londonderry (contrary, we are persuaded, to his Lordship's intention) has done much mischief on the continent, by tranquillizing the fears of the guilty, whether in high or in low situations; by giving fresh confidence to the speculators in human flesh; and by weakening the efforts and depressing the hopes of abolitionists. We trust that his Lordship will be led to consider how this disastrous effect may best be repaired; and that at least by the vigour of his representations, and the earnestness of his remonstrances, and the unceasing vigilance of his efforts, he may convince the delinquent governments that they have done him injustice in construing what he meant only as conciliating and soothing language, into any want of zeal for the interests of humanity, or any disposition to regard their bad faith as venial.

ANSWERS TO CORRESPONDENTS.

A. C. G.; CAMBRO-BRITAIN; and D. W. H.; are under consideration.

JUVENIS had better, consult some pious Clerygman. He may also refer to our Number for August 1820.

We have sent the communication of J. H. to the party concerned.

THE

CHRISTIAN OBSERVER.

No. 236.] *AUGUST*, 1821. [No. 8. Vol. XX.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

THE CAUSES, USES, AND REMEDIES OF RELIGIOUS DEPRESSION.

(*Concluded from page 406.*)

HAVING, in two former papers, considered the chief causes which so often give rise to distressing fears in the minds of sincere Christians respecting their state before God, and endeavoured to shew the wise and merciful ends for which our Heavenly Father may see fit to permit such spiritual afflictions to befal his children; I purpose, in conclusion, to point out some useful remedies for these painful apprehensions. Nor must the endeavour to discover and to apply the proper remedies be viewed as inconsistent with the spirit of the preceding remarks; for though doubts and fears may be over-ruled for our ultimate benefit, they are not in themselves desirable. The frame of mind after which we should aspire, is a steady, though humble, hope of the pardon of our sins, and our acceptance with God, through the obedience and death of our Redeemer;—a settled peace of soul, unshaken by the hourly perturbations of this changeful scene; a peace which can withstand earthly sorrow and persecution, and which is destroyed only by a sense of conscious guilt. With a view to the attainment of such an habitual frame of mind, I shall consider some of the antidotes to that undue depression which has been described.

1. In some instances, the doubts and fears under consideration are closely connected, with a persuasion that such symptoms are incompatible with a state of safety before God: and hence they tend to perpetuate themselves; while they intercept those rays of hope and comfort which would flow from a just perception and application of the scriptural indications of piety. Some Christians have so distressed their minds with a mistaken theory that a conscious certainty of the safety of their state is necessary to salvation, that, if every other evidence of repentance and conversion and faith and sanctification were present, and this supposed one were absent, they would consider that circumstance alone as a proof that their sins remained unpardoned. Taking the occasionally triumphant expressions of some eminent scriptural character as the ordinary standard of the Christian's experience, they argue, that, if their own hearts were in a right state, their sensations and language would be exactly similar. But surely this is greatly to misapprehend the subject; for no where are we instructed in Scripture that enjoyment is necessary to safety, or that the love of God towards us is to be ascertained through the medium of our variable emotions. It is true, that our frame of mind is in one view an important subject for consideration in our daily self-examination—namely, in order to discover what are our general habits, and what the peculiar sins and imperfections against which we need especially to guard. None but the

Antinomian can inveigh against a vigilant scrutiny into the spirit of our minds and the cast of our character; but it is quite unscriptural to ground our confidence on mere sensations—except, indeed, so far as our sensations may be a test of the sensibility of our conscience; being affected by the discovery of the evidences of remaining sin on the one hand, or of a state of grace and progressive sanctification on the other. The Scriptures exhibit to us the most eminent believers as subject to deep spiritual distress, as well as occasionally partakers of high enjoyments; and they no where intimate that confidence of safety is the lot of all God's servants, or of any of them at all times. We must expect many afflictions while we remain in the present world; they are necessary for the advancement of our faith and patience: and why should not that particular species of affliction which arises from distressing apprehensions respecting our spiritual state, be *one* of the means thus appointed for our maturation in the Divine life? Indeed, as we have already seen, there are various practical benefits which may be elicited from the particular affliction in question; and benefits which, humanly speaking, could not be equally secured by any other process of spiritual discipline. We have therefore no reason to conclude, either from the evidence of facts or from the testimony of Scripture, that the full assurance of faith and hope is at all times, or at any time, essential to a state of salvation. As was before remarked, the most exalted characters mentioned in the sacred records were not wholly exempted from spiritual apprehensions. And even were the fact otherwise, the cases of a few remarkable individuals, who lived in extraordinary times, and were exposed to peculiar trials and persecutions, ought not to be adduced as illustrative of the lowest standard by which to judge of the ordinary tenor of God's dispensations towards his servants. At periods of unusual difficulty, when the faith and perseverance of those who worshipped the only true God, and Jesus Christ whom he hath sent, were liable to the shock of almost overwhelming perils, it might appear good to the all-wise Disposer to support his persecuted servants by open and miraculous manifestations of his power in their behalf; or, where He might not see this to be necessary, at least to infuse into their minds such peculiar assurances of his favour as would cause them "to glory in tribulations," and to hold fast their hope amidst the depressing circumstances to which they were exposed. Nor is there any thing absolutely to exclude equally decisive, though not miraculous, exhibitions of his goodness in the present day; for there is no narrow limit fixed in Scripture to the elevation to which the faith, the hope, and the triumph of the Christian may rise. But it surely does not follow, that where, for wise reasons, such a settled confidence is not bestowed—as it is not in a large proportion of instances among the most humble and faithful disciples of Christ—there is no sufficient evidence of conversion to God. It becomes the dejected Christian, therefore, to examine whether his depression may not have originated, at least in part, from false views of what is necessary to constitute a state of safety; and whether he is not looking, as the evidence of his acceptance with God, rather to those enjoyments which may or may not be vouchsafed, than to the scripturally appointed tests of regeneration and faith.

There are some persons who mistake the confidence to which we have adverted, for that "witness of the Spirit with our spirit that we are sons of God," which is more than once alluded to in the sacred writings. They look for an

undefinable impression of their eternal safety to be wrought in their minds by the Holy Spirit, independently of any proofs collected by means of personal introspection. Firmly believing, that if they were among the children of God, the persuasion that they are so would be secretly and mysteriously engraven in their souls, they are distressed because they have not attained to this supposed essential characteristic of the Christian life. It would conduce to the repose of persons thus circumstanced, if they would correct this mistaken view of the subject. Sensible impressions on the mind relative to our acceptance with God, are no where promised in the Scriptures; much less are they represented as indispensable to a state of safety. Indeed, it is to be feared that the confidence which is grounded on vague impressions, independently of scriptural evidence, besides being purely fanciful, is also presumptuous, as well as highly dangerous in its effects upon the character. The "witness of the Spirit," which we are authorized to hope for, is that peaceful persuasion of our safety which God is often pleased to shed abroad in our hearts, when, upon diligent self-scrutiny, and humble prayer for his guidance and direction, we are enabled to perceive in ourselves the scriptural indications of true repentance and conversion; when, notwithstanding our manifold and deeply lamented "sins, negligences, and ignorances," we have still just reason to conclude that we are united to our Saviour by a true and living faith, and that the work of sanctification is proceeding in our souls. The Spirit of God will not attest either what does not exist, or what is untrue: it is impossible, therefore, that any presumptuous impression which may arise where there are no satisfactory traces of a renewal of heart by the influences of the Holy Spirit, can be from God. The figures must be marked upon the dial, as well as the sun shine upon it. It is necessary, also, to look both to that *general* witness which results from our reliance upon the faithfulness of God's promises; our grateful acquiescence in his revealed plan of grace and mercy; our repairing to our Saviour by faith as perishing transgressors, pleading no other name and acknowledging no other merit;—and to that *particular* and *personal* witness which is derived from clearly discerning the work of the Holy Spirit in our souls, causing in us penitence, and humility, and faith, and love, with an earnest desire to fulfil the commands of God, and to be zealous in maintaining good works. It would be equally presumptuous, either to hope that we are interested in the blessings of redemption while there are no visible proofs of the renovation of our nature; or so to look at our own supposed attainments as to forget that "we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." The example of St. Paul will forcibly illustrate this subject. Had that eminent man been asked to what he attributed that full assurance of faith and hope which he so remarkably enjoyed, his reply would perhaps have been: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day...Who shall lay any thing to the charge of God's elect?...I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Yet, on the other hand, the absence of doubt and fear was inseparably connected in his mind with considerations of a personal nature;

namely, with those indications of character which proved the reality of his faith and conversion. Thus, notwithstanding the stability of his hopes, we find him exclaiming, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached unto others, I myself should be a castaway."

2. It is, further, of importance, with a view to apply the proper remedy for doubts and fears respecting our state before God, as far as possible to ascertain their source. We have already seen that there are various causes of spiritual depression—causes quite distinct in their character, and which therefore ought not to be confounded in their application. It is not often, in the class of cases under consideration, that there exists in the mind any general doubt respecting the power or the willingness of the Father to save all who come unto him through his co-equal Son; but the individual fears lest he himself should not have come aright; lest he should be an involuntary self-deceiver; or lest his sins should have been so aggravated that God "hath forgotten to be gracious, and hath shut up in anger his tender mercies."

Let a person thus tempted to despondency, endeavour to trace up his fears to their origin; which being discovered, the appropriate remedy may be the more easily pointed out. Suppose, for example, that, upon self-examination, he is conscious, that, in addition to those general sins and infirmities which beset the most vigilant Christian, he lies under the burden of some peculiar and recent guilt—that he has knowingly offended God by neglecting devotional exercises; that his spirit has been worldly; or that he has committed some specific act of wilful transgression;—will not the obvious remedy for those distressing apprehensions which arise in his conscience under circumstances like these, be, to pray and diligently strive against the recurrence of such *just* causes of depression; to avoid temptation; to seek more earnestly the preventing grace of God, and the sanctifying influences of his Holy Spirit; and to approach once more, with humility and self-renunciation, to the Fountain opened for sin and for uncleanness, in order both to obtain pardon for the past, and renewed strength to keep his resolutions of obedience and devotedness to God's service?

Or if, upon strict self-examination, it should not appear that the painful apprehensions in question arise from any peculiar sense of guilt on account of some specific sin which lies heavily upon the conscience, they may perhaps be traced to those general infirmities of our nature, which, like the infection of original sin, remain "even in them that are regenerated"—to our slowness to apprehend the freedom of the Divine promises in Christ Jesus to the returning penitent; to those false conceptions which are apt to cling to us to the end of our race relative to the supposed necessity of some personal merit to render us fit recipients of the Divine favour; to the weakness of our faith; to an unskilful judgment; or perhaps, in some cases, to a morbid temperament of body, of which our spiritual enemy takes advantage in order to distress our souls. Now, where, upon conscientious investigation, we find in ourselves, however imperfect their development, the scriptural indications of a heart "whole with God," it may tend to calm the anxiety arising from causes like these, to trace them to their respective sources; and to remember, that He who died for our sins is also "touched with the feeling of these our infirmities, having been tempted in all things like as we are, though without sin." *He* can strengthen our faith, increase our hope, and revive our joy. Under every doubt therefore

respecting the safety of our state, our most sure way is to repair without delay to the foot of his Cross; there to plead, not our own merits, but the exuberance of his grace and mercy; and, as penitent transgressors, to repose implicitly, by a true and lively faith, on his all-sufficient sacrifice and never-ceasing mediation for pardon and acceptance with God.

And this also is the certain, and the only, remedy in the other class of cases before mentioned; namely, where the doubts and fears of the Christian are connected with, and in fact partly arise from, increasing spirituality of mind. We have already seen, that as a person advances in practical religion he discovers more fully the justice and the purity of the character of God; he discerns more clearly the extent of his law, its unchangeable nature, its application to the thoughts of the heart, and the all-pervading character of its requisitions. He also increases in a knowledge of his own heart: he finds in himself such deep and complicated evil as he had not anticipated; he perceives every day new traces of pride, and inordinate self-love, and indifference to the concerns of religion, and many other things distressing to a tender conscience. And if from himself he look upward, he contemplates a Being who is "of purer eyes than to behold iniquity," and a world into which "nothing that defileth shall enter." Many also of the very graces which most unequivocally evince his spiritual growth, as was before shewn, are of a nature rather to lead to humility, and self-distrust, and abasement before God, than to strong expressions of joy and confidence. The very magnitude likewise of the prize at issue, which he estimates the more highly the higher attainments he makes in spiritual knowledge, increases his anxiety lest he should come short of it; especially as a deep sense of his own unworthiness, not always accompanied with a corresponding repose in the unfailing mercy of God, makes him feel every day more sensibly how immeasurably distant he is from anything like a claim of personal merit upon the favour of his Creator. Habitual apprehensions from these and similar causes, are to be carefully distinguished from those which arise from a consciousness of specific guilt on account of recent sin; but, in either case, there is but one availing source of repose—the atonement and mediation of an all-sufficient Saviour.

3. It is, further, of great importance to the Christian, with a view to obtain a victory over his distressing apprehensions, to acquire just and expansive views of religion. Some excellent persons blight their own enjoyments by the low ideas which they form of the character of God; as if caprice, rather than faithfulness, were one of his attributes; as if, instead of "delighting to be gracious," he were only watching, as it were, for an opportunity of inflicting punishment; as if he loved rather to break than to support the bruised reed, and to quench than to revive the smoking flax. Revelation, it is true, records enough respecting God to appal, we might suppose, the most obdurate transgressor; but, in reference to characters such as we are at present describing, it breathes no language but that of invitation, pardon, and encouragement. The man, therefore, who *wishes* to be right, who *endeavours* to be right, who repairs humbly to his Saviour, who seeks for the grace and guidance of the Holy Spirit, and whose main cause of distress is that he is not what he is so anxious to become, has a scriptural warrant to take comfort from those encouraging representations of the benignant attributes of God with which the sacred writings abound, and to addict himself to the contemplation, in their utmost plenitude, of those numerous promises which are made

to the true penitent in Christ Jesus. He may console himself with reflecting that "God commended his love towards us, in that, while we were yet sinners, Christ died for us;" that, having died for us, the Redeemer invites us to come to him for pardon and grace, and adds, that *none* who come shall be cast out; that his Holy Spirit is promised to *all* who ask Him; and that, when we *have* come, and find ourselves still exposed to innumerable dangers, he is both willing and able to "keep us from falling, and to present us faultless before the presence of his glory with exceeding joy."

4. Again, it is highly useful, as a remedy for religious depression in a sincere believer, to make it one of his constant prayers that God would be pleased to mature in him the fruits of the Holy Spirit, the presence of which will powerfully counteract his habitual despondency. Thus, for example, it is the property of love, as St. John teaches, to "cast out fear, because fear hath torment." So, again, as the apprehensions in question originate in unbelief, under some of its numerous modifications, the grace of faith, is a remedy for them; "O ye of little faith! wherefore did ye doubt?" It will be easy for the reader to follow up this idea with reference to the various other graces of the Christian character. The grace of *hope*, in particular, should be earnestly aspired after, as it is the sister grace to peace and joy; and, in order to acquire it, we must assiduously exert ourselves to obtain larger measures of knowledge and faith and holiness: "Give diligence," says the Apostle, "to the full assurance of hope."

5. It needs scarcely be again mentioned, especially as the topic is too obvious not to occur to every religious mind, that it is of the utmost moment towards the removal of doubts and fears respecting our state, to endeavour to make more decisive advances in the paths of holiness and obedience to God. Our sanctification is in truth our qualification for enjoying the delights of heaven; and in proportion as the rudiments of the Divine life are developed in our character may we judge favourably of our religious state. It is, however, necessary once more to observe, that high attainments in sanctification may exist in a heart which is quite unconscious of the decisive evidences of piety which it exhibits in the sight of others, and is, consequently, unable to take comfort from the legitimate test of its own progressive sanctification. The Christian thus circumstanced may be compared to a mariner contending in a dark night against a rapid tide, and seeming often to himself to be involuntarily drifting down the stream, instead of rising against it. But the spectator who beholds at a distance the light which he carries in his bark, judges more accurately of his course, and perceives that his exertions, however impeded, are by no means unsuccessful. And, if we may continue the allusion still farther, let the Christian estimate his insensible progress as the same mariner at the return of day would estimate *his*,—by the recession of the surrounding objects, and the approach of new ones. Though, in his humility, he is not conscious of the extent of that "growth in grace" which has really taken place in his soul (but which, alas! after all, is extremely feeble and imperfect); yet, if he compare his present hopes and fears and tastes and enjoyments with those which exclusively characterise the unrenewed heart, he cannot but discern decisive evidences of a renewal of character, and may therefore without presumption exclaim, "Whereas I was once blind, I now see."

6. Lastly; the timid and dejected Christian should be on his guard against those things which from experience he finds calculated to produce unnecessary distress in

his mind. If, for example, his speculations respecting some abstruse points of theology, such as the eternal counsels of God; or engaging in controversial discussions; or the perusal of works of an austere and ascetic tendency; have had a share in his desponding apprehensions,—let him turn from these to the simple promises of God in Christ Jesus, and to those undisputed and indisputable topics of consolation which have been before mentioned. Let also the hours hitherto wasted in unprofitable solitary musings or perplexing controversies, be henceforth cheerfully dedicated to the active duties of the Christian life; than which nothing would conduce more effectually to dissipate many of those self-tormenting apprehensions which are apt to gather around the mind when suffered to become a prey, either to indolence, or to occupations which leave no peaceful sense of the Divine approbation behind them.

S. W.

To the Editor of the Christian Observer.

APPENDED to the Life of William Lord Russell, recently published by Lord John Russell, is a copy of an unpublished letter of advice from William Earl of Bedford to his son, written, as it would appear, in the reign of Charles the First; though all the dates and circumstances cannot be at present cleared up. This curious document contains several interesting passages, from which I extract the following, as a specimen of the excellent religious exhortations which a British Nobleman was not ashamed to bestow upon the successor to his title and dignities.

E.

"Ignorance and vice are the usual effects of an unlearned and undisciplined education. Of my passionate desire to free you and your brother from both these, I suppose I have given you and the world sufficient testimony: sure I am, I have satisfied myself. You may guess how violent my longings are to advance your piety and understanding—that is, to render you perfect men—in that death is only displeasing when I think of dying before I see this my desire accomplished, or, at least, so far as my hopes may be greater than my fears, as death every day makes his approaches nearer and nearer; (God knows how soon he will make a long separation between us!) and in this other regard, too, that whilst I live I shall always be with thee. Be this then received either as a legacy, or the will of a dying, or the advice of a living, father: if it be observed or obeyed in either capacity, I shall think myself neither dead nor absent. I put it into your hands with prayer that God will give it his blessing; and then you have mine.

"It was the wisest saying of the wisest man, 'The fear of God is the beginning of wisdom.' Holiness, then, is the introduction of all wisdom: so it shall be the first of my advice, Fear God; and if holiness give knowledge, knowledge will give thee happiness, long life, riches, and honour. Length of days is in the right hand of Wisdom, and in her left hand are riches and honour, said the wise King. How exalted a thing, then, is religion, which is the mother of so great blessings! And who will pity thy complaints for the want of any of these, if they be obtained by the pleasure of that which will also crown thee with heaven,—an holy life? Be pious, and thou art all these: fear God, and thou shalt not fear man or devil, for it will set thee above the reach of fortune or malice.'

"For thy religion, distinguish not thyself by, be not factious for, nor serve under, any sect whatsoever: be thou a Christian, the most pure, certain, noblest worshipper of God of all others. But if thou art pressed to give up thy name to

any one profession, inquire after and embrace that whose principles conduce most to piety; that which comes nearest the doctrine of Christ. And in the examination of questions in religion, though I am no divine, yet I dare venture to guide your conscience thus far: Be careful still to search into the *consequences* of a doctrine*; rely upon the Scriptures, which are, without exposition, plain; and which, if they offer injury to the attributes of God, rendering them such as we should abhor ourselves to be, or if they open the gate to looseness and profaneness, by no means give them entertainment. Lastly: labour diligently to find the truth, when God shall enable you with abilities for that great work; for I would not have you owe your religion to your education only; and for your encouragement to the search of this truth, heedfully remember the most excellent saying of our blessed Saviour (John vii. 12), 'If any man will do his will, he shall know of the doctrine whether it be of God or man.' God never denied himself to him that sought him by prayer and holiness of life. And when you have thus happily found this divine truth, embrace it sincerely, and follow it constantly, and be sure to give it honour by your conversation."

* This advice of the noble writer is not to be received without much limitation; for our finite conceptions do not always enable us so fully to discern what are the legitimate consequences of a doctrine, as to make that a test of its truth. The Arminian and Calvinist prognosticate fearful consequences from each other's tenets, which the parties themselves do not allow: the Socinian thinks the doctrines of the Atonement and the Divinity of Christ fraught with evil "consequences," and "offering injury to the attributes of God:" and the "consequences" which the present Bishop of Peterborough considers as resulting from his opponents' views of original sin, justification, &c. are too fresh in the memory of the reader to need recapitulation.

After many shrewd and sensible remarks upon books and study, the noble writer adds:—"And such will all your studies be, if you constantly put in practice this my last admonition, which I reserved purposely for this place. It is, That you be careful every night, before you go to bed, or perform your devotions, to withdraw yourself into your closet, or some private part of your chamber, and there call memory, your steward, to account what she has heard or read that day worthy of observation; what she hath laid up, what she spent; how the stock of knowledge improves, where and how she decays. A notable advantage will this bring to your studies at present, and hereafter (if that way employed) to your estate. But if this course be strictly observed each night between God and your soul, there will the true advantage appear. Fail not, therefore, Frank, what employment soever you have, every night, as in the presence of God and his holy angels, to pass an inquisition on your soul, what ill it hath done, what good it hath left undone; what slips, what falls, it hath had that day; what temptations have prevailed upon it, and by what means, or after what manner. Ransack every corner of thy dark heart; and let not the least peccadillo, or kindness to a sin, lurk there; but bring it forth, bewail it, protest against it, detest it, and scourge it by a severe sorrow. Thus, each day's breach between God and your soul being made up, with more quiet and sweet hope thou mayest dispose thyself to rest. Certainly at last, this inquisition, if steadily pursued, will vanquish all customary sins, whatever they may be. I speak it upon this reason, because I presume thou wilt not have the face to appear before God every night confessing the same offence; and thou wilt forbear it, lest thou mayest seem to mock God, or despise him, which is dreadful but to imagine. This

finished, for a delightful close to the whole business of the day, cause your servant to read something that is excellently written or done, to lay you to sleep with it, that, if it may be, even your dreams may be profitable."

FAMILY SERMONS.—No. CLII.

ON SACRAMENTAL SELF-EXAMINATION.

1 Corinthians xi. 28.—*But let a man examine himself, and so let him eat of that bread and drink of that cup.*

THERE is no part of sacred worship so affecting to a pious mind, as that solemn service in which the Christian renews the vows of fidelity and love to his dying Redeemer, in partaking figuratively of his body and blood. Then, more than at any time, would he forget the world and its concerns, and be absorbed in the contemplation of his own exceeding sinfulness, of the great love of his Master and only Saviour Jesus Christ, dying for him, and of those blessed mansions which he is gone before to prepare for all his true disciples. And as such characters only have scriptural warrant to approach the holy table, it becomes a matter of the highest necessity to examine ourselves whether or not we are in the faith; and to this examination the text earnestly invites us, or rather it enjoins it upon us as an indispensable obligation.

The passage is introduced with an account of the institution of the Lord's Supper. "For I have received," says the Apostle, "of the Lord, that which also I delivered unto you." And what was it that God himself thus condescended specially to reveal for the benefit of his church to the end of time? Let us listen to the affecting narrative. "How that the Lord Jesus, the same night he was betrayed;"—at that awful moment when we might have thought his mind would be wholly engrossed with the treachery of one professed disciple, and the desertion of all, and his own approaching sufferings;—"the same night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and said, Take eat; this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do, as oft as ye do it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." For the Saviour *shall* come again at the last day, when, if we are his true disciples, we shall see him face to face, and shall no longer need these tokens of remembrance. But, till then, it is the duty and the privilege of all his sincere followers to perform his dying command; and that none others may intrude on this sacred rite, the Apostle adds, "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." Under this solemn view of the subject, therefore, let every man examine himself; let him conscientiously inquire into his preparation for this holy solemnity; let him determine to ascertain his real character before God; let him not fear some present uneasiness in order to ensure an eternal benefit; and let him pray to the Searcher of all hearts to try him, and to discover if there be any way of wickedness within him, and to lead him in the way everlasting.

The topics of self-examination suited to sacramental occasions are so well selected by our Church in the Catechism, that I shall confine myself chiefly to them. We are taught in that formulary, that it is required of those who come to the Lord's Supper, "to examine themselves, whether they repent them truly of their former sins, stedfast-

ly purposing to lead a new life; whether they have a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and whether they are in charity with all men." Yet how few have seriously examined themselves on these subjects! Men in general had rather live and die in the dark than come to the light, that their deeds may be reproved. How infatuating the power of sin, which can thus blind the eyes, and harden the heart, till, awaking in another world, we find ourselves for ever deluded and undone!

In the first place then, do we repent us truly of our former sins, and stedfastly purpose to lead a new life? This is the first step in religion. It is a mere mockery to repeat the confessions and prayers of the Church, unless we really feel our guilt and depravity. But how appropriate is the language of those humble acknowledgments to the case of every true penitent; especially that affecting confession in the Communion-service; "Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we, from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorrow for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord."

This is a most interesting specimen of the humility and earnestness with which a true penitent confesses his sins, and implores mercy. Have we felt this intense desire to be delivered from the power of sin, and to lead a new life? It is to no purpose that we profess to repent, unless our repentance be such as is accompanied with earnest endeavours after holiness. That professed repentance, which lasts no longer than while we are in the House of God, or at the Table of the Lord, is false and unavailing. Let us then examine ourselves on this head, and let us earnestly pray to God to bestow on us a contrite heart, a tender conscience, an abhorrence of all sin, and a heartfelt desire to walk in the way of his commandments. Till we have thus repented of our iniquities, and thus stedfastly purposed to lead a new life, we are not in a right disposition to approach the Table of the Lord. The impenitent and unbelieving are not invited to that sacred banquet. But, even if we have been hitherto among that unhappy number, it is not yet too late to turn to God; the accepted time, the day of salvation are still present; and may the Holy Spirit, while the invitation reaches our outward ears, direct it to our hearts, and incline us to obey it.

The need of deep penitence is forcibly set before us in this sacrament; and indeed what sight can so much teach us the evil of sin, and so effectually wean our affections from it, as that of the appointed emblems of the body and blood of our Redeemer, who died as a sacrifice to atone for our transgressions? When, therefore, we behold that body broken, and that blood shed, for our iniquities, which were the spear that pierced him to the heart, shall we not recoil with abhorrence from all that may offend and grieve him? Will not sin appear, indeed, at such moments exceeding sinful? If then we feel true repentance on account of our transgressions; if we are softened into contrition for them, and are praying to God to deliver us from them,

and to enable us henceforth to lead a new life to his praise and glory; let us not check these operations of the Holy Spirit on our souls; let us become decided in religion; let us not be ashamed of the name of Christ; and among other instruments of spiritual benefit, let us gladly avail ourselves of this divinely appointed means of strengthening our faith; especially as nothing can more effectually tend by God's blessing to prevent our sliding back into sin, or prove a more decisive step in our new course.

We are next directed by our Church to examine ourselves, "whether we have a lively faith in God's mercy through Christ." This, however, has been in some measure already supposed, for it would be strange indeed to come to this holy sacrament without faith in those Divine mysteries which it was intended to commemorate. Repentance must be accompanied by faith; otherwise it is only that sorrow of the world which worketh death, and which Judas himself felt when he had betrayed the Lord of Life and Glory.

Now, this faith in God's mercy *through Christ*, will teach us not to rely on our own works or deservings for salvation; but to approach our justly offended Maker, acknowledging our transgressions, feeling deep contrition and abasement on account of them, and trusting wholly to the merits of the Saviour for pardon and reconciliation. We shall repose alone on the sacrifice of Christ as full, perfect, and all-sufficient; and shall partake of the outward elements of bread and wine, thinking of and confiding in Him whose body and blood they represent; and who is able to save to the uttermost all who come unto God by him.

And, now let us inquire whether we have that lively faith in Christ which our Church, in conformity with Scripture, represents not only as necessary for coming to the holy communion, but for our justification before God, and as the basis of every good work. Do we trust in him? Do we love him? Do we avoid every thing that would displease him? If so, may this faith be confirmed in us ever more and more; and as a means for its confirmation, let us frequently partake of that solemn rite in which the Saviour is represented to us by lively symbols, and our souls are strengthened and refreshed by the body and blood of Christ, as our bodies are by the bread and wine.

The Church further teaches us to examine "whether we have a thankful remembrance of Christ's death." If the former points of self-examination be satisfactorily ascertained, this will naturally follow:—for who can be duly sensible of the burden of his sins and the guilt attached to them, and believe that the only begotten Son of God came down on earth to die for them, without experiencing some emotion of gratitude for his love and condescension? The true Christian should feel at all times this thankful remembrance, but more especially when he commemorates by the appointed rite the sacrifice and death of his Redeemer. But how can those be imagined to experience this thankful remembrance who never perform their Saviour's most solemn and dying command; "This do in remembrance of me?" Had an endeared friend in his last moments put us into possession of a valuable inheritance, and entreated us to keep up some easy token of our sense of his regard, who would be so ungrateful as to neglect to comply with his injunction? But though Christ has left us the New Testament in his blood, entailing on us the richest blessings of time and eternity, how many who call themselves by his name habitually slight his dying request? Let us not be among that number; but let us exhibit our gratitude for his mercies, and our respect for his injunction,

by joining in the devout communion to which he invites us; not superstitiously regarding the sacrament as a sort of charm necessary at the approach of sickness or death, but viewing it as a means of grace intended to strengthen us in fighting the good fight of faith; to unite us more closely to our Saviour; and to increase in us every spiritual grace and virtue.

Our Church teaches us, lastly, to examine, "whether we are in charity with all mankind." If we have that faith and those dispositions which have been described, we cannot be otherwise; for it is impossible to love God without loving our brother also. That love, in proportion as it prevails in us, will expel from our hearts all envy, hatred, malice, and uncharitableness; and will implant every heavenly virtue in their place. We shall think of what God has forgiven us, and learn to *forgive* our brother: we shall remember how our Saviour loved us, and learn to *love* our brother. Thus reposing by faith on the great Sacrifice once offered for sin, and endued with those holy dispositions of mind which shew that our faith is not vain, we need not fear, though unworthy in ourselves, to approach the table of our merciful Lord. Let us then come reverently, reflecting on our own vileness and the infinite majesty of God;—let us come gratefully, penetrated with a sense of his amazing love and condescension;—let us come penitently, acknowledging our sin, and guilt, and unworthiness;—let us come with lively faith, remembering the efficacy of the sacrifice and death of Christ;—let us come with humble hope, reflecting on the freeness and plenitude of the Divine promises;—let us come, in a word, with every Christian grace in lively exercise, and with an earnest expectation of receiving those heavenly blessings which that Divine ordinance was appointed to convey. Amen.

To the Editor of the Christian Observer.

I AM so much pleased with the inclosed extract from Bishop Jeremy Taylor's Sermon on Growth in Grace, that I should be glad to see it in the Christian Observer, when you have a page to spare.

T.

"He who is more patient of a sharp reproof, than of a secret flattery, is advanced towards a state of grace. For a reprehension contains so much mortification to the pride and self-love of man; is so great an affront to an easy self-satisfied person, is so empty of pleasure, and full of profit, that he must love virtue in a considerable degree, who will cheerfully take in that which only serves his end, and is displeasant to himself.

"On the contrary, they who are angry with their monitors, are incorrigible. It is one degree of meekness to suffer discipline; and meekness is the foundation of religion: all pretence to religion, without meekness, is futile. A meek man cannot easily be a bad man, especially in the present instance: he appears at least to have a healthful constitution; he hath good flesh to heal; his spirit is capable of medicine; and that man can never be despaired of, who hath a disposition so near his health, as to improve all physic. But let it be observed, that this is only a sign of growth in grace, according as it becomes *natural*, easy, and *habitual*. Some men chide themselves for all their follies and misdemeanors, for the sake of appearing with a fair character to others; others again are so miserably inconsiderate, as to sleep in their own dark rooms; and until the charity of a guide, or an afflictive providence draws the curtain, and lets in a beam of light, dream on until their graves open, and hell devours them.

"Observe further, that although to endure a sharp reproof be a

good sign of amendment, yet the growth of grace is not properly signified by every such sufferance. For when this disposition begins, amendment also begins. To endure a reproof, without adding a new sin, is the first step to amendment; that is, to endure it without anger, scorn, or hatred, or indignation. The next is, to suffer reproof without excusing ourselves. For he that is apt to excuse himself, is only desirous in a civil manner to set the reproof aside, and to represent the charitable monitor to be too hasty in his judgment, and deceived in his opinion or information, and the fault to dwell there, and not with himself. The next degree is, when the person reproved admits the reproof without a private regret, submits to humiliation without secret murmurs or unwillingness, and is only ashamed, for having deserved it, and looks to the reprehension as his own medicine, and the others charity. And, lastly, If to this he adds a real conviction and voluntary confession of his fault, with a sincere determination to strive against it, when he reckons it no objection to be abased in the face of man, so he may be gracious in the sight of God, that, man is grown in the grace of God, and in the knowledge of our Lord Jesus Christ. And certain it is, he cannot either be wise or good that had rather have a real sin within him, than that a good man should believe him to be a repenting sinner; that had rather keep *his crime*, than lose his *reputation*; that is, rather to *be so*, than to be *thought so*; rather be without the favour of God, than the good opinion of his neighbour. I dwell the more on this, because it is so much neglected. We neither confess our shame nor endure it, we are privately troubled, and publicly excuse it: we turn charity into bitterness, and reproof into contumacy and scorn; we reject with anger and disdain a personal charge, and think it sufficient to be taught our personal duty, by general discoursings, by parables and apologies, by arts of insinuation and wary distances. We expect to be cured of an inveterate disease by a little ointment, when nothing but the actual cautery will remove it."

MISCELLANEOUS.

To the Editor of the Christian Observer.

It is deeply to be lamented that although no nation has better laws against the offence of libelling than our own, in none, perhaps, is the practice so common, or carried to so injurious an extent. Where the fault rests, I shall not attempt to decide; though I think no lover of his country would regret to see the public conservators of the peace more active in proceeding against such offences, in whatever quarter they may arise, or for whatever purpose they may be committed. Such a measure would certainly be salutary, and *ought* to be popular; but whether popular or not, it would ensure the suffrages of the wise and the good; and, in the end, when the temporary interests and short-sighted party views of political disputants shall be forgotten, would be looked back upon by posterity as a laudable energy in the cause of religion, virtue, and true patriotism.

As one step towards the suppression of the offence in question, it is necessary to know in what it consists, especially as the public in general are not acquainted with the large view which our laws very properly take of this subject. I therefore request your insertion of

the following concise exposition of the law of libel, extracted from an address recently circulated, and which may be of service to your readers in warning ignorant or evil-minded persons of their liability to punishment for offences, against which they were not perhaps even aware that the law has provided a remedy; and may thus assist in some cases in preventing the commission of the crime.

R. H.

"The law of libel is founded upon a single plain and familiar principle—a principle sanctioned alike by morality and religion—'That no individual shall injure the reputation of another.' Men in a state of society have a right to be protected in their property, their persons, and their character. They have a right to claim redress for injuries done to either, since it would be a grievous oversight and defect in any system of laws, if, while the two former are defended by the terrors of criminal justice, the latter should be left defenceless, and exposed to the efforts of individual malice. In like manner, but with a far stronger claim, the interests of the community at large, or, in other words, the state, in which all the interests of all are combined, demand protection. Whatever, therefore, has a tendency to ridicule the doctrines and institutions of religion—to relax the obligations of morality—to violate public decency—to vilify the person and dignity of the SOVEREIGN—to defame the constituted authorities of the empire, and the reputation of public men, or to disturb the quiet and repose of private life, in whatever manner expressed, is libellous, and ought to be suppressed. There can be no security to any frame of government, however perfect, no enjoyment of either public or private tranquillity, unless a power be vested in the laws to control and subdue the turbulence and passions of evil men.

"There are but three possible modes of defamation, which can affect the state or individuals—slanderous language, writing and printing, signs and pictures—all perhaps equally malicious in their design, all equally liable to punishment, but not all equally injurious to society; for while the first is necessarily confined within a narrow limit, the two latter have a far wider range, and more pernicious influence. The writer and designer, the printer, publisher, and vender, are all criminally responsible *.

"1. With respect to libels affecting *private* individuals—No man is permitted to be the self-constituted judge of another. If the person accused be innocent, the injury is manifest; if guilty, he is still entitled to a fair and unprejudiced trial. The scales of justice are too weighty to be entrusted to a private hand. Any publication, therefore, criminating an individual, or even exposing him to ridicule and derision, is libellous. 'If any man deliberately or maliciously publish any thing in writing concerning another, which renders him ridiculous, an action well lies against such publisher †.' It must here be remembered, that the remedies by action and indictment in private libels are co-extensive ‡. *The exhibition of a* PICTURE *or* CARICATURE, *intimating that which in print would be libellous, is equally criminal. In Dubost* v. *Beresford, a case of a libellous picture, Lord Ellenborough held, that the publisher was both*

* It is right that it should be known, not only that the party who originally prints, but that every person who utters, who sells, who gives, or who lends a copy of an offensive publication to any other person, will be liable to be prosecuted as a publisher.—Per Bailey J., Rex *v.* Jane Carlile, 3 Barn. and Ald. 169. A. D. 1819.

† Per Lord Chief Justice Wilmot. 2 Wils. 403. A. D. 1769.

‡ 2 Ford. MS. Bradley *v.* Methuen.

civilly and criminally liable for having exhibited it, and that the declarations of spectators were evidence as to the identity of the party libelled *.

"2. The same rule will apply, in *every* respect, to libels upon *public* men.—It is absurd in principle, to suppose, that men, in proportion to their elevation, should be deprived of the common protection of the law. The opinion of Mr. Sergeant Hawkins, so often and so deservedly quoted, is clear and conclusive. 'It is certain,' says that great lawyer, 'that it is a very high aggravation of a libel, that it tends to scandalize government, by reflecting on those who are entrusted with the administration of public affairs, which doth not only endanger the public peace, as all other libels do, by stirring up the parties immediately concerned in it, to acts of revenge, but also has a direct tendency to breed in the people a dislike of their governors, and incline them to faction and sedition †.' Agreeably to this opinion, the judgment of Lord Holt, (in the case of a libel upon the existing administration), founded upon a long series of decisions, and confirmed by a recent case before Lord Ellenborough, is too clear to require comment. 'If any man should not be called to account for possessing the people with an ill opinion of government, no government can subsist. Nothing can be worse to any government than to endeavour to produce animosities, as to the management of it. This has been always looked upon as a crime; and no government can be safe, unless it be punished ‡.' Again; 'It is no new doctrine, that if a publication be calculated to alienate the affections of the people, by bringing the government into disesteem, whether the expedient be by ridicule or obloquy, the person so conducting himself is exposed to the inflictions of the law. It is a crime; it has ever been considered as a crime, whether wrapt in one form or another *.'

"By the law of England, the person and character of the SOVEREIGN are inviolable. The utmost latitude and freedom are allowed to political discussion, but to discussion conducted with temper and decency †. It is impossible, at present, to view without disgust the nauseous publications, the productions of a corrupt mind and depraved imagination, which daily and hourly offend the public eye."

* 2. Camp. 514. A. D. 1810.

† Hawk. Pl. C. "*Libel.*" A. D. 1715.

‡ Reg. *v.* Tutchin, 5 St. T. 532, A. D. 1704.

* Per Lord Ellenborough, R. *v.* Cobbett, reported in Holt on Libels. A. D. 1804.

† R. *v.* Perry, 2. Camp. 398. A. D. 1810.

To the Editor of the Christian Observer.

WITH the hope of beguiling some of the many tedious and painful hours to which a man whose life has been protracted to seventy-seven years, is but too much exposed, I have drawn up the following account of a visit to London, after an absence of more than half a century, accompanied with some remarks on the present state of manners, which, if worthy of a place in your miscellany, I shall be glad to find inserted.

W. W.

Business materially affecting the interest and welfare of my family, requiring my presence in London, I arrived here from one of the northern counties about ten days ago, and entered what the post-boy told me was London, at the hour the lamps were being lighted; but from the length of time which elapsed, and the number of streets through which we passed, before I was set down at the hotel to which I had directed him to drive, I

concluded he had mistaken his way; but the circumstance I have since found was occasioned by the great distance to which London has extended beyond the limits it occupied when I first knew it. The following morning, as soon as I had dispatched my breakfast, I called on my solicitor; and after having consulted him on the business which had occasioned my journey to London, I determined to gratify my curiosity, by visiting those parts of the town with which I had in early life been well acquainted, and which were still familiar to my recollection; but I had not wandered far, before I found myself completely bewildered, and as much a stranger to the places around me, as if I had been set down in the midst of Mexico or Pekin. It was with considerable difficulty that I could now and then distinguish some of those situations which in my boyish days had been well known to me. I looked round in every direction with wonder and astonishment. Edifices of various orders; squares, paragons, terraces, streets, &c. were multiplied to a degree almost beyond calculation; the riches, taste, and splendor of the shops in particular appeared superior to any thing of the kind perhaps in the world, and forcibly displayed the opulence of this surprizing city. Wearied with my peregrination, I called a coach, and returned to my hotel, where I resolved to rest for the evening, and recover from the fatigues I had undergone in the gratification of my curiosity.

The following day being Sunday, I prepared to attend public worship, and accordingly entered the first church I came to, in which I was civilly accommodated with a seat. I now hoped to employ my mind in meditating on the inestimable goodness of that great and gracious Being who had made me a partaker of so many mercies. The church appeared to be well attended; the congregation was numerous, and took their seats with much decorum; and from the general appearance, I expected to find proper and marked attention to the worship. After having sat some time waiting for the commencement of the service, I ventured to look round;—but judge of my surprise, when, instead of that humility and reverence which should be observed in a place dedicated to the worship of God, the principal part of the congregation, who from their dress and appearance I judged to consist chiefly of persons in the higher walks of life, were employed in looking round the sacred edifice in search of their friends and acquaintance, bowing, smiling, and kissing hands to each other, with many other marks of levity and indecorum, utterly unbecoming the place where they were assembled. The entrance of the clergyman interrupted these frivolous ceremonies, and the congregation assuming some appearance of decorum, seemed to prepare themselves to attend to their duty. The pious, earnest, and impressive manner in which the minister read the Liturgy, and delivered his exhortations from the pulpit, were well calculated to rouse the most inattentive, and to carry conviction to the hearts of the most sceptical: but I was sorry to observe, that though the preacher was highly respectable, his manner good, his delivery impressive and affecting, and his doctrine sound and orthodox, he was heard by far the greater part of the congregation with a listlessness and indifference which plainly indicated that their thoughts were occupied by concerns which had no relation whatever to the duties of the day, and were straying far and wide from the subject before them to matters totally irrelevant to the subject which the preacher was earnestly endeavouring to enforce. Some few indeed, if I may judge from the general decency of their behaviour, and the attention they appeared to pay, were profiting by what they heard; and united sin-

cerely in offering the tribute of praise and adoration so justly due to that gracious Being to whom we are indebted for all our blessings. But even of these the majority seemed, at the conclusion of their devotions, as though not a single word had reached their hearts, or at least as if the impression which had been made was of very slight duration; for the moment the service was over, their manner was entirely changed;—they retired from the temple and the presence of God with the vain and thoughtless levity of persons coming out of a theatre or a concert room, totally forgetful of the duties in which they had been engaged. This, Mr. Editor, is a practice quite different from the habits of the congregation with whom I have been long accustomed to unite in public worship. In the church to which I allude, and which I have frequented for more than fifty years, I never observed a careless, inattentive, or indifferent auditor, from the commencement to the termination of the sermon: every eye is turned with respectful attention on the preacher, and every ear is open to receive the salutary instructions he addresses to them. His principles and his precepts are drawn from the Gospel of his Divine Master, and are recorded in the hearts of his people; who, when the service is over, retire with a seriousness comporting with the solemnity of the duties in which they have been engaged.

Unwilling, however, to draw any general conclusions from one example, I waited till the following Sunday, when I went to a church which, I was informed, was frequented by some of the most illustrious families in the kingdom. Here, at least, I expected to witness that devout attention which should govern the minds and guard the hearts of a Christian assembly; but, alas! I again saw the same vain and improper ceremonies which I had observed in the former place of worship. Can it be possible that men and women who, from their rank and fortune must have received a liberal education, must have witnessed correct examples, must have been taught their duty, can suffer themselves to be so led away by vanity and folly that they cannot, even one day in the week, look beyond the pleasures and amusements of the present world! that intelligent creatures formed for the happiness of heaven, and blest with the means of obtaining it, should rashly hazard its loss, and dare thus to trifle with their Creator, by venturing into his awful presence with the most inconsiderate levity!

But let us follow them from church; let us inquire how they spend the remainder of the day; alas! not in the perusal of the Scriptures;—not in acts of devotion;—not in meditating on the goodness of God;—not in thanking him for the blessings he has provided for his faithful people;—for to do all this, after the severe duties of the morning, is more, they think, than can be reasonably required; their minds must be relieved; relaxation is necessary to renovate their faculties and enable them to enjoy the pleasureable scenes to which they are eagerly hastening—scenes in which the business of the morning will be no more remembered. In these, there is no lukewarmness, no inattention, no wandering of the mind after far distant objects; every one enters gaily and earnestly into the pleasures of the moment; and with such feelings can it be supposed they will quit scenes of so much hilarity, to return to the repetition of a dull, formal, cold-hearted duty?

I do not, however, pretend to know the heart, or to judge of the motives of my neighbours: to do so belongs to God alone: I have only attempted to express my feelings at the contemplation of manners so much at variance with the duties of the day of sacred rest. The serious and pious observance

of one day in seven has been appointed by God himself, for the contemplation of his works, the study of his laws, and other religious duties. And yet how many persons feel excessive lassitude in dedicating two hours in the week to the service of their Creator, who can voluntarily, without fatigue or *ennui*, devote six or eight hours every day to acquiring those accomplishments which are to distinguish them on the theatre of fashion, and to gain the applause of the world! To make a conspicuous figure in life, to be flattered and caressed by weak vain creatures like themselves, is joy and transport to their hearts; while to gain the approbation of their God and Saviour never enters into their thoughts. Thus, while temporal affairs prosper, all appears well, till at length disease or death stops their career, and the mistaken candidate for worldly fame finds how much he has lost, irreparably lost, by preferring the vanities of life to the glory and happiness of heaven.

I have been led into these reflections by observing the great variety of changes which have taken place in the world within the last fifty or sixty years, and which, to any one who, like myself, has not visited London during that period, must be strikingly obvious: luxury and dissipation have produced a lamentable revolution in the morals, manners, habits, and opinions of the great and little world. It must, however, be acknowledged, that the high polish which society has received, in this age of fastidious refinement, adds a charm to social intercourse unknown at any former period: modern politeness has drawn a splendid and brilliant halo round the manners and conversation of the higher orders of society which is truly fascinating, and is industriously imitated by every rank below them; but this artificial good breeding, however delightful, is a very inadequate substitute for that truth and sincerity, that honour and fidelity, that generosity and benevolence, which appear to me to have been the distinguishing characteristics of the age to which I allude. Others must judge whether I am correct in my opinion, or whether, like other old men before me, I am merely a *laudator temporis acti me puero*; but if my memory does not fail me, time was, Mr. Editor, when attention to order and regularity of conduct, to prudence and economy in the management of our concerns was duly appreciated by the rich and great; when the duties of religion were held paramount to every other consideration; when men of fortune were valued for the generosity and benevolence of their actions, the propriety of their conduct, and the purity of their principles; when they were honoured and praised for that kind and charitable attention to the wants and necessities of their poorer neighbours, which consoled them in misery, and comforted them in distress; and when the poor, grateful for such attentions, laboured cheerfully all the week, and on Sundays appeared decently vested at their parish church, and returned contented and happy to their peaceful homes. That such scenes are no longer realized, must be a source of bitter regret to every well-wisher to the order and harmony of society. The change has been productive of much misery and discomfort to all; and that a better order of things may be speedily introduced, must be the earnest prayer of every friend to public and private happiness. But can we hope that any effectual change will take place, when politics are more studied than religion;—when the diurnal prints are more read than the Bible;—when parties of pleasure and places of amusement are more frequented than the courts and temple of the living God;—when the ceremonies of polite society are more practised and better understood than the precepts of the Gospel, or the commands of its gracious Author;—when the pleasures and amusements

of the world are preferred to the happiness of heaven and the joys of immortality;—when dress and decoration are more esteemed than "the ornaments of a meek and quiet spirit;"—when whatever can please the eye, charm the ear, or amuse the fancy, is more assiduously cultivated, than the virtues that adorn the character, elevate the mind, and purify the heart. With such examples before them, what must be the consequence to servants, dependants, and all who come within the circle of their influence? When the inmates of a family seldom, or never, see the Bible opened, and more rarely hear it read, they lose all respect for its commands; what they see their superiors despise, they will not be forward to practise. If two hours of one day in seven are esteemed sufficient for the service of Almighty God by the rich, the great, and the noble, will not those who must labour the whole of the week to support themselves and their families, naturally conclude, that if so short a portion of time is sufficient for those who have so many comforts to be thankful for; the attendance of others, placed in such subordinate situations as themselves, may be wholly dispensed with? And with regard to servants, if they see morality despised, integrity laughed at, and religion neglected, what dependence can be placed on their attachment; what security on their integrity? Will they not be apt to consider all they have been taught in their youth respecting their moral and religious obligations as mere fables, delusive fallacies, or political contrivances? They see their superiors with all the advantages of a liberal education, act diametrically contrary to the principles of that education; and they naturally conclude, that to imitate such examples must be their wisest course, and best recommendation. Thus a wide door is thrown open to the introduction of scepticism, infidelity, and atheism; and to all the consequences resulting from the dissemination of principles so adverse to the hope, and so inimical to the happiness, of a Christian. Did all the rich and great ones of the world, all who are in conspicuous situations, but reflect on the awful responsibility of their station, how much, as accountable creatures, they owe to God and society, how guarded they ought to be in their conduct, and how greatly the immortal happiness of those below them depends upon their example, they would, it is to be hoped, act a wiser and a better part.

To the Editor of the Christian Observer.

By an early insertion in your miscellany of the ensuing remarks on the necessity of a plan for the relief of superannuated clergymen of good character, you will greatly oblige a correspondent who has that object much at heart, and who will be thankful to your readers for any useful remarks which they may see fit to offer upon the following proposal.

AMICUS.

From the days of the venerable Archbishop Leighton, many pious men have lamented that since the Reformation no retreat has been found, in the British Islands, for those devout servants of God, who, rendered incapable by age or infirmity of discharging the duties of their ministry, are unable to procure a livelihood, and who, though poor, deserve too well of society to be consigned to penury and neglect. What Leighton and other good men lamented is, at the present day, much more to be deplored: what they pronounced most desirable, has now in a measure become necessary, and claims the serious consideration and regard of all who wish well to the moral improvement of their country, the interests of the Established Church, and the just comforts of a most deserving portion of society.

To behold a respected and pious clergyman, after labouring in God's vineyard with conscientious fidelity during a long life, at length oppressed by the disorders incident to age; no longer possessing the power of discharging his sacred duties in a manner satisfactory to himself, or acceptable to his hearers; feebly toiling through a service above his strength, and wounding his own feelings, by appearing to cling with an unsanctified and worldly tenacity, to a station to which he is not equal, is indeed a painful spectacle, and one which suggests but too probable a cause why the temple of the Lord is sometimes forsaken.

It would, however, be still more melancholy to behold a minister of Christ, who had spent his whole life in relieving the afflictions of others, "rejoicing with them that do rejoice, and weeping with them that weep," when he himself requires succour and sympathy, deprived in his old age of his only support, and driven in degradation and distress to seek from strangers what his feelings would not allow him to ask from his former flock.

That this calamity does not frequently occur is owing to the merciful and benign spirit of our civil and ecclesiastical institutions, and the humanity of those to whom the administration of them is committed. To these causes only can it be ascribed that the evil before mentioned is reluctantly endured, in preference to adopting the painful measure of dismissing the inefficient party. Between these extremes, circumstanced as we are at present, there is no medium; to escape from either, we must fall into the other: but to avoid this alternative would neither be dangerous nor very difficult; and well would he deserve both of his country and his church, who would employ his best influence and exertions to carry into effect a simple plan, by which so desirable an object might be accomplished.

It would be but justice to an unbeneficed clergyman of irreproachable character and unblemished life, if found inadequate to his duties, and not possessed of property for his support, to allow him the privilege, after forty years of actual service in the church, to retire on a compensation of 100*l.* per annum for the remainder of his days. The number of cases worthy of this indulgence needs not excite despair of being able to carry the plan into effect, from a supposed want of funds to meet so great a demand. Many clergymen never attain to the age proposed as the qualifying limit, and therefore, in ordinary cases, could not claim the indulgence: many at that age are yet fully equal to their duties, and under such circumstances no conscientious clergyman will seek or desire it; some unbeneficed clergymen possess ample means for their support, and therefore are not suitable objects for this bounty; so that it will be found upon calculation, that the appropriate cases will by no means prove so alarmingly numerous as upon a superficial view of the subject might be apprehended.

In this age of philanthropy and Christian benevolence, there are societies for almost every laudable purpose, and multitudes of persons are disinterestedly zealous in carrying these purposes into effect. But if it is agreeable to the spirit of Christian charity to shew kindness to the destitute stranger, surely it cannot be agreeable to this spirit to shew *no* kindness to those who could say with truth, in the words of the Apostle, "Ye remember, brethren, our labour and travail among you; ye are witnesses, and God also, how holily, and justly, and unblameably, we behaved ourselves among you." If the helpless orphan be a worthy object of compassion, surely the helpless spiritual father cannot be unworthy of it; and he who all his life long "exhorted, and com-

forted, and charged his flock, as a father doth his children, that they should walk worthy of God," might well be supposed to be the last person whose grey hairs a Christian community would suffer, through extreme penury or neglect, to be brought down in sorrow to the grave. The infirm soldier and sailor justly experience the protection of their country; and why should not the veteran, whose office it has been to enrol many a faithful follower beneath the banners of the "Captain of Salvation;" and who has not only fought himself, but taught others to fight, and to conquer also, far more dangerous enemies than any which can assail our temporal peace.

When a clergyman becomes aged or infirm, it is oppressive to himself to continue his exertions, painful to others to witness them, and almost cruel of his superiors, if it were not done in very humanity and to avoid a more melancholy alternative, to exact them of him. Should matters thus remain for any length of time, the spiritual improvement of the flock over which he once faithfully and effectually presided, must be suspended or cease; the cause of religion thus receives an injury, the influence of the Established Church is diminished, the souls of men are neglected, and the service of God is brought into disrepute. But to dismiss an aged minister of irreproachable conduct, and to withdraw from him his only support, would be unchristian and cruel; and, I need not add, utterly at variance with the benign spirit of our truly apostolical church.

What then is the nature of the remedy proposed, to meet an evil which it cannot but be acknowledged does exist? I reply; To collect voluntary subscriptions and donations from all who wish well to the interests of our national church, in order in the first instance to create a fund which could not fail of receiving large and continued additions from the opulent and enlightened part of the nation: nor can it be doubted but that legacies and bequests will follow when the importance and value of the plan shall be fully appreciated. It would perhaps be prudent to close the subscription list whenever it shall appear that the fund bears some proportion to the exigency of the case; but it would by no means be necessary to postpone the actual operation of the plan, until it was completed in all its parts and established on its ultimate and permanent basis. Whatever sum was raised might for the present be placed in government securities, and the interest only applied to the intended purpose; but as land is the only property which always maintains a just level, and keeps pace with the march of time, it might be advisable, at a future period, to vest the entire amount in landed security. The sum of 12,000*l.* once raised, and judiciously disposed of, would probably be found equal to the constant support of ten respectable superannuated clergymen.

Some persons may perhaps think that it is always in the power of the diocesan to apply, in every case within his own jurisdiction, an adequate remedy; but it will be found, upon a juster view of the subject and deeper inquiry, that this is not the fact. Indeed, next to the immediate objects themselves, the heads of the church have the greatest interest in the success of the plan now proposed for the relief of aged, infirm, unbeneficed clergymen; because it will enable them to provide with ease and pleasure for the effectual discharge of clerical duty, and this not by the necessary, but most painful, act of casting off aged servants of God and his church, but by an act of grace, and as a recompense for past services. The state has provided for the discharge of certain duties, and appointed overseers who must enforce their

execution; but it is impossible, as things now are, but that cases will arise, where private feeling must give way to public necessity, and individual considerations be sacrificed to the interests of the commonweal. The plan now submitted to the public would set aside this painful alternative: it would correspond to the benevolent spirit of all our public institutions; a spirit which ought to be most sacredly cherished in an institution purely religious: it would not wound private feeling; it would greatly promote the prosperity and influence of the church: it would tend to attach more firmly to her interests her steady adherents—to disarm the captious, to satisfy the scrupulous, to confirm the wavering, and even to win over many converts to her cause, because her services would be efficiently discharged, and her ranks continually supplied by a succession of persons in the vigour of life to sustain her functions.

REVIEW OF NEW PUBLICATIONS.

The Christian and Civic Economy of Large Towns. By THOMAS CHALMERS, D. D., Minister of St. John's Church, Glasgow.—No. I. *The Advantage and Possibility of assimilating a Town to a Country Village* Glasgow: Chalmers and Collins. 1820. price 1s. pp. 52.

SCARCELY any thing is more demonstrative of the corruption of our nature, than the calmness with which we are apt to survey the miseries and crimes of society, and to resign mankind to what we seem to think their unalterable destiny. It is true, indeed, that there are in the world individuals indulging the most extravagant expectations, looking for a restoration of that golden age which never existed, and dreaming that, if only a few engines of their own were set to work, society would, at once, purge itself of its corruptions, and arise in all the happiness and purity of original creation. But it is by no means our intention to cherish the chimeras of these magnificent "hopers." On the contrary, it is essential to remember, that in a fallen world sin is not likely to be wholly eradicated, and that misery will assuredly follow in the train of sin. "The poor shall not cease out of the land." The philanthropist is not likely to want a world to comfort and improve. His benevolence will never be without the spur of suffering and calamity. Want will still walk side by side with affluence; and the most painful interruptions of human happiness will still present themselves to his view, and call for his sympathy. The world will still—at least till the promised millenium of peace and joy shall arrive—discover itself to be palpably "out of joint;" and anguish and sorrow will be the consequences of *this* general dislocation. Still, none of those who admit all this to the uttermost would therefore be warranted in relaxing their efforts to alleviate the pressure of wretchedness, and especially to counteract the dominion of sin, which is the grand cause of misery. On the contrary, the stronger their conviction of the continued prevalence of evil, both physical and moral, the more earnest and assiduous ought they to be in bringing into exercise those grand principles of consolation and moral renovation which are supplied by the word of God. Expedients are also to be sought out in the laboratories of human wisdom, by which to mitigate man's moral disease. It is not to be assumed that, because there

is nothing new in the science of morals, there are no modes of applying its principles which are unknown to us—nothing which requires, and would reward investigation—no new force to be discovered, or no old one to be so directed as to give a fresh impulse to the energies of individuals doomed to labour and pain, or suffering under any other of the various calamities of life. Indeed, had there ever been any doubt as to the possible improvement of the machinery of morals, the controversy must have been set at rest by the inventions and improvements of the present age. It may fairly be said, for instance, that the discovery of the steam engine is not a grander contribution to physics and manufactures, than is the discovery of the simple but sublime principle of the Bible Society to the moral destiny of man.

Hitherto the force of one half of the Christian world had been mainly employed in counter-working that of the other. But the simple discovery, that *all Christians ought heartily to co-operate in promoting their common Christianity, as far as co-operation is possible without a compromise of principle*, has combined in harmonious and efficacious union a thousand dispersed or conflicting energies; is gradually extinguishing bigotry, and deepening and widening the foundations of charity; and promises, in the end, whatever Bishop Marsh may object to it, to fill "the earth with the knowledge of the Lord." In like manner, the charm wrought by the two simple words "mutual instruction" promises to dissolve, almost with the rapidity of an enchantment, the obstacles in the way of general education. Many other similar instances might easily be adduced; but it is needless to go farther than the distinguished author before us.

Perhaps there are few individuals to whom society owes more than it does to Dr. Chalmers, for the resolute application of his faculties to the discovery, in political economy, morals, and philanthropy, of new combinations of known principles, as well as of new modes of practically applying them. His character exhibits a rare combination of bold and original thinking, and of powerful argumentation, with genuine modesty and humility, from which, in our opinion, his countrymen are daily reaping the largest advantages. It is impossible not to be struck with the independence of Dr. Chalmers's mind: and it is owing to this mental independence; this determination, as Lord Bacon says, "to set precedents, as well as to follow them;" this lofty spirit of insurrection against prejudice and error; this manly resolution to pursue truth wherever it is to be found, and to sacrifice falsehood by whomsoever it is maintained; that we owe the many original conceptions which are scattered over his pages; and which, in the prevailing dearth of new ideas at least on moral and religious subjects, are as refreshing to the intellectual traveller as the cold stream to the wanderer in a sultry desert. It is impossible, indeed, not to condemn the irregularities and eccentricities of his style—not to lament the frequent offences against taste, and, we had almost said, grammar, which occur in pages otherwise illustrated by passages of the noblest order of eloquence. But it is also impossible to deny that he has subtracted as much from the mass of mischievous prejudices, and added as much to the stock of just principles and useful expedients, as any modern writer whatever. Nor do we confine this observation to the main arguments which it is his object to maintain in his different publications. It is one of the peculiarities of deep and original thinkers, that, in addition to the direct service they render to morals or philosophy by the establishment of those leading truths which it may be their express aim to support,

they drop, as it were, by the way, a multitude of minor and subsidiary truths, which are of the highest value to society. Like some of the privileged ladies in fairy tales, they not only unlock mines of diamonds and rubies at their pleasure, but they speak diamonds and rubies, even when it is not their intention to do so. And such is continually the case with Dr. Chalmers. At least, for ourselves, we would say, that we are instructed and edified, not merely by the development of the particular principle which he sets himself in any given work to demonstrate, but also by the various arguments which he employs to establish its truth, or to exemplify its utility. He not only sows in the furrow, but scatters over the field; and we reap a harvest from both. There are few men whose thoughts, we apprehend, will more decidedly live after them, and become, in successive generations, what the great philosopher, to whom we have already alluded, calls the "seeds of great actions."

Not, however, to dwell on the works in general of this distinguished writer, we confidently appeal to the present production as an example in point. Planted in the midst of a dense and busy population, few of whom have the leisure, and perhaps (as in almost all communities similarly circumstanced) fewer still have the disposition, to think for themselves, their vices and sufferings have occupied a large place in his active and benevolent mind; and the present work, which has appeared in Quarterly Numbers, was designed to contain the general results to which his inquiries have conducted him. It is a matter of regret to us that we did not take up the work at its commencement, and present an analysis of the several Numbers, with our own feeble comments upon them, as they were published. In order to repair, as far as we can, this omission, it is now our intention to redeem our lost time, and, after our tortoise-fashion, to pursue the steps of our swift-footed philosopher. Truly happy shall we be if, by providing an additional stage for the exhibition of his principles, we extend the sphere of their influence, and secure for him a larger number, not only of rational admirers, but of obedient disciples. He has opened to us a new field of industry; and we are persuaded, that a diligent cultivation of it will yield a large and rich harvest of good to the community. None of those who are interested in the important topics discussed in this work, will regret our determination to suffer Dr. Chalmers for the most part to speak for himself. In some instances, however, it will be our endeavour to abridge his argument. And we shall not willingly neglect any fair opportunity of considering, more distinctly than he may have done himself, the bearing of his reasonings on the actual circumstances of our own country.

One of the striking features of the period in which we live is, that it is scarcely less fertile in misery and crime, than in institutions which are expressly designed to extinguish both. Dr. Chalmers undertakes in the First Number of his work, to supply the explanation of this phenomenon.

The *first* cause to which he traces this peculiarity in our circumstances, *is the contempt entertained by political economists for the principles and the friends of religion.* Whilst we remained, what our neighbours were pleased in their courtesy to term us, a nation of "boutiquiers;" and whilst political economy chiefly concerned itself amongst us with the abstract theories of commercial wealth, and the questions of commercial loss and gain, this disregard of religion as an elemental part of economical speculations was less felt; yet as soon as that science wandered into another field, and especially as soon as the questions connected with "population" were brought before the public by Mr.

Malthus, the moral and religious habits of mankind became a most important ingredient in the reasonings of the economist. With this short introduction, we shall proceed to transcribe the powerful statement of Dr. Chalmers on this topic; in which the intelligent reader will discover an illustration of a remark we have already made, on the profusion with which our author pours forth the most valuable subsidiary truths as he advances to the establishment of his main argument.

"There is one wide and palpable distinction," he observes, "between the matter of commerce, and the matter of population. Government may safely withdraw from the former concern altogether, and abandon it to the love of gain, and the spirit of enterprise, and the sharp-sighted sagacity, that guides almost all the pursuits of interest, and the natural securities for justice, between man and man in society. Let her simply commit the cause of commerce to the joint operation of these various influences, and she will commit it to the very elements which are most fitted to prosper it forward to the pitch of its uttermost possible elevation. And it were also well, that government withdrew from the concern of ordinary pauperism altogether, which stands so nearly associated with the question of population. She would, in this way, do much to call forth a resurrection of those providential habits, which serve both to restrain the number, and to equalise the comforts of our people; and she would also do much to bring out those otherwise checked and superseded sympathies, that, in the flow of their kindly and spontaneous exercise, are more fitted to bind the community in gentleness together, than all the legalised charities of our land. But though she may thus do much, she cannot do all; and there will still be left a mighty reversion of good, that can only be achieved by the people themselves. For, though the unfettered principles of nature may suffice for carrying all that interest which is connected with the state of a country's commerce, onwards to the condition that is best and safest for the public weal, the mere principles of nature will not suffice for carrying the interest that is connected with the state of a country's population, onwards to the condition that is best and safest for the public weal. It is very true, that a compulsory provision for the poor, aggravates the poverty of the land, by augmenting the pressure of its population upon its subsistence; and that by the repeal of such a system, the whole amount of this aggravation would be reduced. But the reduction were only partial. For, so long as profligacy remains, the pressure in question will, though lessened in amount, remain along with it. So long as the sensual predominates over the reflective part of the human constitution, will there be improvident marriages, and premature families, and an overdone competition for subsistence, and a general inadequacy in the wages of labour, to the fair rate of human enjoyment, and, in a word, all the disorder and discomfort of an excessive population. So long as there is generally a low and grovelling taste among the people, instead of an aspiring tendency towards something more in the way of comfort, and cleanliness, and elegance, than is to be met with in the sordid habitations of a rude and demi-barbarous country, will they rush with precipitation into matrimony, and care not how unable they are to meet its expenses, and forfeit the whole ease and accommodation of the future, to the present ascendency of a blind and uncalculating impulse. And thus, while government may reduce this pressure up to the amount of what it has brought on by its own mismanagement, it is a pressure which it can never wholly, and never nearly, extinguish. The tendency to excessive population can only find its thorough and decisive counteraction among the amended habits, and the moralised characters, and the exalted principles, of the people themselves. To bring the economy of a nation's wealth into its best possible condition, it may suffice to go up to the legislature, and beg that she may withdraw her intermeddling hand from a concern, which her touch always mars but never medicates. To bring the economy of its population into the best possible condition, it is right to go up to the legislature, and beg that she may recal the mischief of her own interferences. But it is further necessary, to go forth among the people, and there to superinduce the principles of an efficient morality, on the mere principles of nature—and there to work

a transformation of taste and of character—and ther to deliver lessons, which, of themselves, will induce a habit of thoughtfulness, that must insensibly pervade the whole system of a man's desires and his doings; making him more a being of reach, and intellect, and anticipation, than he was formerly—raising the whole tone of his mind, and infusing into every practical movement, along with the elements of passion and interest, the elements of duty, and of wisdom, and of self-estimation.

"It is thus, that the disciples of political science, however wisely they may speculate upon this question, are, if without the element of character among the general population, in a state of impotency as to the practical effect of their speculation. So long as the people remain either depraved or unenlightened, the country never will attain a healthful condition in respect of one of the great branches of her policy. This is an obstacle which stands uncontrollably opposed to the power of every other expedient for the purpose of mitigating the evils of a redundant population; and, till this be removed, legislators may devise, and economists may demonstrate as they will; they want one of the data, indispensable to the right solution of a problem, which, however clear in theory, will, upon trial, mock the vain endeavours of those who overlook the moral principles of man, or despise the mysteries of that faith, which can alone inspire them." pp. 7—10.

Now let us suppose the political economist, (no very extravagant supposition), under the false persuasion that he himself was adequate to the reform of a community thus corrupted, to enter, pen or theory in hand, upon his office; what would be his chance of success? Mere political principles can reach no moral disease. Suppose him then to publish his quartos of profound argumentation; his patient cannot read or understand his prescription. Suppose him to quit his study for the cottage, and to go forth into the midst of this diseased community with the medicine of his improved principles in his hand; his patient will not take it: he will question his right to prescribe for him, and possibly resent his intrusion. In our author's strong words,

"The very first reception that he met with, would, in all likelihood, check the farther progress of this moral and benevolent adventure, and stamp upon it all the folly and all the fruitlessness of Quixotism. People would laugh or wonder, or be offended, and a sense of the utterly ridiculous would soon attach itself to this expedition, and lead him to abandon it. Now, herein lies the great initial superiority which the merely Christian has over the merely civil philanthropist. He is armed with a topic of ready and pertinent introduction, with which he may go round a population, and come into close and extensive contact with all its families. Let his errand be connected with religion, and, even though a very obscure, and wholly unsanctioned individual, may he enter within the precincts of nearly every household, and not meet with one act of rudeness or resistance during the whole of his progress. Should he only, for example, invite their young to his Sabbath-school, he, with this for his professed object, would find himself in possession of a passport, upon which, and more especially among the common ranks of society, he might step into almost every dwelling-place—and engage the inmates in conversations of piety—and leave, at least, the sensations of cordiality and gratitude behind him—and pave the way for successive applications of the same influence—and secure this acknowledgment in favour of his subject, that it is worthy of being proposed on the one side, and worthy of being entertained and patiently listened to on the other. It is not of his final success that we are now speaking: it is of his advantageous outset: it is of that wide and effectual door of access to the population, which the Christian philanthropist has, and which the civil philanthropist has not—and from which it follows, that if the lessons of the former are at all fitted to induce a habit favourable to the objects of the latter, the economist who underrates the Gospel of Jesus Christ, and the zeal of its devoted labourers, is deposing from their rightful estimation the best auxiliaries of his cause." pp. 11, 12.

All this we think both just and powerful: and we may add to it,

what is stated afterwards by the author, that it is by no means essential that this *religious* reformer of a self-indulgent and degraded population should be able to preach, or even to understand the lessons of political economy which it is wished to convey to the people. Let him labour for eternity alone—let him honestly endeavour to evangelize his people—and the Gospel will prove itself to be the best preparative for the reception of just principles of economics. Like the prophets of the old dispensation, he will shed a light far beyond the field of his own vision. Whilst he is preparing his hearers for heaven, he is in fact fitting them also for earth. Whilst he is doing the work of an evangelist, he is, in fact, also accomplishing the object of the economist. Take the peasantry of Scotland as an example. Long before the publication of Mr. Malthus, the Scotch peasantry had reached, by the steady instructions of their teachers in the duty of self-denial, that point in economics to which human instructions would never of themselves have carried them.—Much more is added by the author to the same effect. Nor will the value of this part of his reasonings be questioned by those who feel and lament with us the modern disposition to substitute mere parliamentary enactments for great moral principles—to administer pieces of parchment as the sure panacea for the diseases of our great hospital—and, thus, to usurp, by a dubious and vacillating policy, the province of that religion which is the same yesterday, to-day, and for ever.

A second error which is deemed by the author of these tracts as of scarcely less importance than the former, is the *contempt, or suspicion, entertained by many pious individuals, of the principles and expedients of political economy.* His general view of the subject is stated in the following passage.

"It is certainly to be regretted, that many of our most pious, and even our most profound theologians, should be so unfurnished as they are with the conceptions of political economy. But it is their active resistance to some of its clearest and most unquestionable principles—it is their blindly sentimental dislike of a doctrine, which stands on the firm basis of arithmetic—it is their misrepresentation of it, as hostile to the exercise of our best feelings, when, in fact, all its hostility is directed against such perverse and unfortunate arrangements as have served to chill and to counteract the sympathies of our nature—it is the dogmatism of their strenous asseverations, against that which experience and demonstration are ever obtruding upon the judgment as irrefragable truth—it is this which is mainly to be regretted, for it has enlisted the whole of their high and deserved influence on the side of institutions pernicious to society—and what, perhaps, is still worse, it has led a very enlightened class in our land to imagine a certain poverty of understanding as inseparable from religious zeal—thus bringing down our Christian labourers, from that estimation, which, on their own topic, so rightfully belongs to them, and deducting from the weight of that professional testimony, which it were the best interest of all classes most patiently to listen to, and most respectfully to entertain." pp. 17, 18.

The error here noticed is in some cases the fruit of mere indolence. In some it is the ill-favoured offspring of absolute ignorance. But, among a third class, it is a scion grafted upon the stock of religion, and has all the strength and tenacity which may be expected from such an alliance; in short, all the inflexibility of religious prejudice. The author treats this part of the subject with peculiar force in the following passage.

"But the mischief which has thus been inflicted on the good of humanity, is not to be compared with the still deadlier mischief of a certain error, which has received the utmost countenance and support from a large class of religionists. What we allude to, is their distaste towards all kinds of external machinery, for the furtherance of any

Christian enterprise—founded on their misapplication of an undoubted doctrine, that all the ebbs and all the revivals of Christianity are primarily to be traced to the alternations of a direct influence from Heaven. They look, and they rightly look, to the Spirit of God, as the Agent of every prosperous revolution in the Christianity of our land. When there is a general torpor of irreligion amongst us, it is because there is a famine of spiritual nourishment, and God has withdrawn the manifestations of the Holy Ghost, from a careless, and thoughtless, and worldly generation. When there is the awakening of a thoughtful and repentant seriousness, it is because the spirit of it has been poured out of that upper sanctuary, into which prayer has ascended from beneath, and from which a regenerating influence has come down, as a descending return, for the intercessions of the devoted few, in behalf of a world lying in wickedness. All this is sacred and substantial truth, which no speculation can impair; and it were folly to think, that, by the mere erection of a material frame-work, the cause of Christianity can be advanced, by a single hair-breadth, should there be a withholding of that especial and sanctifying grace, without which the builders labour in vain, and the watchmen wake but in vain. And hence, with many, is there a total indolence and unconcern as to all outward arrangements; and every thing like a visible apparatus appears insignificant in their eyes; and with something like the complacency of one who fancies himself in possession of the recondite principle of a given operation, do they view with contempt all that man can do externally, and with his hands, for the purpose of achieving it: and thus do they hold in a kind of ineffable disdain, the proposal of building more churches, for the increase of Christianity in our land; and this is only one out of the many instances, in which, under a sense of the utter impotency of all mechanism, they would restrain human activity from putting itself forth on any palpable subject, and would sit in a sort of mystic and expectant quietism, till there come down upon us from the skies, the visitation of that inspiring energy, which is to provide for all, and to do all." pp. 18—20.

Dr. Chalmers then proceeds to urge upon such objectors to means and institutions, the example of the first followers of Christ, who, even in the midst of an unequalled affluence of the gifts of religion, evinced a constant anxiety to multiply its teachers and its institutions. The rapid descent of the early and latter rain of heavenly mercy did not prevent their anxiously and laboriously digging out the reservoirs in which it was to be retained, or the channels in which it was to flow. He also presses upon them with much force the experience of that country to the natives of which, as his immediate neighbours, his writings are especially addressed; and he begs them to observe with their own eyes the palpable moral benefits of what may be called "a material organization," and of which he strikingly remarks:

"It survives all the ebbs and alternations of the spirit which gave it birth; and who can fail to perceive, that in virtue of its existence, when this spirit re-appears in the country, it finds channels for a readier and more abundant access into all the families, than it would do in a country where there was no parochial endowment, and no regular or universal habit of scholarship among the population? But what is more, the religious spirit may decline in a country, when, of course, it will move scantily through those conveyances which have been established in it, between the teacher and the taught. And yet it must not be denied, that there continues to move such an influence, as is still favourable to the temporal well-being of society. Even in seasons of the greatest abandonment, as to the light and faith of the Gospel, there is an intelligence, and an enlargement, and a reflective sobriety, gotten at these schools, all of which have stamped a great civic and economic superiority of character on the peasantry of Scotland. Such a machinery, with its numerous rills of distribution, is well adapted to the object of propagating the dominant spirit of the times through the nation at large. When that happens to be the warm, and affectionate, and evangelical spirit of the New Testament, there

will be a far wider and more effectual door of access for it through the families of that land which has the apparatus, than of that land which has it not. So that it is well for the Christian economy of every country to have such an establishment. And even where the evangelical spirit has declined, there is still in the quiet and ordinary tenor of every nation's history, a spirit among the public functionaries, on the side of order and good conduct; so that, with the softening and humanising effect of scholarship on the habit of the mind, it is further well, for the civic economy of every country, to have such an establishment." pp. 22, 23.

The essay now under examination contains some observations on the subject of "local influence;" but as the second and third are almost exclusively devoted to it, we shall pass over it for the present, in order to notice a farther evil which prevails in Scotland, especially in great towns,—namely, *the secular incumbrances of the clergy.*

It would not be desirable for us to follow our author through the narrative, which he presents especially to his Scottish readers, of the successive measures by which so heavy a burden of secular duties has been laid on the shoulders of the clergy of that part of the kingdom; but we must say, that "with all his pack on," the inheritor of the vaunted privileges of this *free* Church, wrested by the rough hand of John Knox from the hated grasp of Episcopacy, does not seem to us to be exactly the enviable creature which the poor servile curates on this side the Tweed may have imagined him to be. On the contrary, it is difficult, we think, to look at Dr. Chalmers's picture of a Presbyterian Minister accoutred for his daily duties, without being forcibly reminded of one of the pedlars of his own native mountains, toiling and panting with all his fortune at his back;—or of the whimsical portraits sometimes presented to us, of "John Bull," with his load of taxes on his shoulders;—or of the illustrious Sindbad, when on a sudden he finds himself bestridden by the man-monster of the mountains.

But not to trifle with the calamities of our Scottish brethren, we beg to signify our hearty concurrence with the author in his strong reprobation of a system of which it is the *crime* to steal, and that most unnecessarily, for this world the services which should be devoted to another, and of which it must be the *effect* to secularize and desecrate the character and office of those who are the ambassadors of God to a lost world. Our readers will no longer be disposed to undervalue the grievance, if they will allow themselves the pleasure of reading the following passage from the tract before us.

"We know not where this is to end, or what new and unheard of duties are still in reserve for us. But this much we know, that they are in the way of an indefinite augmentation. We have heard obscurely of some very recent additions to our burdens; but of what it particularly is, we have not got the distinct or the authentic information. We are not civilians enough to know, if even an Act of Parliament carry such an omnipotence along with it, as to empower this strange series of wanton and arbitrary infringements on the individual homes and liberties of clergymen. But we are patriots enough to feel, that the rulers of our country are, for an accommodation which might be easily rendered to them by another method, bartering away the best interests of its people,—that, through the side of its public instructors, they are reaching a blow to the morality and principle of the commonwealth,—that, by every such impolitic enactment as we have now attempted to expose, they are slackening the circulation of Christianity, and of all its healthful and elevating influences amongst our towns and families,—that they are sweeping away from the face of every large city, the best securities for order, and contentment, and loyalty;—nor should we wonder, if, in some future period of turbulence and disorder, they shall rue the infatuation which led them to tamper so with the religion of our land, by the inroads they are now making, and the cruel profana-

tion they are now inflicting, on the sacredness of its officiating ministers.

"It is needless to expatiate on the mischievous effect of all this upon the great mass of our population. In virtue of the grievous desecration that has thus been inflicted on the office, we hold out, in their eyes, a totally different aspect from the ministers of a former age. We are getting every year more assimilated, in look and in complexion, to surveyors, and city-clerks, and justices, and distributors of stamps, and all those men of place, who have to do with the people, in the matters of civil or municipal agency. Every feature in the sacredness of our character is wearing down, amid all the stir, and hurry, and hard-driving, of this manifold officiality. And thus it is, that our parishioners have nearly lost sight of us altogether, as their spiritual directors, and seldom or never come near to us, upon any spiritual errand at all; but, taking us, as they are led by the vicious system that is now in progressive operation to find us, they are, ever and anon, overwhelming us with consultations about their temporalities; and the whole tact of a spiritual relationship between the pastor and his flock is thus dissipated and done away. There is little of the unction of Christianity, at all, in the intercourse he holds with them—and every thing that relates to the soul, and to the interests of eternity, and to the religious care of themselves, and of their families, is elbowed away by the work of filling up their schedules, and advising them about their moneys, and shuffling, along with them, amongst the forms and the papers of a most intricate correspondence." pp. 35—37.

One other extract is too powerful to be withheld from those who may regard Dr. Chalmers as bestowing an unmerited degree of importance on this subject.

"On looking back to the distance of half a century, we behold the picture of a church adorned by the literature of her clergy. It is of no consequence to the argument, that the whole of this literature was not professional. Part of it was so; and every part of it proved, at least, the fact, that there was time, and tranquillity, and full protection from all that was uncongenial for the labours of the understanding. We cannot but look back with regret, bordering upon envy, to that period in the history of our church—when her ministers companied with the sages of philosophy, and bore away an equal share of the public veneration—when the levities of Hume, as he sported his unguarded hour, among the circles of the enlightened, were met by the Pastors of humble Presbyterianism, who, equal in reach and in accomplishment to himself, could repel the force of all his sophistries, and rebuke him into silence—when this most subtle and profound of infidels aimed his decisive thrust at the Christian testimony, and a minister of our church, and he, too, the minister of a town, dared all the hazards of the intellectual warfare, and bore the palm of superiority away from him. In a word, we look back, as we do upon a scene of departed glory, to that period, when the clergy of our cities could ply the toils of an unbroken solitude, and send forth the fruits of them, in one rich tide of moral and literary improvement over our land. It is true, that all the labours of that period were not rendered up, in one consecrated offering, to the cause of theology. It is true, that among the names of Wallace, and Henry, and Robertson, and Blair, and M'Knight, and Campbell, some can be singled out, who chose the classic walk, or gave up their talent to the speculations of general philosophy. Yet the history of each individual amongst them proves, that, in these days, there was time for the exercise of talent—that these were the days, when he, among the priesthood, who had an exclusive taste for theology, could give the whole force of his mind to its contemplations—that these were the days, when a generous enthusiasm for the glories of his profession, met with nothing to stifle or vulgarise it—that these were the days, when the man of prayer, and the man of Gospel-ministrations, could give himself wholly to these things, and bring forth the evidence of his profiting, either in authorship to all, or in weekly addresses to the people of his own congregation. It is true, that the names which we have now gathered, are all from the field of a lofty and conspicuous literature. Yet we chiefly count upon them, as the tokens of such a leisure, and of such a seclusion, and of such an habitual opportunity, for the exercises of retirement, as would give tenfold effect to the worthiest

and most devoted ministers of a former generation—as enabled the Hamilton and Gillies of our own city, to shed a holier influence around them, and have throned, in the remembrance of living men, the Erskine, and Walker, and Black, of our metropolis, who maintained, throughout the whole of their history, the aspect of sacredness, and gave every hour of their existence to its contemplations and its labours.

"What is it that must cause all resemblance of this to disappear from a future generation? Not that their lot will be cast in an age of little men. Not that Nature will send forth a blight over the face of our Establishment, and wither up all the graces and talents which, at one time, signalized it. Not that some adverse revolution of the elements will bring along with it some strange desolating influence on the genius and literature of the priesthood. The explanation is nearer at hand, and we need not seek for it among the wilds or the obscurities of mysticism. Nature will just be as liberal as before; and bring forth the strongest and the healthiest specimens of mind, in as great abundance as ever: and will cast abroad no killing influence at all, to stunt any one of its aspiring energies; and will just, if she have free play, be as vigorous with the moral as with the physical productions of a former generation. This change, of which the fact will be unquestionable, however much the cause may elude the public observation, will not be the work of Nature, but of man. There will be no decay of talent whatever, in respect to the existence of it. The only decay will be in the exercise of talent. It will be that her solitudes have all been violated—that her claims have all been unheeded and despised—that her delicacies have all been overborne—above every thing, that her exertions and her capabilities have been grossly misunderstood,—it not being known how much restraint stifles her—and the employments of ordinary business vulgarise her—and distraction impedes the march of her greater enterprises—and the fatigue she incurs by her other exercises, if accumulated by the fatigue of other exercises, which do not belong to her, may, at length, enervate and exhaust her altogether." pp. 41, 42.

Having thus brought our extracts from the *first* quarterly paper of Dr. Chalmers to an end, we trust for the forgiveness of our readers in venturing to bring before them a few observations upon it, of which it will be the main intention to trace its bearing upon our own circumstances. It may fairly be affirmed, that all of the "irritamenta malorum," named by him, exist, under one form or another, amongst ourselves; and it may perhaps be of some use to trace out their forms.

The first cause of the mischief complained of by the author, namely, the contempt of the principles and of the ministers of religion by political economists, is of about the same growth, and in the same bearing amongst ourselves that it is in Scotland. Indeed, it is the weed of no particular age, clime, or church; but shoots as wide and as deep as the corruption of human nature. And no other proof need be given of its naturalization on the South as well as on the North of the Tweed, than, in the *first* place, the disposition in Parliament *to direct and control the mind rather by juridical enactments, than by Christian and moral instruction—and, secondly, the course which is generally pursued by public men in the distribution of church patronage.*

As to the *first* of these points—the fact is, that political economists carry their neglect or suspicion far beyond the persons of the ministers of religion. They extend them to the principles and sanctions of which those ministers may be considered as the main depositaries. There is something which would be ludicrous, if we could separate it from its awful consequences, in the pomp and assurance with which civil or political regulations are promulgated, as though they carried in themselves the seeds of moral regeneration. In the mean time, remonstrances as to the general neglect of the duty of cultivating the minds of the population, and proposals for

its better education, fall as a dead letter on the public mind. Can any thing be more painful than that when some petty question of party is debated, every bench of parliament should be crowded with voters or speakers; while the discussion of questions vitally affecting the moral interests of the community, is either listened to with manifest impatience, or is frowned upon, by both sides of the house. With what repulsive coldness, for example, has Mr. Brougham's attempt to diffuse education more generally among the poor been received by politicians of all descriptions! We cannot believe that if the importance of moral and religious instruction were truly felt, any such insensibility would be witnessed in the chambers of parliament. A hundred voices would arise to assert the guilt of procrastinating, for a single day, the great work of making the requisite provision for this object, and to stimulate the authorities of the country to decisive measures with a view to its attainment.

Many other exemplifications could easily be given, to shew how averse our public men are to weigh and consider maturely the bearing of moral questions on the well-being and happiness of the great mass of our population. We will however at present confine ourselves to the one already mentioned, namely, the system on which the distribution of church preferment proceeds at the present moment; and which proves, as we conceive, beyond a doubt, the low estimation of clerical influence as an engine of moral improvement. It is true, indeed, that some individuals have been selected for places of honour and influence in the church, who are calculated to satisfy all the wishes of the best friends of their country. It is also true, that perhaps in most instances the choice for high situations has not fallen on men who have been materially wanting in general respectability. Still, it is equally obvious, that some of the most successful candidates for such responsible stations, possess few if any titles to preferment but what arise from high family, or from political connexions; whilst others have little or nothing to recommend them, but a larger infusion than ordinary of the "odium theologicum," the unchristian quality of an angry and pugnacious temper—and others, little but the plea of mere scholarship, or academical distinction. Nor is it less obvious that in scarcely any case do those qualities appear to be sought out, by the distributors of clerical preferment, by which the minister of religion is fitted to exercise a large and beneficial influence on the public mind;—we mean, power as a popular preacher, knowledge as a theologian, zeal as a pastor, and holiness as a man. The fact *ought* to be, that vigour and efficiency in pastoral duties are stepping stones to preferment. The fact *is*, that such vigour and efficiency constitute almost insuperable bars to it. But it is not our wish to dwell more extensively on this subject at present, both because we have recently touched upon it, and because one of the papers of Dr. Chalmers will soon call us to its distinct and detailed examination. In the mean time, we will satisfy ourselves with expressing a hope that the weighty sentences in the tract before us, on this subject, may have sunk deep into the minds of those who are in possession of patronage, whether private or public; and that they will hasten to discharge the essential duty of their stations, in placing the moral machinery of the country in the only hands which are willing and able to wield it to purposes of general utility.

As to the *second* cause of the slow progress of national reform, noticed by Dr. Chalmers—"the contempt or suspicion, among men of piety, of the principles and expedients of political economy"—we may perhaps be permitted to

remind our readers that we have repeatedly urged this point upon their consideration. Our author appears to imagine, that among his own countrymen the most productive source of this contempt or suspicion, is to be found in their jealousy for the "all-sufficiency of religion." Whatever may be the case in Scotland, this statement would not, we conceive, apply with equal force to Great Britain. When the inaccurate definition of the pastern of a horse by Dr. Johnson was attributed by some partial friend to a slighter cause, he answered, "No, sir: the cause was *sheer ignorance.*" And such, whatever may have been the original cause, is, we are inclined to think, the efficient proximate cause for that neglect of the principles of political and economical wisdom which is too prevalent among many of the pious clergy and laity in this division of the empire. In plain words, they know little or nothing about the matter. Either their zeal has been altogether absorbed in what must be admitted to be higher pursuits, or the less laborious of them shrink from occupations demanding much thought, labour, and sacrifice of personal ease. We are persuaded, however, that the present state of things calls for a change as to this line of proceeding. Errors in political economy, and especially in those principles which are closely connected with the management of the poor, and the administration of the poor-laws, have inflicted a deep wound on national morals, as well as on national prosperity. Habits of frugality, industry, independence, and providence, may certainly be created among the people by wise measures of economical arrangement. And it is no longer tolerable that the clergy should appear in our vestries, as the uninstructed champions of mischievous, and happily now antiquated, errors,—as the blind vindicators of a system of civil administration in their parishes, which tends to nullify their sermons, and to degrade the characters and sensualize the hearts of their hearers. We should not be honest as to this part of our subject, if we did not say, that unless under peculiar circumstances, no clergyman can, in our opinion, be justified who, for example, has not made himself master of the whole principles and machinery of savings banks, and who does not labour to have at least one savings bank at work in his parish; who is not also endeavouring to reform the constitution of any friendly society which may be formed there, by removing its meetings from the public-house, and thus delivering it from the disadvantages of the profuse expenditure, the drunkenness, and disorder which too often spring from such institutions as they are at present conducted; in short, who is not anxiously looking out for every practicable expedient by which he may empty his poor-house, lower his poor-rates, and give to his country a body of happy, free, self-dependent labourers—of labourers rejoicing to live, not upon the reluctant doles of a half-starved vestry, but on the blessing of God, and the honest sweat of their own brow.

If it be urged as an objection to these observations, that the administration of institutions such as those above-mentioned, would have a tendency to secularize the minds of the clergy, we venture to hope, nay, we firmly believe, that the objection is ill-founded. If such duties cannot be strictly called religious duties, no class of duties can, at least, border more closely upon religion. The step is surely, in no instance, shorter or easier, than from the care of the bodies of men, especially when directed by an enlightened and scriptural charity, to the care of their souls. But, indeed institutions such as those above named, reach much further than the bodies or the temporal interests of mankind. They are to

be considered as the nursery of some of the soundest moral habits; of habits which are among the best ornaments of religion wherever she exists, and the best safeguards of society where she is wanting.

The *third* moral injury to his country, of which Dr. Chalmers complains, is burdening the clergy with the secularities of clerkships and militia signatures, and, in short, with every duty which no other human being can be discovered at once patient enough and sufficiently, as it is thought, at leisure to discharge. Happily for our own country, no such burden has been as yet, cast upon its clergy: and it is probable that, as long as Messrs. Hunt, Cobbett, and Co. will indulge us with a house of lords and commons, and the clergy are permitted to sit by their representatives in the former, no such onerous tax will be laid upon them. The reasonings therefore of our author do not strictly apply to us. There are two points, however, closely connected with the subject on which it may be well to touch.

One way in which the clergy of this country are tempted to the subduction of their labours from the direct service of the sanctuary, is by undertaking the duties of the *magistracy*.—It is true that there is no compulsory obligation upon them to undertake this office: and, if our humble counsel might be listened to, the clergy would be loth to undertake it, where at least a necessity much stronger than any we have yet known does not exist. Even in time of peace, if political parties run high, an individual, who is at once a clergyman and a magistrate, will find it next to impossible not to embroil himself with his neighbours. And, in war, the labours of the magistracy are most painfully augmented by the business connected with the militia and other orders of soldiery. And independently of this, for the clergy voluntarily and needlessly to occupy themselves with a civil office, is to interfere with some of the highest and most important of the obligations which they contracted on being ordained to the priesthood, and to violate that important rule for ministers, to be known to their people as little as possible in a secular character. While employed in their ministerial and pastoral character, or in exertions of benevolence, a reverence for their sacred office will serve, in a great degree, to secure them respect, and to invest them with at least a measure of the sanctity they ought to possess in the eyes of their people. In the discharge of any office merely civil or political—and we ought to add, *agricultural*—they will be likely to sink with their circumstances, and to partake, in the eyes of the public at least, of the secularity of their new function, if not to shew themselves not merely men of like passions with their people, but often men of weaker heads and worse tempers. At the same time, we do not mean absolutely to deny that occasions may occur, especially in very thinly peopled districts, in which it may become the duty of the clergy to be magistrates. In such cases, however; and if they exist at all, we believe them to be very rare; we have this comfort, that the thinness of the population will reduce the measure of magisterial duty, and leave more leisure for the peculiar functions of the ministerial office.

The other case to which we allude is, that of *private pupils*.—It is astonishing to what an extent the practice now prevails of ministers receiving young persons for education; and especially that class of ministers on whom, by a strange perversion of language, the epithet "Evangelical" has been bestowed as a title of reproach. Nor let it be said, that the legislature and government of the country are altogether guiltless of this subtraction of labour from the business

of the sanctuary. The fact is, that a great many ministers, both incumbents and curates, must do this or starve. Nineteen twentieths of them are doomed, in compliment to Bishop Gardener and Thomas a Becket, to atone for the principles of the Reformation by a stipend inferior to that of many menial servants. Under these circumstances, they have no resource but to turn from the duties which will not feed them, to those that will; and, thus to take from their flock the time and energy they might otherwise faithfully dedicate to them. The mischief of this is felt, not merely in the diminution of the frequency of pastoral visits, but in the diminution of power and weight in their sermons. We are too often fed from Sunday to Sunday with the "skeletons" of others, instead of flesh and blood of their own. A poverty, especially in respect to scriptural knowledge, and the fruits of personal study and observation, is apt to steal upon their pulpit addresses. The same texts are quoted, and precisely in the same connexion; the same arguments dutifully accompany the texts; the same images, like so many natural and necessary shadows, with little or no exception or irregularity, wait upon the arguments; and the consequence is, that the church too often becomes the dormitory of the parish. Let us not be understood as intending to confine this delineation to the class of clergy to whom we have just referred. To the main body of the clergy, indeed, the argument applies *a fortiori*. A worldly spirit is a ten-thousand-times-worse enemy to preaching than a college of pupils. But our complaint now is, that those whose preaching might be all we wish, should have their powers thus crippled by burdens and bonds from which they cannot escape. It is, however, a high consolation, under these circumstances of regret, that, in consequence of this arrangement, large numbers of the youth of the country pass through the hands of some of the most respectable of the clergy; that an asylum for the young is thus provided in the interregnum between the public school and the university; and that those perhaps who have hitherto heard little of any God but Jupiter, catch a glimpse of the "truth as it is in Jesus," and enter upon a college life better steeled against its follies and trials. This consequence, however, it ought to be observed, is the last which is intended by those who conceive it their duty so systematically to condemn this body of clergy, for their high misdemeanor of orthodoxy and zeal, to bread and water and hard labour.

But, to return, in conclusion, to Dr. Chalmers, our readers will, we think, agree with us, that the public are much indebted to him for this first essay. The others which follow, as we hope soon to prove, serve only to increase the debt. And we shall be surprised and distressed if the public do not discharge the obligation in the only coin which we are sure will in this instance satisfy the creditor—that of improved energy, devotion, intelligence, and love, in the discharge of the highest duties of humanity. This is any thing but an age of insensibility and quiescence. Every thing is alive. The whole elements which surround us are in motion. Happy those master spirits who avail themselves of the movement, "ride on the wirlwind and direct the storm;" or who, in plainer language, inculcate upon us that capital maxim of old Cotton Mather, "A capacity to do good not only gives a title to it, but also makes the doing it a duty." A people of antiquity are said to have expelled the best of their citizens on the ground, that "nemo de nobis unus excellat; sed si quis extiterit, alio in loco, et apud alios sit." Whatever *they* might think of the inestimable value of mediocrity, we are free to thank Dr. Chalmers for

thus "standing out from others;" and we believe that this erection of himself in a good cause will have a tendency, not to lessen the comforts, but to heighten the qualities, and quicken the energies, of his countrymen on both sides of the Tweed.

Farewell Letters to a Few Friends in Britain and America, on returning to Bengal in 1821. By WILLIAM WARD, of Serampore. London: Black & Co. 1821. 12mo. pp. 312. Price 6s.

THE return of Mr. Ward, one of the most distinguished of the Baptist Missionaries in India, to England, after an absence of twenty years, could not fail to be an interesting event in the progress of missions. It is one of the singularities in the case of India that, till lately, the greatest part of the residents in that distant region had been among the individuals who had most contributed to mislead the public mind as to the real circumstances and wants of the native inhabitants.

At an earlier period of our work, some of the causes have been detailed which assisted to render so many of the Anglo-Indian functionaries the least trust-worthy of all the moral topographers of the land where they had spent so large a portion of their lives. The absence of personal religion, the want of an enlightened education, the eager pursuit of gain, their mistaking (a mistake so easy to individuals tempted to employ the Hindoos rather as machines than as men) the passive habits of those people for virtues,—all these causes either contributed to prevent their thinking on the subject, or, if they did think, to lead them to false views and erroneous conclusions. The evidence therefore which they delivered to the public on the subject was often of the most inaccurate and even distorted description. And when at length Dr. Buchanan came forward, openly and honestly, to impeach such testimony; to drag Hindooism, with all its abominations of blood and impurity, into the light, and to paint its followers in their proper colours; not merely were his intentions traduced, but his facts were promptly and peremptorily denied; and every argument was rejected at once, with scorn and indignation, which was made to rest on his authority. We can perfectly remember an instance in which a minister of religion, who, when describing the horrors of the festival of Juggernaut, adduced the work of Dr. Buchanan in testimony of his facts, was charged with the most childish folly and credulity, in listening for a moment to any of the idle tales of that mendacious writer.

Happily for the interests of truth, that period has passed away: that truly admirable writer and Christian, has for some time been occupying his proper place in the public estimation; and that justice has been done to the dead which was denied to the living man. Other authorities have from time to time arisen to confirm his testimony. Before his day the interior of India had been very imperfectly known. Now, however, almost every corner of that idolatrous region has been explored. The torch of truth has been carried by many successive observers into the dens and "habitations of cruelty," and the "vast pantheon" of Hindoo absurdities and horrors stands, at this moment, "unveiled" to the public eye. Among the individuals who have most largely contributed to these discoveries, is the author of the Letters now before us. Other works had presented us indeed with facts illustrative of the evils, both of the system and conduct of the Hindoos. But his elaborate "View of the History, Literature, and Religion of" that people, "including a minute description of their manners and customs," has spread them before us in one great

unvarying perspective of cruelty, folly, and vice. A residence of twenty years in the East; a function which called him to the especial examination of the moral diseases of the people; his close alliance with some of the most learned and able of the Eastern Missionaries; his cordial devotion to his employment; his thorough knowledge of the native languages; his peculiar facilities, by means of his intimate acquaintance with Hindoos converted from Hindooism to Christianity, for obtaining clear and accurate information, and thus arriving at the truth;—all conspired to create high expectations from this important publication, and those expectations have not been disappointed.

The little volume which is now before us may be considered as, in part, a continuation of the preceding work, or rather as containing the practical inferences to be deduced from it. But this is not the only circumstance which renders it valuable. It also contains many interesting observations suggested to the writer by his recent visit to this country. Indeed, it was impossible that twenty years, so pregnant with changes in the religious and moral condition of society, should not present to so acute and penetrating an eye many interesting points of inquiry. It was impossible that Bible and Missionary Societies should have sprung up with such extraordinary rapidity; that a system of general education should be in operation; that the number of serious and zealous ministers should have been so greatly multiplied in the land; that the public attention should be so powerfully drawn to the duty and means of reform at home, and of conversion abroad; and yet that a reflective and pious mind like his should not have found much both to employ itself, and to furnish materials for instructing others. —Having heard so often what *we* think of *ourselves* and of our circumstances, it is no small advantage to hear what others make think of us, whose minds are less warped by our particular and local prejudices, and less habituated to our deviations. In the present volume are contained many speculations of a sound and practical observer; and therefore we cannot but think that some account of them will prove acceptable to our readers. The nature of the book will lead us to bring into view more of the author than of ourselves: nevertheless we shall probably find occasion as we proceed to make as many remarks and drop as many hints of our own as the reader may be willing to listen to. From a careful perusal of the work itself, we are disposed to anticipate the most favourable results. It seems to us powerfully to confirm both the facts and the reasonings of the advocates in and out of parliament for the employment of all peaceful means for the further conversion of India; and to supply many new arguments to encourage them to go forth, with increased confidence, to the great work of applying to the ignorance and irreligion of the East the only remedy which can remove them.

The first letter of Mr. Ward is dated, "The Hercules at Sea, March 26, 1821." In this letter he describes his sensations when, lying on the deck of the vessel in which he *first* sailed for India in 1799, he read the account of the missionary voyage of the Duff, then recently published. At that time neither the Bible Society nor its kindred institutions had yet risen into existence; and it needed more than ordinary prescience to expect that such institutions would ever arise, and especially that they should originate in a country so nearly affected by the agitations of the French Revolution, and apparently so entirely absorbed by the war which they produced. He could not then but exult in the happy progress which had been made during his absence in advancing the interests of Christ's kingdom.

He also describes the feelings with which, when he reached India, he was often led to contemplate the circumstances of his new situation.

"Ah! my dear doctor, I can never convey to your mind that awful feeling of Christian solitude, that overwhelming loneliness, which I have sometimes experienced when standing, 15,000 miles from a Christian land, among forty or fifty thousand mad idolaters, hearing their shouts and seeing their frenzy. How piercing the thought, that this was an exhibition of their mental and spiritual condition; this the brutal worship, and this the preparation for eternity, of 500,000,000 of the human race! Oh! under these impressions, the Christian church becomes almost invisible, and the work to be accomplished appears so prodigious, that nothing but the recollection of the promises of Calvary, and of Pentecost, preserves the mind from absolute despair." pp. 3, 4.

There is a great air of *reality* in this passage. We can also sympathize in the satisfaction which the author endeavours to delineate in the following extract.

"But to return to Britain:—to find in the Establishment so many labourers 'doing the work of evangelists,' and a Missionary Society, increasing daily the extent and the sacred energy of its operations;—to perceive the great increase of Dissenting and Wesleyan Methodist chapels, and the vast additions to their societies;—to see the pious members of Christian churches visiting the benighted villages, and thus dispersing the last remains of heathen darkness in England*;—to see rising in every part of the country institutions well suited to remove ignorance, profligacy, and misery, and the whole of the pious youth in Britain engaging in these truly Christian efforts;—and to recognize, amidst all this increasing ardour, so much Christian liberality and union:—how, my dear sir, how could such an exile, surrounded with summer-scenery like this, help exclaiming, 'And is this the country of my nativity?'—'Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee.'" pp. 4—6.

The second letter is on the spiritual state of the world, and on the causes which have led to the neglect of the command of Christ to preach the Gospel to every creature. The conduct of mankind, in reference to this command, is certainly such as to appal every Christian observer. There has been no remissness in prosecuting the objects of literature or science amidst heathen nations. The spirit of inquiry has conducted men to the most inhospitable regions. Travellers have been scorched under the suns of the line, or have shivered amidst the icebergs of the polar regions: and where the stimulus of gain has come in aid of this spirit of inquiry, no perils have been sufficient to check the step of the adventurer. But, notwithstanding these literary or commercial enterprises, and although, at this moment, 500 millions out of 900 millions of immortal beings remain under the yoke of Heathenism, and 100 millions under that of Mahomet, yet the great bulk of professing Christians sit at home as calmly and contentedly as though no command had ever been issued, to publish the glad tidings of joy to these benighted people.

"What pestilential influence," asks Mr. Ward, "can have thus withered the arms of fifty millions of Christian soldiers to whom had been entrusted the sword of the Spirit, and neutralized within them all those high and sacred principles which had been imparted to them in their Christian birth; and stript them of those energies which under their Great 'Captain' had been enough to conquer the whole world?"

And, happily for us, the author

* We sincerely wish we could say that this were not too sanguine a view of the progress made in Christianizing our population. What multitudes in London itself, and its environs, have never heard the voice of Christian instruction directly addressed to them, and are as ignorant of Christianity as if born Hindoos!

is not satisfied with merely asking the question, but endeavours to supply an answer to it.

The first cause which Mr. Ward has assigned for the general disobedience to this injunction of the Saviour of the world, is the prevalent "selfishness" of many bodies of professed Christians: and it cannot be doubted that, more or less, all the large and generous emotions of the soul are restrained by a selfish or party spirit in religion. It is true that by the constitution of our nature the love of one human being does not necessarily stint or narrow our love of another; but the selfish passion of which we speak greatly narrows, if it does not wholly extinguish, the love of mankind at large.

A second cause of this disobedience is thus stated by the author:

"If we were merely in a profound sleep, we might be roused; but the state of large bodies of professing Christians reminds one of a garrison, who, to keep out the enemy, have kept up the drawbridges so long that they cannot be lowered again, and thus all egress is prevented. In the state of still larger Christian bodies, we are reminded of a garrison, who have become so fond of garrison duty, and garrison fare, that they have no wish to enter upon the campaign and engage the enemy." p. 17.

We can understand who the persons are whom it is intended to characterize by the latter comparison; but we are unable to divine the class designated by the former.

The author assigns, as additional sources of the evil, "certain theories" "which are either directly at variance with the commission of Christ, or which paralyze all missionary energy;"—"those views of the Divine Sovereignty which diminish, in the mind of the recipient, all compassion for the unconverted, and every influential conception of the absolute and inseparable connexion between the end and the means;"—"those ideas of the atonement which prevent a minister from pressing the Gospel calls and invitations upon the unconverted;"—and the too common habit of confining the Christian ministry exclusively to the "building up of the church," and not directing it also to the object of converting the unconverted.

On the last of these points we shall extract the observations of Mr. Ward.

"Many ministers, I fear, seldom preach but to believers, and about their duties and privileges. Treating the Bible as a text-book, and finding it full of that which is to make the man of God perfect, they imagine that they cannot be wrong while they preach from the Bible and according to it; seldom asking themselves this question, 'To accomplish what objects was the Christian ministry instituted?' But ought we not to understand, that the Bible is thus full of instruction to the believer, that he may stand in less need of the labours of Him, whose main work is to call sinners to repent and believe the Gospel? Is it any wonder, when the minister makes so small a reference to the unconverted, that the people should feel no concern for the heathen? It cannot be matter of surprise, that additions to such churches are so rare: the conversion of sinners is not sought after; it makes no prominent part of the work of the minister. And if he were to devote much of his preaching to the calling of sinners, he would inevitably be placed among those who are mere novices in the knowledge of Christian mysteries. A celebrated preacher in Scotland was spoken of one day, in my hearing, for this very reason, as standing in need of some one to teach him the way of the Lord more perfectly. And thus the Christian ministry is confined to teaching, and the sublime work of preaching (evangelizing) is almost laid aside." pp. 18—20.

Other ministers, he maintains, in order to avoid the charge of "legalism, dwell almost exclusively on the privileges of believers;" others so "preach on the subject of election, as to please a congregation, by bringing them to indulge the most contracted ideas of the kingdom of Christ, exhibiting it only in connexion with the awful display

of Divine justice, instead of expanding the mind and stimulating it to exertion by exhibitions equally scriptural, in which we behold the whole world brought into the fold of Christ;"—and others, to a far greater extent, are sacrificing their duty to the heathen to the eager and criminal pursuit of the world.

It will at once be perceived that the causes above named, with the exception of "selfishness" and "love of the world," are not those which are of chief influence in the Established Church: and some of them, we will own, have not fallen within the immediate scope of our own observation. They are chiefly to be found among the Dissenters. At the same time, we can have no doubt that they are in full operation wherever exaggerated views of doctrine prevail; and we consider the faithful enumeration of them by this sensible examiner as of great importance. Nothing unquestionably ought to bring a doctrine more into suspicion with its holders, than its impairing or paralyzing the charities of the heart: and one of the most appalling images that can be presented to the mind, is that of a congregation calmly inhaling all the promises of the Gospel as their own peculiar inheritance, and as calmly consigning the millions without their own circle to perdition, without an effort to rescue them.

The third letter relates to *the future state* of the *heathen*. On this delicate and difficult topic the author speaks with hesitation; but he puts the following questions, to which the contender for the future happiness of the heathen will not feel it easy to reply:—

"What becomes of numerous passages, speaking such language as the following?—'That whosoever believeth might not perish;'—'They that sin without law shall perish without law;'—'Be not deceived; neither fornicators, nor idolaters, &c. &c. shall inherit the kingdom of God;'—'At that time ye were without hope;'—'The fearful, and the unbelieving, and idolaters, &c. shall have their portion in the lake,' &c. How shall we account for the feelings of the Apostle of the heathen, for a life of incredible exertion like his, and for his language, 'I became all things to all men, if by any means I might save some,'—if the heathen are not in danger of being lost? Finally, if heathens are not in a perishing condition, and if carrying the Gospel to them will bring them into such a state, then the very reverse of this passage will be true; 'How beautiful upon the mountains are the feet of him that bringeth good tidings!' &c." pp. 30, 31.

The following statement is both striking, and, we think, truly awful.

"I have no objection, if such an idea can be fairly established, to believe, that Cornelius's prayers were heard while a heathen and destitute of faith in Christ; and that God may, by his Spirit, change the hearts of heathens, as he does those of dying infants, imparting to them the blessings of salvation through the Redeemer. But then I must observe, that, amidst a pretty large acquaintance with the heathen in India, I have never seen one man who appeared to 'fear God and work righteousness.'" pp. 31, 32.

We are far from meaning to contend that the heathen are excluded from all possible benefit of the mediatorial sacrifice; it must be admitted, however, that 'meetness' for heaven is always spoken of in Scripture as an essential qualification for it. But where is the 'meetness,' generally speaking, of the heathen? Is it to be imparted by the charms of the Obi man, or the prescribed austerities of the Brahmin? Will a penitent find it on a bed of spikes, or under the car of Juggernaut; in the mud of the Ganges, or amidst the wanton dances and songs of the attendants on the temples? It is not our wish to push the argument to its almost necessary conclusion as to the final condition of the heathen; but surely it is impossible not to infer from it the strong, and even imperious, duty of toiling hand and heart in the promulgation of the Gospel among

them. When eternity is at stake, it is not necessary *to prove that they must be miserable.* It is more than enough *to doubt whether they will be happy.*

The fourth letter of Mr. Ward, is on the philosophical systems of the Hindoos; and as it comprehends in a short space the substance of some obscure and tedious volumes on this subject, we shall make a few extracts from it. Mr. Ward sets out by stating, that three of the six schools of India are, strictly speaking, Atheistic; and that he considers these Atheistic systems as substantially prevalent throughout China, Japan, the Burman Empire, Siam, and Ceylon; so that, probably, not less than three hundred millions of human beings are, to this hour, living under a system of avowed Atheism.

Nor do the systems of their professed Theists approximate much more closely to real religion than those of pure Atheism. Let Mr. Ward himself describe one of those in the highest reputation among them.

"These philosophers, of whom Védvas, the compiler of the védú, was one of the most distinguished, taught, that every thing we can see, or form any conception of, is to be referred to one or the other of these two principles: it is either spirit or matter, since, besides these, nothing else exists; that all spirit is God; that God exists without attributes in a state of eternal repose, intangible, unconnected with any of the forms of matter. A state of profound sleep, in which the individual has no mental exercise whatever, and the state of the unruffled ocean, are alluded to by this philosopher as emblems of the state and blessedness of spirit. Speculations like these, making known a Being without attributes and having no connexion with creatures, is surely nothing better than pure Atheism; nor is the practical system founded on these theories an atom better than the theory." 1 p. 39, 40.

These instructors further teach, that "the spirit in man is individuated Deity;" that the great business of life is to seek emancipation from matter; that this emancipation is to be sought by bodily austerities; and a list of such austerities is supplied for the benefit of the devotee. These devotees are termed "jogees;" and, where they are sincere, the most terrible severities are perpetrated on their own persons. A more questionable class are described by Mr. Ward, in language which conveys a lively picture of the state of Hindostan.

"Amongst the religious mendicants, the mimicry of jogeeism manifests itself in a variety of shapes:—here comes a man having a tiger's skin thrown over his shoulders: in the dress of a forest-resident he is aware that he has access to the heart of a Hindoo, and that by this means, he can open the hand of charity. Another mendicant, from the same motives, professes to have made a vow of perpetual silence: the villagers crowd around him, and present to him milk, sweetmeats, rice, &c. With such a proximity to the jogee he is sure not to starve, although he dare ask for nothing. I have seen several individuals of the order of Oorduvahoos, having the right arm, stiff and withered, raised above the head, and unable to lower it. Such a devotee, with his long hair, clotted with mud, tied round his head like a turban, with his emaciated and vacant face, rendered still more dismal by being besmeared with ashes, and with his body nearly naked, exhibits one of the most pitiable sights on earth. The Asiatic Researches contain an account and an engraving of an ascetic who constantly lay on a bed of spikes. I once saw at Calcutta two Hindoos, each of whom had surrounded himself with three large wood fires, so near to his body as almost to scorch him, while the vertical sun beat upon his bare head. Each day was passed in the practice of these austerities; and it was said, that these men remained up to the neck in the Ganges during a considerable part of the night. They thus exposed themselves to the greatest degree of heat and cold they could endure, to dry up all the juices of the body, and to annihilate all sensible connexion between spirit and matter, that they might be prepared for absorption into the ocean of spirit. Some modern jogees go without clothes,

to hold up the idea that they are destitute of passions. And the names by which two large bodies of mendicants are distinguished, are intended to convey the same impression, viz. *Voiragee*, from *voi*, destitute of, and *raag*, passion; *Sunyasee*, from *soonyn*, destitute of, and *asu*, desire." pp. 44—46.

Mr. Ward is disposed to think, that as all the Hindoos imagine their future happiness dependant upon the "emancipation of spirit" by the "absorption of matter" in their own persons, scarcely any die with strong hopes of happiness, except those who destroy themselves. How great the contrast between such a state, and the calm and holy repose of the real believer in the Gospel!

The fifth letter is on the popular superstition of the Hindoos; a point on which, of course, the evidence of Mr. Ward is of the highest importance.

How striking is the following brief statement!

"On landing in Bengal, in the year 1793, our brethren found themselves surrounded with a population of heathens (not including the Mahometans) amounting to at least one hundred millions of souls.

"On the subject of the divine nature, with the verbal admission of the doctrine of the divine unity, they heard these idolaters speak of 330,000,000 of gods. Amidst innumerable idol temples, they found none erected for the worship of the one living and true God. Services without end they saw performed in honour of the elements and deified heroes, but heard not one voice tuned to the praise or employed in the service of the one God. Unacquainted with the moral perfections of Jehovah, they saw this immense population prostrate before dead matter, before the monkey, the serpent, before idols the very personifications of sin; and they found this animal, this reptile, and the lecher Krishnu and his concubine Radha, among the favourite deities of the Hindoos. All these millions in prostrate homage before the instrument of the fall, here called Ununtu, the everlasting,—before sin, deified in the persons of an infamous lecher and his concubine! Lower than this, human reason cannot fall, the human being cannot be precipitated. To one hundred millions of men in such a state of deplorable ignorance and alienation from God, was it not of the last consequence, that the glorious nature of the true God, whom to know is life eternal, should be made known?" pp. 51—53.

Thus ignorant of the nature of God, they are, of course, equally unacquainted with every principle of the Divine government, with the law of God, with the corruptions of the heart, with the turpitude of sin; nor can we be surprised to see them plunging by myriads into the stream of the sacred river, as a sufficient ablution from their transgressions. To this it may be added, that the bulk of this enormous multitude regard their present actions, not as the effect of volition, but as the necessary results of certain actions in a *previous* state of existence; and that they believe in an almost endless migration of souls into bodies even of the most degraded nature. Mr. Ward's account of the discoveries made by himself and his brethren, as to this point, is truly affecting.

"By a future state, they perceived that a Hindoo commonly understands nothing more than transmigration; and that he dies with the expectation of immediately rising to birth again in some other body—in that of a dog, or a cat, or a worm feeding on ordure; that if he has committed some dreadful crime, he expects to fall for a time into some one of the dreadful states of torment described in the shastru. They discovered, that no Hindoo, except he has given all his wealth to the priests, or has performed some other act of splendid merit; or except he drown himself in a sacred river, or perish on the funeral pile; has the least hope of happiness after death. Those who are supposed to attain happiness, are said to ascend to the heavens of the gods, where, for a limited period, they enjoy an unbounded indulgence in sensual gratification. This is the only heaven of conscious bliss held out to a Hindoo, and held out to him on conditions which the great bulk of the people find to be

impracticable. The state beyond this, reserved exclusively for jogees, is absorption, or a complete loss of separate existence in union to the soul of the world. How important to pour into the lap of all these millions, living without God, and without Christ, and without hope, the unsearchable riches of Christ; to carry to them the news of life and immortality, that they may possess that hope which is as an anchor to the soul, both sure and steadfast, and which is the source of a purification terminating in everlasting perfection!" pp. 59, 60.

The sixth letter is on the state of *females* in Hindostan.—On this subject, Mr. Ward has already addressed the British public. And how strong is the claim established by such statements on the minds of women living under the genial influence of the Gospel! The condition of the Hindoo female is, from first to last, degraded and miserable. It is stated by the author, that even the birth of a female is, on account of the expenses of her education, and other causes, considered as a calamity in the family of an Hindoo. Hence, her first encounter is with the frowns of those who are her natural guardians. In the tribe of the Rajpoots, all the female infants are without ceremony put to death; and when one parent had ventured for a time to deviate from the established practice, the resentment of his tribe at length compelled him to propitiate their anger by the butchery of his child. Not a single school for girls exists all over the country; and they live therefore for the first twelve years of their existence in a state of the most unbroken vacuity and listlessness. The female is then perhaps betrothed, without her consent, to some youth she has never seen; and, should the boy die even before they are brought together, she is considered as his widow, and is expected to be burnt on his funeral pile; or, as every widow is forbidden to marry, she often becomes a prey to the seducer, and ends a life of sensuality, by a premature death of wretchedness and guilt. In some cases, fifty young women are crammed into the harem of one Bramin.

Mr. Ward thus continues the description of their wretched condition—

"Supposing, however, that the Hindoo female is happily married, she remains a prisoner and a slave in the house of her husband. She knows nothing of the advantages of a liberal intercourse with mankind. She is not permitted to speak to a person of the other sex, if she belong to a respectable family, except to old men very nearly allied in blood: she retires at the appearance of a male guest. She never eats with her husband, but partakes of what he leaves. She receives no benefit from books, nor from society; and though the Hindoos do not affirm, with some Mahometans, that females have no souls, they treat them as though this was their belief. What companions for their husbands—what mothers these! Yes, it is not females alone who are the sufferers; while such is the mental condition of the sex, of how much happiness must husbands, children, and society at large be deprived! What must be the state of that country, where female mind, and the female presence*, are things unknown!

"This vacuity of thought, these habits of indolence, and this total want of information, of principles, and of society, leave the Hindoo female an easy prey to seduction, and the devoted slave of superstition. Faithfulness to marriage-vows is almost unknown in India; and where the manners of the East allow of it, the females manifest a more enthusiastic attachment to the superstitions of the country than even the men. The religious mendicants, the priests, and the public shows preserve an overwhelming influence over the female mind. Many become mendicants; and some undertake long pilgrimages. In short, the power of superstition over the female in India has no parallel in any other country.

"In what other part of the world could sixteen females be found, in a state of perfect health, plunging with one consent into a watery grave, under a religious impulse? The progress of this extraordinary immolation, as described by Captain ——, a spectator,

* "The lowest orders of females alone are seen in numbers in the streets."

exhibits a determination in the work of self-murder which is most extraordinary. These sixteen females, accompanied by as many priests, went in boats on the river opposite Allahabad, and proceeded to the spot where the Ganges and the Jumna, two sacred rivers, unite their purifying streams. Each victim had a large earthen pan slung over each shoulder. She descended over the side of the boat into the river, and was then held up by a priest till she had filled the pans from the river, when the priest let go his hold, and the pans dragged her to the bottom. And thus died, amidst the applauses of the spectators, and assisted by the priests of the country, sixteen females, as a single offering to the demon of destruction. They died under the firm persuasion that this was the direct way to heaven! The priests enjoyed the scene, and spoke of it to their friends as a pleasant morning gambol. We have here no weepers; no remonstrants; no youth interposing to save them to society. They go down to the bottom, as loose stones which have no adhesion to the quarry, as creatures for which society has no use. Nor must you suppose, my dear friend, that this is a solitary instance: these immolations are so common, that they excite very little anxiety indeed at Allahabad, and beyond that city they are scarcely mentioned." pp. 69—73.

The following account of the burning of widows, more precise than any we have seen, will be perused with horror by our readers.

"The funeral pile consists of a quantity of faggots laid on the earth, rising in height about three feet from the ground, about four feet wide, and six feet in length. After the female has declared her resolution to 'eat fire,' as the people call it, she leaves her house for the last time, accompanied by her children, relations, and a few neighbours. She proceeds to the river, where a priest attends upon her, and where certain ceremonies are performed, accompanied with ablutions. These over, she comes up to the pile, which may be ten yards from the brink of the river. She walks around the pile several times, scattering parched corn, &c. as she goes round, and at length lays herself down on the pile by the dead body, laying her arm over it. Two cords having been laid across the pile, and under the dead body, with these cords the dead body and the living body are now tied fast together. A large quantity of faggots are then laid upon the bodies, and two levers are brought over the pile to press down the widow, and prevent her from escaping when the flames begin to scorch her. Her eldest son, averting his face, with a lighted torch in his hand, then sets fire to the pile. The drums are immediately sounded, which, with the shouts of the mob, effectually drown the shrieks of the widow surrounded by the flames." pp. 74—76.

Mr. Ward describes the "burying alive" of the widow with the same exactness; but we will not now shock the feelings of our readers with the recital. And it is happily the less necessary, as the doubts of the public as to the numbers destroyed by these processes are now set to rest for ever by the official documents placed before parliament; from which it appears that, in Bengal alone, not less than eight hundred were burned within one year.

The seventh letter is dedicated to the general cruelty of the Hindoo superstition. On this point it is the less essential for us to enter, as it has again and again been exposed in our volumes. We shall give a single extract however, partly on account of the fact it contains, and partly on account of the reflection founded upon it.

"Every Hindoo, in the hour of death, is hurried to the side of the Ganges, or some other sacred river, if near enough to one of these rivers, where he is laid, in the agonies of death, exposed to the burning sun by day, and to the dews and cold of the night. The water of the river is poured plentifully down him, if he can swallow it; and his breast, forehead, and arms, are besmeared with the mud of the river (for the very mud of the Ganges is supposed to have purifying properties). Just before the soul quits the body, he is laid on the earth, and then immersed up to the middle in the stream, while his relations stand around him, tormenting him in these his last moments with superstitious

rites, and increasing a hundred fold the pains of dying. Very often, where recovery might be reasonably hoped for, these barbarous rites bring on premature death. It is pretty certain, that many private murders, using these rites, are perpetrated.—How different the hopes, how strikingly different the exit, of a dying Christian! What a blessed contrast to all this, the deaths of Pitumbur, of Futik, and of Rughoo!" pp. 92—94.

In the eighth letter, the author enters as minutely as the grossness of the subject will allow him to do, on the sensualities of the Hindoos; sensualities which, though long disputed, are now so universally admitted and reprobated as not to require further notice or castigation from us.

The ninth letter respects the fruitless and painful anxiety of the Hindoos as to a future state. Ignorant as they are of the nature of their future condition, such is the anxiety on that point infused into the heart by its original framer, that a vast proportion of their superstitious practices evidently point to the end of securing themselves against its possible risks and penalties. The following delineation of the modes adopted to attain this object is presented to us by Mr. Ward:

"1. Here is a man entering on a pilgrimage so full of perils and hardships, that he makes his will before he leaves his family. He expects to travel a thousand miles perhaps on foot, and to be absent more than twelve months, begging his way there and home again. Ask him why he encounters all these terrors, and he will tell you that his salvation requires it. 2. Under that tree sits a man repeating the name of his guardian deity, counting the repetitions by his bead-roll. He employs a part of each day in this work, which he intends to continue till death. 3. Ask all these men and women the reasons for their incessant ablutions in the Ganges, and they will tell you that it is to wash away their sins. 4. Here is a poor man brought in a litter, in the very agonies of death, that he may not die without receiving the benefit of the Ganges! Another man is seen throwing one of the bones of his deceased relation into the river, that at least he may not be left without some resource in the state to which he is gone. 5. Rich men spend in some cases, as much as 20,000*l.* and even 40,000*l.* in the funeral rites for the good of the soul of a parent. 6. Finally all the dreadful *immolations* which have been mentioned, have the good of a future state for their object.

"And thus the Hindoo spends much time every day in religion; and many give up all their comforts, make the most costly sacrifices, endure fatigue, pain, and famine, for the good of the soul. Yea, some meet death in its most terrible forms, under the hope of obtaining the happiness of a future state." pp. 108—110.

He alone can appreciate the value of the Christian atonement who has escaped from the bondage of self-justification, into the glorious liberty of the children of God. Let those who are thus emancipated, whose chains the Angel of the Covenant has thus touched and broken, go forth in the spirit of gratitude and love, to implore the same boon for the dejected millions of Hindostan.

The tenth letter is on the highly important topic of "the necessity of a greater union in prayer for Divine influence." It is one proof of the merciful interference of God in our own privileged times, that so many zealous apostles of this particular truth should have been raised up just at a crisis when men appeared to be declining into low conceptions of the necessity of a Divine influence. On the continent, as well as at home, we have reason to believe that this point has been particularly dwelt upon by many of the friends of religion; and the most important results may be confidently anticipated from such labours. We are pained, but not surprised, to hear Mr. Ward, who is both an intelligent and impartial observer; and who, coming new to the consideration of our state, is less likely to receive a bias from any extraneous influence; remark, that he seems to himself to

discover, in some instances, in the public meetings of this country, a disposition, rather to exalt man, than to honour God. At one period, this temper of mind was, we think, very conspicuous in our public meetings; but we had hoped that difficulty and disappointment in many of our religious enterprizes, the failure of many who had promised to run well, and the various checks sustained from time to time in the march of truth and benevolence, had served to recal us in some degree from our wanderings, to withdraw our confidence from human agency, and to fix it upon the power of God. It was by a hope of witnessing this compensatory process, that we had reconciled ourselves to many disappointments; and it would be bad indeed, were we to suffer the correction without learning the lesson it is intended to convey. Our Indian monitor seems to think that our progress in this particular has been small. We venture then to hope, that his salutary warnings on the subject will not be thrown away; and that should the providence of God cast him again on his native shores, he will find the presumption of our religious infancy superseded by lowliness as to ourselves, and unmeasured confidence in the tenderness and power of God.—We are glad to transcribe in our own pages the strong declarations of the author on this subject.

"Instead of fasting and prayer at these great seasons, (namely, the annual missionary meetings in London.) we keep a religious jubilee, although 600,000,000 of the beings to whom it refers, die every thirty years 'without God, without Christ, and without hope in the world!' We meet with the feelings of conquerors, when, in fact, the whole country remains in the hands of the enemy.

"The anxiety felt by missionaries on this subject, it is probable, is increased by their residence among the idolaters; by beholding whole countries perishing; so that the missionary is like a person walking through a populous town in India, in the extremity of a famine, when the streets are filled with crowds of the famished and dying inhabitants; by having had to grapple with the tremendous difficulties in the way of conversion among the heathen, in addition to those which exist in what is called a Christian country. Britain contains many thousands of faithful ministers. Even Wales, which has not so great a population as the town of Calcutta, in Bengal, has a thousand. These ministers are surrounded with large attentive congregations, and conversions are now and then produced. Here, then the want of divine influence is less manifest: But in Hindoostan millions are to be taught. The labourers are lost among this dense population like a drop in the ocean. The prejudices of the natives; their superstition, ignorance of all Scripture-truths, their levity, their multiplied errors; their slavish subjection to the priests; the difficulties of the languages; and the terrific deprivations following a profession of Christianity;—these and many other difficulties, added to the natural enmity, hardness, and unbelief of the heart, all lead the mind of the missionary to feel the need of Divine help. His spirit is bowed down within him, when he sees himself surrounded only with idol temples, idolatrous priests, rites, and cruelties; and when those for whom his very heart bleeds, treat his most serious addresses with contempt or ridicule. How often is he ready to ask, 'Can these dry bones live? O Lord God, thou (only) knowest.' If the friends of missions could realize the scenes with which the missionary is surrounded, they would be better able to participate in the deep anxiety felt by him, relative to those influences which make the Gospel 'the POWER of GOD.'" pp. 123—126.

The twelfth letter is on the success which has attended the missionary cause in India. Let us consider, for a moment, a few of the many difficulties with which it has had to contend; the alleged antiquity of the Hindoo religious system, and its thorough amalgamation with their laws, customs, and prejudices; its innumerable champions, especially among the classes deriving from it the most important distinctions and privi-

leges; the supposed uncleanness of every European visitor, and therefore of every missionary, which absolutely prohibits his approach to a Hindoo; the remoteness of every train of thought in the mind of the Hindoos from the statements of the Gospel; their peculiar levity of character, and the deadness of conscience superinduced by habits of sensuality; the law of caste, and the terror of forfeiting its distinctions. Mr. Ward, however, singles out the following circumstances, as having constituted the chief impediments to the success of missionary labours. A voyage of at least five months, and over 15,000 miles of ocean; the immense expense, amounting to 600*l.* for the preparation, outfit, and voyage of each missionary; the great mortality among new comers, in that sultry climate; the difficulty of the languages to be acquired; and the direct hostility of the government of India. "Did ever cause," as he asks, "appear to be more hopeless?"—But let us now consider the actual results of the labours of the Baptist Missionaries alone.

"*All these difficulties have been overcome.*

"Six hundred Hindoos have renounced their gods, the Ganges, and their priests, and have shaken from their limbs the chain of the caste.

"The distance between Britain and India has been annihilated, for fifty converted natives have become, in some sense, Missionaries.

"Twenty-five of these fifty languages have been conquered.

"The Hindoos all over Bengal are soliciting schools for their children at the hands of the Missionaries.

"And, The government and our countrymen are affording the most important aid in the introduction of light and knowledge into India. 'He MUST increase.'" pp. 150, 151.

We have not space to extract the details which the author has collected under each of these heads; but they are truly cheering to the mind. And let it be observed, that the successes of the Baptist Missionaries are but a part of the general triumph of the Gospel in the East. If we consult the records of the Danish Missionaries, those of the London and Methodist and Church Missionary Societies, and those also of the Society for the Propagation of the Gospel, we shall find largely sprinkled over each, materials for gratitude and hope. The following quotation contains matter so new to us, and so truly satisfactory to the friends of missions, that we cannot persuade ourselves to withhold it.

"Did distance and climate present serious impediments to the evangelization of India?—Providence has raised up fifty preachers on the spot: the languages and the climate are their own; and with the manners and opinions of the people to whom they preach they are perfectly familiar. Not an error amongst them which they cannot detect and refute. If the Holy Spirit pour upon these agents plentifully of his sacred influences, then each one of them will become, as an itinerant and a preacher, equal to ten English missionaries. Krishnu, Rammohun, Sébukram, Ramprusad, and other Hindoo ministers, are possessed of very respectable talents; and the effects of the ministry of these and other natives have been far more powerful than those of foreigners. Large societies, or churches, exist at Chittagong, Sahébgunj, Dinagepore, Calcutta, and Serampore; and almost all these converts have been gathered by the Hindoo preachers. The same may be said of at least three out of four of the six or seven hundred heathen converts connected with our mission: they owe their conversion to their own countrymen. And these by the Great Shepherd have been provided on the spot; and the climate is as friendly to their health as that of England is to its natives. Add to all this, the existence of a missionary Hindoo college, where these Hindoo candidates for the Christian ministry may receive for the sacred office all the human preparation possible; and then will be seen how wonderfully, how providentially, distance and climate have been surmounted. In the funds recently contributed in England and America, will be found a

sufficient provision for the annual support of nearly twenty Hindoo missionary students." pp. 152—154.

The twelfth letter relates to the success of the Baptist Mission in India, especially as it respects *the number* and *character of the converts*. It has been seen that more than 600 Hindoos have been initiated into the Christian profession by baptism; that fifty of these Asiatic converts are now employed in the instruction of others, several of whom are men of talents, and all appear to be men of real piety; that large numbers of children are under a course of school-instruction; and that many converted Hindoos have died rejoicing in the faith of the Saviour of sinners. Mr. Ward has presented us with a short biographical sketch of four of these converts. The last anecdote, respecting Rughoo, is very interesting.

"Rughoo, a Hindoo somewhat advanced in life when baptized, had been the devoted slave of the priests; at six different times, according to the number of scars in his back, he had been swung in the air, suspended by large hooks thrust through the integuments of his back, and continuing thus suspended at each time a quarter of an hour. In one of my visits to him, just before his death, he expressed himself in the most artless manner. I asked him some question in reference to the presence of Christ with him; when he immediately put his hand upon his heart, and said, 'He is here,—he is here. I feel that he is here.'" p. 173.

The next letter is on the success of the translations of the holy Scriptures in India. On this subject, however interesting and important, the details are so completely before the public that we shall not think it necessary to make any extracts.

The fourteenth letter presents us with a statement of the success of *the native schools* in India. The author, after giving us a powerful delineation of the causes which contribute to render education so essential in India, presents us with the following account of the mode of instruction employed.

"The great object of these schools is to supply the children with the elements of knowledge in history, astronomy, geography, natural history, &c. which is done by means of what are called scientific copy-books. Each copy contains (in two, three, or four lines) some popular facts in reference to these subjects. Reading and writing are thus secured; and, by having the copies committed to memory, which is an essential part of the plan, the mind becomes stored with knowledge well calculated to prepare it for the rejection of a system of polytheism, at war with every principle of reason, and every part of Divine revelation. Passages of Scripture suited to meet the particular errors of the Hindoo system make a part of these copies.

"The effects of these schools, in emancipating the youthful mind, may be rather distant; but they are infallibly sure. It is a singular fact, respecting the converts among us who have apostatized into open sin, that not more than one or two appear to have gone back to idolatry; they seem to have lost the power of lifting up the hand again to the idol. In Ram-Mohun-Roy, of Calcutta, we have another proof, that the knowledge of European science and the practice of idolatry are incompatible. This bramhun has written against polytheism, and yet he is by no means a Christian.

"The Hindoo youth are of very quick capacity, and are capable of the most extensive improvement. Already many of their prejudices and fears are removed; they are brought nearer to Europeans; they become familiar with the printed character. The new objects brought before them in these school-books begin to excite their astonishment, and they carry their books home when finished, where their friends and neighbours may read them." pp. 193—195.

What a happiness is it to learn from the author, that, when he left Hindoostan, more than two years since, there were already, "in the schools connected with Serampore alone, 8000 heathen children!"

We should have been glad, if our limits had allowed us to ex-

tract largely from the fifteenth, sixteenth, seventeenth, and eighteenth letters respectively, on the subjects of the late moral improvements in India, the striking nature of the change wrought in the views and character of a converted Hindoo, the certainty of the final triumphs of the Gospel, and the duties of the Eastern Missionary. Each of these, and especially the last, contains much new and important matter. Happy shall we be to find that many young men of piety and enterprize are quickened by the call of the author to devote themselves to this undertaking. Persuaded as we are, that, in the end, the great work of conversion is to be accomplished, under God, by native teachers, still we have by no means as yet arrived at the period when a deficiency of European teachers would not be likely to render abortive for ages all the schemes for the conversion of the world. Whilst the work is in its infancy, it must be prosecuted by Europeans. No other instructors can be found who can be trusted to act alone; who will not themselves need instructors; who can exhibit, not merely the doctrines of the Gospel, but the lives of its disciples; and, by so doing, win over the natives to an abandonment of their impurities, and an adoption of the pure and self-denying habits of the followers of the meek and lowly Jesus.

The four next letters respect the doctrines, practices, numbers, &c. of the Mennonites; a sect of persons rejecting infant baptism, and in this point, and almost in this alone, resembling the Baptist community, of which Mr. Ward is a member. This sect appears to exist, though with little intercommunion, or general or even particular discipline, in Holland, in parts of Denmark, Germany, and Prussia, in Russia, and in the United States of America, to the amount of about 30,000 individuals. Mr. Ward is, we think, a little over anxious to identify them with his own peculiar community, and this is the more remarkable, as he acknowledges that in Holland, although they do not baptize infants, they baptize all persons about the age of sixteen; requiring from them, indeed, some "account of their repentance," but not, as far as we can learn, requiring what is the *sine qua non* of the baptism of English baptists, the signs of real conversion in the individual coming to baptism. Neither do the Dutch Mennonites appear to insist upon *immersion*, but treat of "*immersion*" and "pouring on of water" as equally agreeable to the will of God. In this respect the *mode* of baptism would appear to approach nearer to that of the Church of England; in which "impersion," if not as customary as, is at least equally canonical with, "pouring on" or "sprinkling." How far would the following sentence describe the circumstances of English Baptists? "In some parts of North Holland young people (of this sect), both bride and bridegroom, are baptized on the day of their marriage." Of this sect in America Mr. Ward expressly says, "they are not to be confounded with the English Baptists in America, but agree in doctrine with the Reformed Church." The individual who has supplied Mr. Ward with a brief history of the Mennonites, does not appear to possess very high claims to profound or even accurate reasoning. The following sentence will not, we suppose, serve entirely to overthrow the misplaced confidence of a Papist in the antiquity of his church.

"'We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses; and who have long, in the history of the church, received the honour of that origin. On this account, the Baptists may be considered as the only Christian community which has stood since the times of the Apostles; and as a Christian society, which has preserved pure the doctrines of the Gospel through all ages. The perfectly correct external and internal

economy of the Baptist denomination tends to confirm the truth, disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary; and at the same time goes to refute the erroneous notion of the Catholics, that their communion is the most ancient.'" pp. 259, 260.

If, as the author contends, the Baptists are Mennonites, and the Mennonites descendents of the Waldenses, and the Waldenses, as he admits, a sect of the twelfth century, may not the Papists admit all the dates and facts of the author, and yet insist on the superior antiquity of a church which they profess to trace up at least to the time of Constantine?

On the whole, it becomes us to add, that the spirit of the concluding chapters of this work is not so pleasing as the earlier part of it, and not quite such as we had anticipated in a man of Mr. Ward's high character and powers of observation. He gives us, for instance, the following memorandum from his pocket-book, made when travelling in America, and designed evidently to exalt the circumstances of that country at the expense of his own:—"That country must be a happy one in which the poor can obtain a respectable education for their children for nothing; where each man of good character, without regard to his sect, can become a legislator; where provisions are exceedingly cheap; where, except in particular towns, taxes are few; where there are no tythes, nor the galled feelings arising from the unwise elevation of one part of the people on a religious account over the other part; and where the people (as I had just seen them in Boston) meet in convention to amend the constitution of the state with the same good humour as men go to the annual meeting of the Humane Society in London... This may *suffice* for such subjects." We heartily wish Mr. Ward had seen that this passage was not only *enough*, but more than enough for an individual designing to promote the cause of missions in Great Britain. For ourselves we are unable to assent either to his facts or to his reasonings. It is not true that in all parts of America, nor that in so many parts of America as of England, the children of the poor are gratuitously educated. Neither is it true that provisions are universally cheap. Nor is it, as we conceive, either wise or expedient that people should meet to mend constitutions as they would to mend shoes; or that the "people," except by their representatives, should attempt to mend them at all; or that the laws of great communities should be perpetually shifting according to the caprice or the taste of individuals. It is one of the calamities of new countries, that none of their institutions can be surrounded by that species of authority and power which age confers. But it is quite a novelty in political economy for a theorist to inculcate the spirit of change as a moral or political virtue, and to covet the privileges of a people who can build up and pull down a constitution as they would a house of cards. We notice this the more especially, because we are always deeply pained to see any thing like a sanction lent by men of talents and piety to the radical spirit of the age. If the institutions and government of our country are defective, they are to be encountered by calm and generous argument and remonstrance, and not by over-strained parallels and harsh inuendos. This and a few other sentences have slipped, we doubt not indavertently, from the pen of this respectable author. Written as they were in America, they betray something of the quality of the soil in which they sprung. The Americans themselves, however, are, we venture to hope, improving in their temper towards us, as rapidly as some of our angry political writers will allow them. And we doubt not that Mr. Ward had not long resided in London, where we per-

ceive that particular letter is dated, before his acute patriotic sensations must have in some degree subsided on learning that education was rapidly extending among ourselves; that our prices of provisions have remarkably fallen; that several Dissenters are acting important parts in the House of Commons; and that many of the Dissenters are so little "galled" by the exclusion of the Catholics from certain places of trust and power (we say nothing of the propriety of the measure) that they have been among the most active in perpetuating this exclusion. Under these circumstances of improvement in his dear and native country, he would doubtless be most happy if his high calling as a Christian Missionary permitted him to cast in his lot among us, and to live and die under the wing of our unaltered constitution, even though we should continue to watch every change with jealousy, and not to reject what is old till we have full evidence that the new is better. Such principles we doubt not that he has carried back to India, and that the whole tenor of his life will supply to the government of that country a fresh evidence of that which his own conduct and that of his brother missionaries in India and elsewhere have hitherto supplied; that a good Christian is necessarily a good subject; and that the best guarantee for a happy and generous submission to the laws of man, is a subjection of the soul to the laws of God.

On the whole, and with the exception noticed in these concluding observations, we have no hesitation in pronouncing this little volume to be a work of real value and interest. Nothing can be more affecting and awful than that those who are living in the full enjoyment of the privileges and blessings of the Gospel should be able to contemplate the whole body of heathens cast out as the traveller wounded and mangled by robbers, and pass calmly and coldly by on the other side. It is a precious gift to the country when an individual can throw in among us any such statements as may quicken the sluggishness of our nature, disturb the deep roots of our selfishness, and rouse us to efforts somewhat more commensurate to the commands of God, and the blessings of our own lot. Such are the statements of Mr. Ward. May that God, who is not less the Father of those poor prodigals thus wandering for ages on the dark mountains of idolatry than of ourselves, lodge these truths in the inmost hearts of the hardened and ungenerous! May our missionary funds increase; our missionary labours be multiplied; and our sympathizing wishes, benevolence, and *prayers*, diffuse themselves as widely as the wants and miseries of human nature! The Bible Society is already pouring the stream of life over the parched plains of the East; let the missionary take his station on its banks, and bid "whosoever will, to come and take of the water of life freely."

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Memoirs of the late Mr. Windham; by C. Marsh;—A History of Rome from Augustus to Antoninus the Younger; by W. Haygarth;—The Speeches of Mr. Grattan, with Memoirs; by his Son;—Popular Elements of Mathematics.

In the Press;—A Description of the Coronation; by Sir G. Naylor;—A History of Brazil; by J. Henderson;—Temper, a Tale in Verse; by Mrs. Taylor of Ongar.

The Rev. T. H. Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures, will be ready in the course of October next, in four large volumes, 8vo. each containing not less than 650 pages, closely but handsomely printed; with fifteen plates of maps and fac similes, besides numerous other engravings inserted in the body of the work. The delay in the publication has been occasioned, partly by the accession of new matter (amounting to considerably more than one third), and partly by the author's desire, that the supplementary volume (of which a limited number of copies only is printed) may appear at the same time, for the accommodation of purchasers of the first edition. This supplementary volume will comprise the whole third volume of the new edition, besides all such other historical and critical matter as can be detached to be useful, together with all the new plates and fac similes. Vol. I. contains a full inquiry into the genuineness, authenticity, and inspiration of the Holy Scriptures; with refutations of the infidel objections lately urged against them.—Vol. II. treats on Scripture Criticism, and on the interpretation of the Scriptures, with select lists of the best books on every subject therein discussed.—Vol. III. contains a summary of Biblical Antiquities, including so much of Greek and Roman Antiquities as is necessary to elucidate the Sacred Writings, together with a Geographical Index of the principal places mentioned in them.—Vol. IV. comprises historical and critical Prefaces to each Book of the Old and New Testaments, and three Indexes: I. Bibliographical; II. of Matters; and III. of the Principal Texts cited and illustrated.

The Committee appointed by the House of Commons, to consider the Reports which have been laid before the House relating to weights and measures, and the proceedings which have taken place for determining the length of the pendulum vibrating seconds, concur in opinion with the Commissioners on Weights and Measures (see Christ. Observ. for June, p. 390), as to the inexpediency of changing any standard, either of length, superficies, capacity, or of weight, which already exists in a state of acknowledged accuracy; and in recommending, that the sub-divisions of weights and measures, employed in this country, be retained, as far better adapted to common practical purposes than the decimal scale. The Committee subjoin some useful computations and proportions, the result of accurate experiments, from which it appears that a pendulum vibrating seconds of mean solar time at London in a vacuum, and reduced to the level of the sea, is 39.1393 inches; consequently the descent of a heavy body from rest, in one second of time, in a vacuum, will be 193.145 inches; that a platina metre at the temperature of 32 deg., supposed to be the ten-millionth part of the quadrant of the meridian, is 39.3708 inches; that the weight of a cubic inch of distilled water in a vacuum, at the temp. 62 deg. is 252.722 gr., in air at 62 deg. with a mean height of the barometer, 252.456 gr.; that an ounce of water is 1.73298 cubit inch; and that the differences of temperatures between 62 deg. and 39 deg. at which water attains its greatest density, will vary the bulk of a gallon of water, rather less than the third of a cubic inch.

Fossil Remains.—In one of the quarries of marble, whence the blocks for the Breakwater at Plymouth are hewn, were lately found imbedded in a cavern, in the solid rock, fifteen feet wide, forty-five feet long, and twelve feet deep, nearly filled with compact clay, the fossil bones of a rhinoceros, and portions of the skeletons of three different animals, all of them in a perfect state of preservation. The part of the cavity in which these bones were found was seventy feet below the surface of the solid rock, sixty feet horizontally from the edge of the cliff, and one hundred and sixty feet from the original edge by the side of the Catwater. Every side of the cave was solid rock; the inside had no incrustation of stalactite, nor was there any external communication through the rock in which the remains were imbedded, nor any appearance of an opening from above having been closed up by infiltration.

Northern Seas.—The following circumstance, which occurred in the late voyage of discovery in the Northern Seas, strikingly illustrates the effects of extreme cold: A servant of Captain Sabine remained in the open air, with naked hands, for a considerable time, when the thermometer was from 43 to

44 degrees below zero. His fingers were immediately plunged into a cold bath; but the water in contact with them continued to congeal even half an hour after they had been immersed; and it was upwards of two hours before their flexibility was restored. Pain ensued, so acute as to occasion faintness; very active inflammation, reaching up to the arm, followed; and each hand, from the wrist downward, was speedily enclosed in a blister, containing upwards of a pint of fluid. On three fingers of one hand, and on two of the other, this vesication did not form; and they continued cold and insensible at the extremities, even when the action of the arteries had been restored as far as the first joints. When inflammation subsided, a separation between the dead and living parts took place, and amputation of the former became necessary.

South-Sea Islands.—The Missionaries write from Huaheine:—"We have observed, with peculiar pleasure, the improvement in the outward condition of the people, and their progress in civilization. Several of them have finished very neat, plastered dwelling-houses, with doors and windows; and are boarding their bed-rooms. They have also erected a very strong and capacious place of worship, ninety feet by sixty: it is plastered within and without, and they are sawing boards for the floor. Considerable progress has also been made in cultivation; many acres around us are enclosed, and stocked with food of various kinds. Useful tools, pit saws, &c. together with paper and writing utensils, are in great demand among them. The females especially are much improved in their habits and appearance. When they procure a few yards of foreign cloth, it is not, as formerly, carelessly bound round their waists, but made up into garments. Our sisters have, by every means in their power, contributed to their improvement; and they continually instruct them, in their own respective houses, in needlework, in which some of them have made considerable proficiency."

South America.—Vessels from the lands situated to the south of Cape Horn have arrived in different parts of America, with cargoes of seal skins. Vegetable life is stated to be so rare in those regions, though their latitude is not more than about sixty-two degrees, that a little grass and some moss on the rocks, are all the forms of it that exist; not a tree, nor even a shrub appears. The climate exhibits, during the entire summer, perpetual snow and ice. The minerals are partly primitive and partly volcanic; such as quartz, amethyst, porphyry, rough onyx, coarse flint, zeolite, pumice stone, and pyrites. The high grounds and summits of the rocks, in several of the spots that have been visited, are strewed with skeletons of whales, and relics of other marine animals.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Catechism for the Instruction and Direction of Young Communicants; to which is added a Compendious View of the Baptismal Profession and Engagement which young intending Communicants ought to renew, before their first Admission to the Lord's Table; by John Colquhoun, D.D., Minister of the Gospel, Leith. 18mo. 9d.

The Moral Tendency of Divine Revelation asserted and illustrated in eight Discourses preached before the University of Oxford, in 1821, at the Lecture founded by the late Rev. John Bampton, M.A.; by the Rev. John Jones, M.A. 8vo. 10s. 6d.

Sermons; by the late very Rev. W. Pearce, D.D. Dean of Ely. 8vo. 12s.

Discourses adapted to the Pulpit, or to the Use of Families, from Tracts and Treatises of Eminent Divines; by the Rev E. A. Bray. 8vo. 8s.

Practical Reflections on the Psalms, or short Daily Meditations; by Mrs. Sheriffe. 2 vols. 12mo. 12s.

Seventeen Sermons of Bishop Andrews, modernized by the Rev. C. Daubeny, Archdeacon of Sarum. 8vo. 10s. 6d.

Sermons by the late Rev. Frederick Thruston, A.M. 8vo. 12s.

Prejudice and Responsibility: or a Brief Inquiry into some of the Causes and the Cure of Prejudice against Religion, and into the Doctrine of Man's Responsibility for imbibing it. 12mo. 3s. 6d.

MISCELLANEOUS.

The History and Antiquities of the Tower of London, from Records, State Papers, and Manuscripts; by J. Bayley, F.S.A. 4to. 3l. 13s. 6d.

A Ten Years' Residence in France, from 1787 to 1797; by C. West. 8vo. 5s. 6d.

A descriptive Catalogue of Minerals; by J. Mawe. 12mo. 7s.

The Philosophy of Plants; by A. P. Decandolle and K. Sprengell. 8vo. 15s.

One Thousand Experiments in Chemistry; by C. Mackenzie. 8vo. 1l. 1s.

The Moralist; or Essays on the Means of Moral Education, addressed to Parents; by the Rev. J. P. Potter, M.A. 12mo. 4s.

Ten Years' Exile; by Madame de Stael; now first published from the original MS., by her Son. Translated from the French. 8vo.

Enchiridion, or a Hand for the One-handed; being explanations of a set of instruments for persons who have lost a hand or an arm; by Capt. G. W. Derengy.

Sketches of the Manners and Institutions of the Romans. 12mo. 7s.

No. I. of Zoological Researches in the Island of Java, &c.; by T. Horsfield, M.D. royal 4to. 1l. 1s.

Scientific Amusements in Philosophy and Mathematics; by W. Enfield, M.A. 12mo. 3s. 6d.

An Essay on the Production of Wealth; by R. Torrens, Esq. F.R.S. 8vo. 12s.

The Expedition of Orsua; and the Crimes of Aguirre; by Robert Southey, LL.D; 12mo. 5s.

The Poems of Alexander Montgomery, a Scottish Poet of the Sixteenth Century; with Biographical Notices; by D. Irving, LL.D. 8vo. 18s. only 230 copies printed.

Rome, a Poem. 8vo. 6s.

Hints to Philanthropists; or a Collective View of Practical Means of improving the Condition of the Poor and Labouring Classes of Society; by W. Davis. 8vo. 4s. 6d.

Warwickshire Delineated; by F. Smith. 12mo. 5s. 6d.

Travels in South Europe, from Modern Writers; by the Rev. W. Bingley, M.A. 12mo. 6s. 6d.

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RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

Mr. Morgan, who in part supplied Mr. Johnson's absence from Regent's Town during his visit to this country, was requested, on his return home on account of his health, to furnish the Society with a statement of such facts and circumstances respecting Regent's Town, as might serve to make them better acquainted with the state of the people. Of the piety of the Christian Negroes, he says;—"Scarcely an event occurs but what they notice as springing from the overruling providence of God. Taught of God, they mark the painful events of His providence, as children would mark the dealings of a father. After the death of Mr. Cates, I have frequently heard their expressions of sorrow for sin, and acknowledgments of God's justice in punishing them. They have used such language as this:—'We have done something very bad—God is very angry: He is removing all our teachers—by and bye nobody will be left to tell us good. We must pray, my dear brothers and sisters: we must look into our own hearts — some bad live there.'

"I was struck, during a fire which broke out in our house, with the sudden disappearance of the women, who, at the commencement, almost filled the house. On inquiry, I found that they had retired to the church, to offer up their prayers unto God."

"The Christian Negroes shew a strong attachment to the simplest views of religion. I began some explanation, as plain as possible, in successive evenings, of the Lord's Prayer. It pleased God to bless these words to the people. They made the most practical use of them. A display of an unholy temper would receive a reproof—'If God your Father, that no be like his child.' Some said that they needed, indeed, such a Father—others, such daily bread. Some thought God could not be their Father, because they did not feel sufficient desires that his kingdom should come among their country people; and others felt that they were rebellious children,

for not doing his will on earth more, as it was done in heaven. Some wept, to think how he delivered them from temptation and evil: and all, I believe, earnestly desired to ascribe to Him the kingdom, the power, and the glory. I was obliged, by the pressing requests of the people, to repeat these explanations four or five times; and resolved in future to know nothing and to speak of nothing among the Negroes, but the plainest words of the Redeemer; for how much better calculated his language is than any other to reach the heart, may be judged of by this instance, out of many."

Some remarkable evidences of integrity occurred on occasion of the fire above mentioned. "In the anxiety to save as much as possible, almost every article was removed. In the confusion, many things were scattered about the yard: not one article, however, even the most trifling, was lost; but all were brought again to the house, and fixed in their proper places."

The industry of these Christian Negroes is thus attested by Mr. Morgan:—"Many of the gardens are kept in very neat order, though most of the owners have but little leisure to devote to this employment. I have frequently known the whole of the time allowed for dinner, spent by both husband and wife, in fencing, digging, or planting the little spot of ground attached to each dwelling.

"Decency and cleanliness manifest the diligence of those who live under the power of religion. Their time is, indeed, so well occupied, that, in cases where they can read, they may be frequently seen, at leisure moments, with some friends around them, searching the Word of Life: and these little respites from labour are often made a blessing to the whole town; as the sick, the careless, the backsliding, and the profane, are not seldom visited, instructed, warned, comforted, and relieved, at these seasons, by their zealous brethren."

Of the docility of the pious Negroes, Mr. Morgan gives the following striking instance:—

"On the disbanding of the West-India regiments sent to the colony for that purpose, a natural degree of affectionate feeling was excited in the breasts of the Negroes to see them. These regiments had been, several years before, formed of liberated Negroes; and many of the people were expecting to find parents, brothers, and friends among them. The feelings of glowing hope were strongly delineated in almost every countenance. When, in the evening, intelligence arrived that on the following morning the troops would be permitted to land, after evening prayer it became a matter of general conversation. Some were looking forward with hope; while their joy cast a cloud over the faces of others, whose friends had been murdered in different skirmishes when they themselves were enslaved. In the morning, at prayers, the church was particularly full; and a few words were spoken on the danger to which a Christian was exposed when running into temptation, and some desire intimated that none would visit Freetown that day. I gave this intimation against my own feelings, for I thought their wishes laudable, though I feared the consequences which might arise from gratifying them. In the course of an hour after, an old and faithful Christian came to tell me that his brother was come among the soldiers. 'Well,' said I, 'and you wish to see him?' 'Yes, Massa! I want to look him, but I no want to go to-day.' 'Well,' I replied, 'I want to send to Freetown: if you can find another communicant, who wishes to go and see the soldiers, I will send you down.' After a search of near two hours, he returned with, 'Well, Massa, me no see that one what want to go: all them people what belong to church think 'tis no good for them to run where God say temptation live.' Two days elapsed before this poor fellow, whose heart was full of affection to his brother, went to Freetown to see him. I singled him out as a fit object of reward; and having mentioned the subject to the Governor, that father of the liberated Negroes, anticipating my request, promised, and kept his promise, that the brothers should have the privilege of living together.

"I know of many similar instances."

MISSIONARY EXERTIONS IN SOUTH AFRICA.

We copy from the Missionary Register the following description of the colony and vicinity of the Cape of Good Hope, and the exertions which are being employed for extending the blessings of the Gospel among the various classes of Natives.—

"This division of the missionary field is increasing in interest every year; as

the colony of the Cape becomes more populous, and missionaries push their discoveries and their labours further beyond its northern boundary.

"The colony of the Cape occupies nearly the whole of the southern extremity of the continent, and forms a point of support to the exertions of Missionary Societies among the heathen. It was first settled by the Dutch, in the middle of the seventeenth century, and remained in their possession till September, 1795, when it surrendered to the British. It was restored at the peace of Amiens; but, on the renewal of hostilities, it fell again into the hands of the British in January 1806, and was annexed to this country at the congress of Vienna.

"The colony varies in length, from east to west, from about 520 to 590 miles; and in breadth, from north to south, from 200 to 315 miles. It contains 120,000 square miles, at a moderate calculation; and, before the recent accession of inhabitants, was occupied by about 60,000 persons, of whom 22,000 were Whites, and the rest natives of Africa. About 5000 families, it is said, have latterly been added to this population, by emigrations from the United Kingdom. The colony is capable of supporting, especially toward the sea, a much larger number of inhabitants; though the character of the soil is such, that Mr. Barrow estimates that seven tenths of the whole land, for a great part of the year, are destitute of the least appearance of verdure, and that this is the case with a large proportion of it at all times.

"The land of the colony is so formed as to present the appearance of three immense terraces, running from east to west, and rising, one above the other, northward from the sea. These terraces are divided one from the other by three ranges of mountains: these ranges, as they approach the western side of the colony, turn northward, and form broken ridges, running parallel to the Atlantic. The three belts or terraces of land become colder and more barren, as they rise one above the other from the sea. The plain which lies between the sea and the first ridge varies from twenty to sixty miles in breadth, and is very genial and fertile. In the second, there are considerable portions of arid desert, called Karroo. The soil of the third, except at its north-eastern extremity, is almost wholly of this nature, and destitute of nearly every trace of vegetation. The Karroo seems to be devoted to hopeless sterility, and is unoccupied by man or brute.—Still the colony may be brought to sustain a far greater population than it now does; and we rejoice to witness the rapid progress that it is making, as every addition to its strength will render it a fitter instrument of good to all the southern part of this vast and unknown continent.

"The natives among whom Christians are, at present, labouring to make known the Gospel, are chiefly of the Hottentot or the Caffre race. Of the Hottentots, there are three descriptions;—the Colonial Hottentots, who are held in servitude in the colony; the Namaqua Hottentots, who inhabit the north-western corner of the colony, and spread beyond it, north of the Orange River, on the coast of the Atlantic; and the Bosjesmans, or Wild Hottentots, who occupy the western and central parts of the northern boundary of the colony, and extend far beyond it. Of the Caffre race, there are the proper Caffres, who lie east of the colony, beyond the Great Fish River; and the Bootsuannas, who extend far into the interior, north of the Hottentots.

"Of each of these five classes of Natives we shall here give a brief description.—

"The Colonial Hottentots have been little benefited, till of late years, by their subjection to Europeans: Great cruelty has been exercised toward them by the Dutch farmers. Yet they are a mild and faithful people. Indolence is their bane, and sensuality and filth its natural companions; and these evils have been strengthened, if not in a considerable measure produced, by the dejection of mind arising from contempt and oppression. Their features are far from prepossessing, though their persons are not, when in youth and vigour, destitute of symmetry.

"The Namaqua Hottentots differ but little, in their persons, from the other tribes, but speak a language in most respects very dissimilar. They are, in general, taller and less robust than the more eastern tribes. Their huts are much superior. They pay great attention to their cattle.

"The Bosjesman Hottentots lie east of the Namaquas, and north of the colony; and, besides the wide range of country which they occupy between the colony and the Bootsuannas, they inhabit the more inaccessible parts of the

lofty chain of mountains which forms its northern boundary, maintaining a deadly hostility against the colonists. They are very diminutive in stature, and are inferior in person and features even to the Hottentots of the colony; but they are of a temper wholly different —of incredible activity, much mechanical skill, and lively and cheerful, though, rearing neither corn nor cattle, their precarious subsistence is derived from the spontaneous products of the earth, from hunting, and from predatory incursions on the colonists.

"The Caffres (or, as they always denominate themselves, the Koussis) are a fine race of men, differing wholly from the Hottentots, and without any thing of the Negro in features or in person. They speak of themselves as coming from the eastward; and it sufficiently appears that they are not the aboriginal inhabitants of the country which they now occupy, from the mountains and rivers bearing Hottentot names. Pasturage is their chief occupation; and they are skilled in several arts. Every man is a soldier; but their general habits, it is said, are peaceable.

"The Bootsuannas occupy a large territory. They are of the same race as the Caffres, but are, as yet, little known. They appear to be inferior to the Caffres in strength and stature, but to surpass them in civilization and the arts of life. The tribes seem to improve as they extend northward.

"The Bootsuannas open a wide field for discovery; and a remark of Mr. Wilberforce's, at a public meeting—that 'if Africa is to be discovered, it must be by missionaries'—is beginning to be realized among these people, and among the Namaquas also.

"In 1813, the Rev. John Campbell, then on a visit to the South-Africa Mission of the London Missionary Society, proceeded as far north of the colony as Lattakoo. In a second visit to the Mission, he has recently penetrated, in company of Mr. Moffat, one of the Society's missionaries, about 260 miles further, in a north-easterly direction. On their arrival at New Lattakoo, circumstances favouring such a journey, they set forward on the 11th of April of last year. At Old Lattakoo, about forty miles distant in a northerly direction, they found about 8000 inhabitants, collected, as it appeared, from various tribes. After a week's travelling, in a north-easterly course, to a distance of about 120 miles, they came to Meribohwhey, the chief town of the Tammaha tribe, sometimes called the Red Caffres: they appeared a warlike people, but received the travellers with kindness. Thence they proceeded to Mashew, about twenty miles further, containing from 12,000 to 15,000 inhabitants: here much land was in cultivation. Travelling from this town about 120 miles further to the north-east, in a week's time they reached Kurreechane, the principal town of the Marootze tribe, containing about 16,000 inhabitants: these people are superior to all the others in civilization: they smelt and work in iron and copper, and manufacture earthenware with skill. At these several places the chief men expressed their willingness to receive missionaries. The report of the Griquatown and Lattakoo missions has spread throughout the Bootsuanna tribes; and wherever Mr. Campbell and his companion travelled, the idea attached to the name of missionary procured them the friendly offices of all whom they visited. They arrived at Graaf Reynet on the 14th of September, on their way homeward.

"Some difficulties have been formerly felt, in allowing a free course to missionary exertions beyond the colony; but liberty is now given for these labours, which will, doubtless, promote the temporal interests of the colony, and assuredly bring down the Divine blessing.

"The British and Foreign Bible Society had embraced every opportunity of supplying the colony with the Scriptures, and particularly various parties of the new colonists on their embarkation from their country; and a Bible and School Commission had for several years existed at the Cape, with which intercourse had been maintained: but no Society in direct connexion with it had been formed. On the 23d of August a meeting was held for this purpose in the Government House, his excellency Sir Rufane S. Donkin, K.C.B., in the chair. His excellency was appointed president, and Sir Jahleel Brenton, Bart. K.C.B., the naval commissioner at the Cape, vice-president. Sir Rufane, who acts as governor in the absence of Lord Charles Somerset, writes to Lord Teignmouth, under the date of August 31, 1820—'I took an opportunity of assuring the meeting, that, during the time I may administer this government, no effort shall be wanting on my part to

promote the diffusion of Christianity throughout Southern Africa. I am persuaded that, independently of the paramount duty by which every Christian is bound to impart the light of the Gospel to those who are unacquainted with it, I shall be rendering an essential service to this colony, if I can lay the foundation of a system which shall introduce Christianity, and consequently civilization, among the surrounding tribes; and I hope that the day is not very far off, when those who are now heathen savages shall be converted into civilized Christians.'—These are sentiments which reflect true honour on his excellency, and on his exalted station.

"The Society for the Propagation of the Gospel in Foreign Parts has undertaken to assist in supplying Christian ordinances to the emigrants from this country: In pursuance of this design, the Board have interested themselves with Government to make adequate provision for this object, and have pledged themselves to use their best endeavours to furnish the settlements with duly-qualified missionaries."

BRITISH-INDIA SOCIETY.

In our Number for April, page 260, we inserted some interesting suggestions for an association to promote the moral and religious improvement of the natives of British India, and stated that a meeting was intended to be held to carry the plan into effect. At that meeting, which took place on the 26th of May, the Right Hon. J. C. Villiers, M. P. being called to the chair, Mr. Harrington and Mr. Trant, both of whom had recently returned from India, after long holding there offices of high responsibility, stated that the melioration of the natives was zealously espoused by many persons of the first consideration among themselves; and that, previously to their quitting India, they had been solicited, by several distinguished Hindoos, to bring the subject before benevolent persons in this country, in order to obtain for the natives of India the means of the improvement which they sought.

Sir James Mackintosh, late Recorder of Bombay, &c. remarked, that the relative connexion of the Native Nations of India with the British Government was the most remarkable which had ever existed between the conquering and the conquered. Hitherto the Indian people had known the greatness of England only by the formidable and overwhelming appearance of her fleets and armies for their controul and government. England had now to teach them a different lesson—one which must produce a great moral effect, when they witnessed the dispensation of her vast resources for their education and benefit, flowing from channels which they never saw, and from benefactors who could never witness their gratitude: this great act would practically teach them to believe in the existence of exalted virtues, from the knowledge of which they were previously debarred by the corruption of their morals, and by the force of the despotism under which they were reared. Though it was not in contemplation that the proposed Society should adopt any measure of a directly religious nature, the introduction of Christianity being pursued by societies formed for that specific end; yet its operations would be found ultimately conducive to the diffusion of the Christian religion in India—which, in truth, he was satisfied was the only remedy for the native depravity and superstition. A change in the Hindoo character could be accomplished, only by the force of reason and the influence of persuasion; and must, therefore, be a work of time. Imputations had been cast on what was represented to be the imprudence and zeal of Missionaries: he must say, from his own experience in India, he had seen nothing to countenance these imputations: he believed their labours to be well directed, and that the state of native society afforded them a wide field to move in. In his judicial situation in India, he had had many opportunities of witnessing the want of morality in the superstition, miscalled religion, of the native inhabitants. He had with pain observed the total want of truth in their evidence: indeed, to such a degree was this immorality carried, that Sir William Jones, notwithstanding his generous partiality toward the people, had himself been compelled to admit its existence to a great degree. It was this disregard to truth among the Hindoos, which made him declare that that system of opinion, called religion, among the natives of India, had no moral use at all: so far from being an aid, it was rather an obstacle to the magistrate: it enforced no duty in life, nor promoted any act of moral intelligence. A system of education had, however, sprung up in India, which, with the concurrence of the natives, was well calcu-

lated to promote the greatest eventual benefits. In Bombay, the education of the native children was going on so prosperously, that it was hoped all the children of a population not fewer than 2 or 300,000 in amount, would soon possess the rudiments of necessary knowledge. Sir James concluded by moving a resolution for forming the Society.

Sir William Burroughs adduced his own experience for many years, as Supreme Judge in the court at Calcutta: stating, that he did not remember a single case of importance, in which there was not gross and manifest perjury on both sides. He appealed to the gentlemen around him who had had similar opportunities with himself of ascertaining the fact, whether any judge in India, after deciding a case on the fullest investigation in his power, could entirely satisfy himself that he had not done injustice by such decision, from the difficulty of coming at the truth through the obliquity of the native witnesses.

Various other noblemen and gentlemen, several of whom had held high stations in India*, or been otherwise connected with that country, and were intimately acquainted with the habits and wants of the natives, having moved and seconded the necessary resolutions, a Society was formed on the plan suggested in the proposal already noticed, and which we most cordially and strongly recommend to the patronage of our readers.

* Among the latter were the Right Hon. Lord Teignmouth, late Governor General; J. H. Harrington, Esq., late Chief Judge of the Sudder Dewanee Adalut at Calcutta; W. H. Trant, Esq., late a member of the Board of Revenue, Calcutta; the Rev. W. Ward of Serampore, author of a work on the History, Literature, and Mythology of the Hindoos; J. Thornhill, Esq., an East India Director; the Right Hon. J. Sullivan, a member of the Board of Controul; Dr. Lumsden, late Arabic and Persian Professor at Fort William College; and C. Gardiner, Esq., late Secretary to the Supreme Government of India. The other speakers were the Earls of Clare and Gosford; the Bishop of Gloucester; Lords Dunally and Gambier; Sir James Saumarez; the Hon. P. Pusey; the Rev. J. H. Stewart; and W. Wilberforce, M. P., B. Shaw, M. P., R. Steven, J. Poynder, Z. Macaulay, and J. Baretto, Esquires.

With a view to shew the importance of this Society, and the feasibility of its objects, we shall copy a few passages from some extracts of letters from a gentleman of rank in India, during the years 1816-17-18; which have recently been circulated.

"Calcutta, 16th May, 1816.

"An interesting and curious scene has lately been exhibited here, which shews that all things pass under change in due season.

"About the beginning of May, a Brahmin of Calcutta, whom I knew, and who is well known for his intelligence and active interference amongst the principal native inhabitants, and also intimate with many of our own gentlemen of distinction, called upon me and informed me, that many of the leading Hindoos were desirous of forming an establishment for the education of their children in a liberal manner, as practised by Europeans of condition; and desired, that I would lend them my aid towards it, by having a meeting held under my sanction. Wishing to be satisfied how the Government would view such a measure, I did not at first give him a decided answer, but stated, that however much I wished well as an individual to such an object, yet in the public situation I held, I should be cautious not to give any appearance of acting from my own impulse, in a matter which I was sure that the Government would rather leave to them (the Hindoos) to act in, as they thought right, than in any manner to control them; but that I would consider of the matter, and if I saw no objection ultimately to the course he proposed, I would inform him of it; and if he would then give me a written list of the principal Hindoos to whom he alluded, I would send them an invitation to meet at my house. In fact, several of them had before at different times addressed themselves to me upon this topic, but never before in so direct a manner.

"After his departure I communicated to the Governor General what had passed, who laid my communication before the Supreme Council, all the members of which approved of the course I had taken, and signified through his lordship, that they saw no objection to my permitting the parties to meet at my house.

"It seemed indeed to be as good an opportunity as any which could occur

of feeling the general pulse of the Hindoos, as to the projected system of national moral improvement of them, recommended by Parliament (and towards which they have directed a lack to be annually laid out), and this, without committing the Government in the experiment. The success of it has much surpassed any previous expectation.

"The meeting was accordingly held at my house on the 14th of May, at which fifty and upwards of the most respectable Hindoo inhabitants of rank or wealth attended, including also the principal Pundits; when a sum of nearly half a lack of rupees was subscribed, and many more subscriptions were promised. Those who are well acquainted with this people, and know how hardly a Hindoo parts with his money upon any abstract speculation of mental advantage, will best know how to estimate this effort of theirs. It is, however, a beginning made towards improvement, which surprises those who have known them the longest, and many of themselves also. Most of them, however, appeared to take great interest in the proceedings, and all expressed themselves in favour of making the acquisition of the English language a principal object of education, together with its moral and scientific productions.

"Talking with several of the company, before I proceeded to open the business of the day, I found that one of them in particular, a Brahmin of good caste, and a man of wealth and influence, was strongly set against Ramohun Roy, a Brahmin of the highest caste, and of great wealth and rank, who has lately written against the Hindoo idolatry, and upbraids his countrymen pretty sharply. He expressed a hope, that no subscription would be received from Ramohun Roy; I asked, 'Why not?' 'Because he has chosen to separate himself from us, and to attack our religion.' 'I do not know,' I observed, 'what Ramohun's religion is,' (I have heard it is a kind of Unitarianism,) 'not being acquainted or having had any communication with him; but I hope that my being a Christian, and a sincere one to the best of my ability, will be no reason for your refusing my subscription to your undertaking.' This I said in a tone of gaiety, and he answered readily in the same style, 'No, not at all: we shall be glad of your money; but it is a different thing with Ramohun Roy, who is a Hindoo, and yet has publicly reviled us, and written against us and our religion; and I hope there is no intention to change our religion.' I answered that 'I knew of no intention of meddling with their religion; that every object of the establishment would be avowed, and a committee appointed by themselves to regulate the details, which would enable themselves to guard against every thing they should disapprove of; that their own committee would accept or refuse subscriptions from whom they pleased.' I added, that 'I being a Christian, upon my deliberate conviction, would, as a man, spare no pains to make all other men such; if any persuasion of mine could work such a change; but being sensible that such a change was wholly out of my power to effect, the next best thing I could do for them was, to join my endeavours to theirs to make them good Hindoos, good men, and to enlighten their nation by the benefits of a liberal education, which would enable them to improve themselves, and judge for themselves.' The Brahmin said, 'he had no objection to this;' and some of the others laughed, and observed to me, that they saw no reason, if Ramohun Roy should offer to subscribe towards their establishment, for refusing his money, which was as good as other people's. This frank mode of dealing with them, I have often before had occasion to remark, is the best method of gaining their personal regard and confidence."

"The principal objects proposed for the adoption of the meeting, after raising a subscription to purchase a handsome piece of ground, and building a college upon part of it, to be enlarged hereafter, according to the occasion and increasing of funds, were the cultivation of the Bengalee and English languages in particular; next the Hindustanee tongue, as convenient in the Upper Provinces; and then the Persian, if desired; as ornamental,—general duty to God—the English system of morals (the Pundits, and some of the most sensible of the rest, bore testimony to, and deplored their national deficiency in morals)—grammar, writing, in English as well as Bengalee, arithmetic (this is one of the Hindoo virtues), history, geography, astronomy, mathematics, and in time, as the fund increases, English belles lettres, poetry, &c. &c.

"One of the singularities of the meeting was, that it was composed of persons of various castes, all combining

for such a purpose, whom nothing else could have brought together, whose children are to be taught, though not fed together.

"Another singularity was, that the distinguished Pundits who attended declared their warm approbation of all the objects proposed; and when they were about to depart, the head Pundit, in the name of himself and the others, said that they rejoiced in having lived to see the day when literature (many parts of which had formerly been cultivated in their country with considerable success, but which were now nearly extinct) was about to be revived with greater lustre and prospect of success than ever.

"Another meeting was proposed to be held at the distance of a week; and during this interval I continued to receive numerous applications for permission to attend it. I heard from all quarters of the approbation of the Hindoos at large to the plan. They have promised that a lack shall be subscribed to begin with. It is proposed to desire them to appoint a committee of their own for management, taking care only to secure the attendance of two or three respectable European gentlemen to aid them, and see that all goes on rightly."

"21st May.—The meeting was held to-day, and all is going on well."

"Calcutta, 16th Dec. 1816.

"I wrote to you last, by the Indian Oak which sailed in June, an account of the Hindoo Meeting here, for the purpose of establishing a college or school for the English language and literature. Nearly a lack of rupees has been subscribed by the Hindoos, of which more than half has been paid in, and the rest is in the course of collection. The completion of the institution has been retarded, in deference to the opinion of one of the Members in Council, who thought that the Government should not shew any outward marks of countenancing any plan of this description, by giving patronage, land or money, (all of which the subscribers wished,) which might give umbrage to the Hindoos in the country; though it was desired by all the principal Hindoos in Calcutta. The intervening time, however, since the plan was set on foot, has shewn how groundless this apprehension was; for not long after, the Rajah of Burdwan, one of the greatest Hindoo landowners under the Company, sent in a subscription of 12,000 rupees, with an offer of much more if the plan succeeded; and other sums have been subscribed by Hindoos in the different provinces, who have their agents in Calcutta. Many, indeed, of the principal Hindoos in Calcutta, who were the promoters of the institution, are themselves considerable landholders by purchase in different parts of the country. The Committee appointed amongst themselves have framed their general rules, and take the active management of it on themselves, and intend opening their under-school in January next. They still hope that the Government will patronize their endeavours, and assist them either with land or money to build their college, and encourage their efforts to acquire something more of a classical knowledge of the English language and literature, than they are able individually to acquire in general by private instruction. When they were told that the Government was advised to suspend any declaration in favour of their undertaking, from tender regard to their peculiar opinions, which a classical education, after the English manner, might trench upon, they answered very shrewdly, by stating their surprize that any English gentleman should imagine that they had any objection to a liberal education; that if they found any thing in the course of it which they could not reconcile to their religious opinions they were not bound to receive it; but still they should wish to be informed of every thing that the English gentlemen learnt, and they would take that which they found good and liked best. Nothing can shew more strongly the genuine feeling of the Hindoo mind, than this clinging to their purpose under the failure of direct public encouragement in the first instance. Better information as to their real wishes, and accumulating proofs of the beneficial effects of an improved system of education amongst them, will, I trust, remove all prejudices on this subject from amongst ourselves, with some of whom they actually exist in a much stronger degree than amongst the Hindoos themselves."

"Calcutta, 28th May, 1817.

"I send you the inclosed rules of our Hindoo College, as a curiosity. It is making progressive improvement, and is very popular with the Hindoos, who have subscribed nearly a lack of rupees, and have paid up above two-thirds of the subscription. If it be approved at home, the Hindoos will consider them-

selves much honoured by the subscription of their friends in England.

"This plan having taken so well, has encouraged the formation of another, for providing books of moral and amusing and scientific instruction for native youths of all descriptions; in which plan the Hindoos and Mussulmans unite with English gentlemen."

"Calcutta, Sept. 11, 1818.

"I wrote to you in April last, giving you some account how matters are going on here; since which time they have been progressively improving, both morally and politically. Peace is re-established under the best auspices of future prosperity to the country; the general desire of the people (with the exception of a few ambitious chiefs) is to come under the British rule throughout all Hindostan, and the school-system is spreading every day, and requires only prudence and patience to perfect good instruction.—England has a high destiny to fulfil!"

SOCIETY FOR BUILDING AND ENLARGING CHURCHES.

The Third Annual Report of the Society for promoting the Enlargement and Building of Churches and Chapels, states, that during the last year the assistance of this Society has been applied for in 74 additional cases; to 43 of these, grants have been made; and 13,281 members of the community have been supplied with church-room; and of this increased accommodation, a part sufficient for 10,296 persons consists of free and unappropriated sittings. The total of donations to the Society, is 59,417*l.*; annual subscriptions, 614*l.*; there remains at the disposal of the Society at the then value of the Stocks 21,157*l.* The progress of the Society confirms the anticipations of its utility formed at its commencement. The former Report stated the payment of 35 of the grants, the work having been duly certified as completed in a satisfactory and workmanlike manner; and the committee now report that warrants for 70 payments have been issued; the work of 35 other grants having been completed during the last year. The letters of acknowledgment transmitted upon these occasions confirm in the strongest manner the importance of the Society, and the successful result of its exertions. These letters continue to describe the ready and cheerful attendance upon Divine worship in the additional places thus provided, and the peculiar gratitude which is awakened in many districts of the kingdom, towards those zealous friends of the Establishment, whose benevolence has diffused over the country such substantial blessings. During the last three years, the Society, by the expenditure of 40,082*l.* has promoted the provision of additional accommodation for 49,838 members of the Church of England, who were before excluded, by want of church-room, from attending the public instruction of their parochial clergy, and other benefits of the public worship of the Established Church. Of the increased accommodation thus obtained by the Society, 36,632 sittings are free and unappropriated. In many instances this additional accommodation has induced the parishioners to provide for a third service every Sunday.

RECEIPTS OF THE PRINCIPAL RELIGIOUS CHARITIES IN LONDON FOR THE YEAR ENDING LADY-DAY 1821.

British & Foreign Bible Society	£89,154
Society for promoting Christian Knowledge	55,100
Church Missionary Society	31,200
London Missionary Society	26,174
Methodist Missionary Society	22,500
Baptist Missionary Society	13,200
Soc. for propagating the Gospel	13,000
Society for the Conversion of the Jews	10,789
National Society for Education	8000
Religious Tract Society	7561
Hibernian Society	7049
Moravian Missions	5000
Naval and Military Bible Society	2348
British & Foreign School Society	2035
Prayer-Book & Homily Society	1993
Total	£295,103

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

The foreign intelligence received during the month has been extremely scanty, and consists of little more than rumours respecting the occurrences in European Turkey, and conjectures respecting the intentions of the different powers who are interested in the result, and particularly of Russia. No decisive battle appears as yet to have been fought, though generally the Turks seem to have been gaining ground upon the insurgents. They are reported, however, to have been worsted at sea.—The most recent advices from Constantinople and Smyrna, we are happy to state, give reason to hope that the extent of the late massacres had been in the first instance exaggerated. All parties are waiting with anxious suspense the final determination of the allied courts, and especially that of the Emperor Alexander; but not a single official hint has been suffered to transpire to indicate their intended line of policy. The senate and people of Russia are said to be eagerly bent on war.

The fate of the existing ministry in France is still uncertain. In the mean time, the *ultra* party has withdrawn itself entirely from the cabinet. Before the meeting of the chambers the ministry must determine on one of three courses;—either to coalesce with one of the two great parties, the *ultras* or the *liberaux;* or to dissolve the chambers, and try the result of a fresh election; or to resign their situations. They cannot with their own strength, unaided by one or other of those parties, as the chamber of deputies is now constituted, carry a single question there.

DOMESTIC.

The death of the Queen, and the circumstances which attended her funeral, must be already well known to our readers. Her Majesty expired at Brandenburgh House, on Tuesday the 11th of August, after a short but severe illness. The details of the conversations which she is stated to have held with her attendants prove that, in addition to her bodily malady, she laboured under great depression of mind, in consequence of the total failure of all hope of success from the line of conduct upon which she had unhappily allowed herself to embark; and it is remarkable, that some of the principal persons by whose advice she is supposed to have acted, in some of the most unhappy steps of her conduct during her residence in England, are not once named in her will. It is also remarkable, that notwithstanding the care with which her last sayings appear to have been treasured up, we have not heard a single distinct disavowal of the charges that were brought against her.—Her executors are Dr. Lushington and Mr. Wilde; and her property, with the exception of a few trifling legacies, is bequeathed to William Austin, the youth whom she reared from infancy, and whom she in a manner adopted. A codicil to her will directed that her body should not be opened, and that three days after her death it should be removed to Brunswick for interment.

We lament to state, that the removal of the body, far from being conducted with that solemnity which became the occasion, was converted into a scene of tumult and bloodshed. The executors were anxious to delay the removal beyond the time which government had fixed, though that was considerably beyond the time fixed by the Queen herself; and they employed strong remonstrances and protests with the view of obtaining farther delay. But the great cause of disorder was the route by which the body was ordered to be conveyed. It was wished by the executors, and by those who styled themselves her Majesty's friends, that it should pass through the city of London, in its way to Harwich, and be attended by a self-appointed procession. Government, on the other hand, had determined upon a less public route. A third cause of discontent was the attendance of a guard of honour, which the executors considered quite unnecessary; though, had it been denied, we have no doubt that the circumstance would have been represented as an intentional insult to the Royal Corpse. The opinions of the executors on these points were publicly announced in terms which appeared to us to be well calculated to

serve the purpose of inflammation; and they were eagerly embraced by the populace. With a manifest combination of means and contrivances, which remains to be accounted for, all the passages, excepting those leading through the city, presented the most formidable obstacles to the progress of the procession; and a determination was evinced at all hazards to frustrate the plan prescribed by the government, and to carry into effect the united wishes of the executors and the populace. In this object the latter at length succeeded, but not before a considerable quantity of blood had been shed. The soldiery who were entrusted with the care of the Corpse, were obliged, in the discharge of their duty, to withstand the attempts of the mob violently to force it out of the prescribed route. They became, therefore, the objects of the popular resentment, and were assailed, particularly near Tyburn Turnpike with showers of stones and brickbats, until many of them being severely wounded, and a few even knocked off their horses, they deemed it necessary in their own defence to fire on the assailants, when two individuals, of the names of Honey and Francis, were unfortunately killed. The Coroner's inquest has sat for several days on these individuals. In the case of one of them, Francis, a verdict has been returned of "Wilful Murder against a guardsman unknown." The case of the other has not yet been decided. We forbear at present to express any opinion on the subject, which is still under examination. We may, however, be allowed to observe, that the manner in which the inquest has hitherto been permitted to proceed has appeared to us to be opposed to all the established rules of judicial investigation. The pains which appear to have been taken, by certain individuals who have mixed themselves with the inquiry, to exasperate the popular feeling on this occasion, can admit of no justification; and whether the military, whose guilt they are labouring to establish, be guilty or not, *their* conduct at least appears to be a violation of every legitimate maxim of criminal jurisprudence.

The king is now in Ireland. His reception there has been of the most gratifying kind. All classes of his Irish subjects have vied with each other in the warmest and most enthusiastic demonstrations of loyalty and attachment; and we trust and pray that this visit, which has hitherto proceeded so much to the cordial satisfaction of all parties, may be the commencement of a new era of union and improvement in Ireland.

In giving the Address of Parliament to the King on the subject of the Foreign Slave Trade, in our last Number, we omitted accidentally the two last sentences of the Address. They were as follows—namely,

"While we thus entreat his majesty to concert with other powers the means of carrying into complete effect this great object, we are not merely prompted by a sense of what is due to the general obligations of justice and humanity. We cannot but feel that to Africa we owe a debt which conscience and honour oblige us to repay. And though we congratulate his majesty on the generous zeal which Great Britain has manifested, and the costly sacrifices which she has made in vindicating, in this instance, the rights and happiness of our fellow-creatures, yet we cannot reflect without remorse that we ourselves were too long among the very foremost in carrying on this guilty commerce.

"Since we are now aware of its real character, it becomes us to be earnest and incessant in our endeavours to impress the truth on others who may have been misled by our example. And as we contributed so largely to prolong the misery and barbarism of the Africans, we should now be proportionably earnest in using the means with which Providence has endowed us for promoting their civilization and happiness."

ANSWERS TO CORRESPONDENTS.

A CONSTANT READER; A.; J. T.; JUVENIS; Πιστις; A PRESBYTER OF THE ESTABLISHED CHURCH; T. P.; AN OLD FRIEND WITH A NEW FACE; and AN OBSERVER; are under consideration.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

ON THE CHRISTIAN MINISTRY.

THE institution of the ministerial office is not peculiar to the Christian dispensation, though it is in many respects different under this economy from any other. Most, if not all, of the false religions in ancient and modern times have had an order of men set apart for the purpose of supporting their interest and celebrating their rites. So universally has this been the case, even among nations far distant from each other, and possessing very few things in common, that the practice must be referred to one of two causes; either to tradition, or to the general sense of mankind as to the necessity of such an institution; both which causes are creditable to the sacred function. For if tradition be its parent, it must have been derived from a custom prevalent when mankind were one family; and we know that then religion and its rites were divine. But if the latter cause is to be admitted, the evidence which the circumstance affords in favour of the ministry is very strong; for the universal consent of mankind is an authority which nothing can overthrow but the word of Him who is infallible. But in this instance it is confirmed and ratified by that word; God himself having, under both the Jewish and the Christian dispensation, appointed a set of men for the purpose of celebrating the offices of religion and forwarding its cause.

The prevalency of this practice is mentioned merely to shew the general sense of mankind as to its principle. The particulars of the institution, and its various offices, were, and are still, among the heathen, of the most absurd, unprofitable, and often disgusting kind; having no other effect than to chain down the public mind to vain fancies and frequently profligate rites, very different in their character from those belonging to the Christian institution,—which, in all its injunctions, is eminently holy, wise, and beneficial. That the priesthood should become corrupt among the heathen is no wonder, when it is considered how greatly it had at various times deteriorated even among that nation who were called peculiarly the people of God; and among that portion of mankind too, who, after the cutting off of that nation, were favoured with still greater and more enlarged privileges. The Christian as well as the Jewish priesthood has at times become exceedingly corrupt: but its corruption is no argument against either its Divine authority, or its usefulness; unless we are prepared to maintain, that a blessing perverted by the sinfulness of mankind into a curse, cannot proceed from God, and is not again capable of being rendered useful to the world.

There are numerous points in which the ministerial office now differs greatly from what it was under the Jewish dispensation. Without entering into particulars, it may be remarked generally, that the character of the ancient institution was, that it was ordained for the purpose of offering gifts and sacrifices by man to God: but the character of the New is to make known the will, and to communicate the gifts, of God to man—to offer to him

a free reconciliation, and all the blessings of redemption. In this respect, the Jewish priesthood and the Christian ministry are each characteristic of the dispensation under which it was ordained. The Jewish was, partly at least, a legal covenant; and therefore its ministers were chiefly employed in presenting the offerings of the people with a view typically to propitiate the Divine favour. But the Christian covenant is one peculiarly of grace, and therefore its ministers are messengers or ambassadors appointed by God, with an especial reference to the promulgation of his message of peace to a sinful and rebellious world. Hence it is, that ministers are said to be fellow-workers, or labourers, together with God. How awful, then, and how dignified their office, and what an encouragement and prospect of success does it hold forth! These are the subjects which shall be now briefly noticed.

1. There is something peculiarly awful in the ministerial office.—Those engaged in it are brought, as it were, into close connexion with God. He makes them partners with himself in a work which, in its consequences to mankind, is most momentous. Far too little do most ministers think of the sacred character of the office which they have undertaken, and the near alliance with God into which it introduces them. Their vocation possesses a solemnity peculiarly its own; and demands infinitely more seriousness, faithfulness, and attention, than are required in the performance of the duties of any other station whatever. He with whom they co operate is the Most High: they are, as it were, his deputies; and he is present with them, the work in which they are engaged being his own, planned by his wisdom, and executed by his immediate power and grace.

With what fear and trembling, then, should such an office be undertaken; and how carefully and anxiously should its duties be discharged! Worldly and inconsiderate persons, who assume this honour to themselves, are guilty of the highest presumption: they undertake a work which does not belong to them, and for which they are not qualified. There is an utter incompatibility between the state of their minds and the character of their office. The difference between darkness and light is not greater. The Christian ministry has nothing connected with it but what is of a sacred and serious nature; and what can be more inconsistent than to engage in it, and to continue in it, either with a thoughtless mind or from worldly motives? To take in hand the work of God, with little or no consideration of its importance, to profess to become the messengers of the Most High, with no well-digested resolution to be faithful to our trust, but merely to serve our own interest, how criminal, how presumptuous such conduct!

Let the parallel for a moment be transferred to human affairs; let us suppose that an earthly monarch were about to employ an ambassador on a highly important mission. Among many of his subjects who offer their services on the occasion, one comes forward who knows little of, and considers still less, the dignity of the message with which he seeks to be entrusted; having no concern for his sovereign's interest, not even intending to be very assiduous or punctual in the discharge of the duties of his office, and aspiring, it may be, merely to the honour connected with the undertaking, or to its pleasures or emoluments. Were an earthly sovereign able to know the real motives of such a man, what would be his opinion of him? Would he not consider him utterly unworthy of his confidence, and view his conduct as base, insulting, and even traitorous? And in no other light can the conduct of those be viewed, who enter and continue in the Christian ministry with no senti-

ments or motives becoming so sacred a function.

2. There is also a peculiar dignity belonging to the ministerial office.—To be so intimately connected with the Almighty, as to become as it were his confidential agents, is not only, as we have seen, a very solemn and awful undertaking; but it is also one in the highest degree honourable. The redemption of mankind is the greatest of all the wonders of heaven, the most illustrious of all the operations of God, and that from which by far the greatest glory will redound to his name. In no other manifestation of Himself is the Divine Being so fully, so visibly, and so gloriously exhibited. To be employed then to carry on a work of this nature, a work which displays in so extraordinary a manner the glory of the Divine perfections, must be an honour far greater than words can express: but it is an honour which should be well understood, lest it should be converted to the disgrace of those upon whom it is conferred, and become to them a source of grief and not of joy.

Different from all other honours in its magnitude, it is different also in its effects on those who rightly receive it. Worldly dignities too often produce pride, self-importance, and contempt of others less favoured. But quite opposite are the sentiments and feelings excited by a right estimate of *this* honour. It is a dignity with which all kinds of self-consequence are incompatible; —a dignity which imperatively demands in all who aspire to it the deepest humility; a willingness to be engaged in the lowest service for the good of souls; a readiness to give up every immaterial point, every worldly consideration, every self-advantage and self-gratification, for the sake of forwarding the great objects of religion; a patient and cheerful endurance of whatever contempt and ridicule may be incurred in promoting the interests of the Gospel; an unfeigned condescension to men of low estate, accompanied with a sincere desire to please all men for their good to edification. How widely opposed are such characteristics to the haughtiness, pomp, and selfishness which too often accompany worldly honours!

It is true, indeed, that the evil passions and dispositions just enumerated, are too often seen in the ministers of the sanctuary; but they only prove the unfitness of such individuals for the sacred office. However well qualified they may be in learning, or any other respect, if they live under the control of such unholy feelings and affections, if their station exalt them in their own esteem, or be made by them merely an instrument for increasing their consequence in society, they occupy a situation which does not belong to them; they are intruders in a work to which God has not called them; and which they were not influenced, as they professed to be when ordained, by the Holy Ghost to undertake. Instead of employing the honour of their office to promote the honour of God, and to advance his cause in the world, they employ it as much as in them lies to his dishonour, and to the injury of that cause. And, without doubt, most awful will be the punishment allotted to such an abuse! While magnifying their office, therefore, let ministers not mistake the character of its dignity; but always bear in mind that saying of our Lord to his disciples, "*Whosoever of you will be the chiefest, let him be the servant of all.*"

3. Further, the idea of ministers being labourers together with God, is in the highest degree encouraging: and it is from this co-operation that all their prospects of success arise. For what are they; and what can they do? So far are they from being able by their own power to enlighten the minds, or change the hearts, of other men, or to strengthen them against their

spiritual enemies, that they can do none of these things for themselves. Had they the richest and most varied store of learning, and a perfect aptitude to set it forth for the advantage of others, all would be in vain if unaccompanied by the influences of God's Holy Spirit. To civilize mankind is a work of great labour, and requires many years, perhaps ages, to accomplish it; but to spiritualize them, to turn them from darkness to light, and from the power of Satan unto God, is what unassisted human exertion, however wisely or assiduously employed, cannot possibly effect at any season, under any circumstances, or within any period of time. So inveterate is the native corruption of the heart of man, that no human efforts can remove it; so impregnable are the strongholds of Satan, that they can never be effectually assailed by an arm of flesh, however powerful. The spiritually dead can never be raised by a human voice, or the heart of stone be taken away by human skill. No force of argument, no powers of eloquence, no excellency of speech, no appeals either to our hopes or fears; no, not even the felicities of heaven, or the terrors of hell, can of themselves convert the soul, or bring a sinner to true repentance and faith. Had the Gospel been committed solely to the care of man, it would have completely failed of its great purposes; no human being would have been savingly benefited by it; for, though a blessing infinitely valuable in itself, it would never have been sought after or possessed by any of the human race.

Such being the natural state of things, the encouragement of the Christian pastor is to be found only in the consideration, that the work is of God; that ministers are but labourers with Him; his assistants, to attend to some of the inferior parts of the work, while he reserves for himself its most difficult portions, and is graciously pleased to superintend the whole, and to perform that which none but himself can effect. His servants preach the necessity of conversion; but it is He only who can convert the obdurate heart of man. They inculcate repentance and faith, and all the duties of religion; but it is He alone who can bestow either the will or the ability to repent, to believe, or to obey. The Gospel is a plan of his own devising; and nothing short of his own power and grace can make it effectual to its purpose. But that power and grace will not be withheld where they are humbly sought for; so that, though impotent in themselves, and utterly insufficient to give effect to their message, the ministers of Christ have yet this encouragement, that their doctrine is not their own, but His who is Omnipotent; and who, notwithstanding the repugnancy of the human mind to the Gospel, notwithstanding its spiritual deadness and indifference, notwithstanding its deeply-rooted depravity and rebellion, notwithstanding the strong hold which the spirit of darkness possesses over his subjects, can make effectual his message of peace, his offers of mercy,—can, with a single word command the dead to live, the prisoner to be free, and the sinful to be holy.

One chief cause why spiritual ministrations are often so fruitless, is a mistake on this subject. By too many ministers, no correct or distinct view of the nature of this great work is entertained: they go through their functions in their own spirit, in their own strength, and, worse than all, perhaps to serve their own ends. There is no deep and constant impression on their mind, that the work is that of another, that it belongs to God, and that they are labourers together with Him, deputed only to perform a part, a prescribed part, of the great undertaking. God may indeed overrule for good the labours even of those who preach Christ out of envy and strife; but ministers can-

not justly *expect* his blessing, while under the influence of these or any other evil principles. It is then alone that they can scripturally hope for success, when they engage in the duties of their high vocation with a deep impression that that success depends entirely on God's blessing, and with a single eye to his glory and the advancement of his spiritual kingdom.

From the foregoing observations, the following particulars may be collected with respect to what ministers ought, and ought not, to be.

It is evident that levity, thoughtlessness, and indifference, are wholly inconsistent with their profession. For is a weak and sinful creature to trifle with the Almighty? to take in hand the work of God, without thinking of its importance, and without resolving to be faithful and zealous in its discharge? A minister whose mission is really from heaven, is desirous of being employed by God, yet fearful of being an intruder; ready to shrink from being engaged in a work so sacred, but determining through his grace, to be diligent and faithful in the discharge of its duties. Aware of the honour of his office, as well as of its responsibility, such a minister does not mistake the character of that honour: he does not make use of the sacredness of his functions to impose on his fellow-creatures his own opinions; he teaches nothing but the word of God, and, by an appeal to his office as the messenger of Heaven, enforces nothing but what he conscientiously thinks that word contains or suggests. He considers that the dignity of his office receives the greatest lustre, not from arrogating to himself a claim to authority over the creed or the consciences of men, but by becoming the minister, the servant, of all. Though he looks only to God to give effect to his labours, yet, far from being remiss in his duties, he exerts himself diligently in his holy function; and, having no private ends to promote, is disinterestedly willing to spend and be spent in the service of his Divine Master, and for the benefit of the souls of men.

CAMBRO BRITON.

FAMILY SERMONS.—No. CLIII.

THE SACRIFICE OF A BROKEN SPIRIT.

Psalm li. 16, 17.—*Thou desirest not sacrifice, else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*

THIS truly penitential psalm was written by David, after Nathan the prophet had come to him, and awakened his conscience to a sense of his awful guilt in the matter of Bathsheba and Uriah. He felt the deep atrocity of his conduct, and gave vent to his overburdened heart in the humble language of this affecting psalm. Conscious that his sin was highly aggravated, and that he had greatly offended God as well as injured his neighbour, he looked anxiously around for some door of hope. He could place no trust in sacrifices and burnt-offerings: he knew he could not be cleansed from the stain of his transgressions by ceremonial purifications, which God had not appointed as a medium of pardon and acceptance in the case of crimes so deeply heinous; crimes which required the life of the transgressor himself, and not merely substituted legal sacrifices. It was in vain, therefore, to present any of the customary oblations of the Jewish law;—not that God despised his own solemn appointments, but because the circumstances of David's crime had placed him beyond the reach of ordinary expiatory sacrifices. *His* was not a sin of ignorance, of which sin it was said, "The priest shall make an atonement for the soul that sinneth

'gnorantly;" but a sin of premeditation, and presumption, of which it was declared, "The soul that doeth aught, presumptuously (or with a high hand), that soul shall be cut off from among his people: his iniquity shall be upon him." Besides which, David doubtless knew, and intended to express, the natural inefficacy of all ceremonial observances whatever to take away the guilt of sin; their whole virtue being derived solely from the promised mercy of God proffered to the penitent in the appointed use of them, and as they shadowed forth the great sacrifice of Calvary. He was conscious that the Almighty searcheth the heart and trieth the reins; and that, *comparatively* at least, all outward institutions and marks of penitence, even where they were divinely appointed, were of no value, nay that in truth they were but a mockery, unless accompanied with corresponding emotions of soul. The only sacrifice which David could possibly offer under the peculiar circumstances of his guilt, was that of a broken and contrite spirit: but even had the case been otherwise, had his offence been but an ordinary trespass for which a legal expiation was expressly appointed, still he knew that the Searcher of all hearts looks beyond the outward act to the motives and frame of mind of the offerer; and that, in every instance, to obey is better than sacrifice, and to hearken than the fat of rams. Had Jehovah appointed burnt-offerings or sacrifices to wash away his crimes, these, he says, should not have been wanting: the wealth of his kingdom would have been little to bestow: but these outward oblations he knew would stand him in no stead: the true sacrifice of God was a broken spirit; and such a sacrifice, he felt assured, Jehovah would not despise.—Let us then inquire, *first*, into the nature of this sacrifice; and, secondly, into the grounds upon which David knew that God would not despise it.

First, We are to consider the nature of the sacrifice which David offered; namely, that of a contrite heart and broken spirit. He calls this "the sacrifice of God;" because it was eminently such as it was right to offer to God, and as God would graciously regard and accept. A broken and a contrite heart stands opposed in Scripture to a hard or stony heart; a heart which does not yield to religious impressions; which resists alike the mercies and the threatenings of God; which is hardened by the deceitfulness of sin, and is obstinate and inflexible to the gracious invitations of the Saviour. But a broken heart means a heart distressed, afflicted, and full of shame and apprehension for its transgressions; as corn is crushed and ground to powder in a mill or mortar, or a piece of stone or rock is gradually worn away to sand by the constant dashing of the waves of the sea against it. "By sorrow of heart," says Solomon, "the spirit is broken," and more especially by that "godly sorrow" which is caused by a just and humbling sense of transgression against God. The human heart is naturally destitute of all such spiritual sensations; it is "harder than the nether milstone," and too often, to use the words of the Apostle, is "past feeling" as respects God and religion. Now when the heart is changed by the power of the Holy Spirit from this state of insensibility, and is rendered tender, tractable, relenting, full of remorse for sin, afflicted at having offended the Most High, humbled in its own estimation, touched with compunction at the remembrance of its deep ingratitude, and the long suffering and tenderness of God, and anxious henceforth to obey the dictates of his will, it is said to be broken or contrite; as a stone which, when whole, resisted every impression, becomes soft and pliable to the touch when reduced to powder by means of fire or some forcible engine. Thus

God compares his word to a hammer to break the rock in pieces; and a heart thus bruised, and rendered contrite, is the sacrifice described by David in the text.

Contrition of heart, in its largest sense, includes various spiritual operations; which we shall proceed to illustrate chiefly from the psalm from which the text is taken, and which incidentally furnishes a most affecting exhibition of that genuine contrition of soul which the sacred writer was commending.

1. True contrition then supposes, in the first place, an unfeigned consciousness of our sins: not like the Pharisee, who trusted in himself that he was righteous, and who did not feel it necessary, even in prayer, to confess his transgressions; but like the humble Publican, or like the royal Penitent in the psalm before us, who proved their consciousness of their sins by the self-abasing language which they employed to confess them. The conscience of David was enlightened by the word of God, as delivered by the mouth of his servant Nathan, and accompanied by the secret teaching of his Holy Spirit. He felt the evil of his conduct; the contrariety of his deeds to the righteous law of God; and his sinful condition, both original and actual. He acknowledged his transgression; his offence was ever before him: he confessed that he was shapen in iniquity, and conceived in sin.

2. And in addition to this consciousness of his sin, he shewed, what is another branch of true contrition, alarming apprehensions on account of it. His offence was committed against a just and holy God: "Against Thee, Thee only," said he, "have I sinned;"—not that he was insensible of the deep and irreparable injury inflicted upon those who had been the victims of his evil passions; but that he felt it to be the greatest aggravation of his crime, that it was committed against the Most High himself, who, he justly feared, might "cast him away from his presence, and take his Holy Spirit from him." And similar is the experience of every real penitent: he reflects with conscious dread upon his past iniquities; upon the justice and majesty of God; and upon the awful eternity which he fears awaits him. His sins appear before him, red as crimson, and numberless as the sands of the sea: the "terrors of the Lord" make him afraid; his Maker, who is greater than his heart, and knoweth all things, even far more and worse than he knows of himself, he reflects, will shortly judge him for the deeds done in the body, and no human way of escape appears open to avoid the approaching condemnation. "Sacrifice and offerings thou wouldst not, else would I have given them."

3. But not only does true contrition include apprehension on account of sin, but also deep sorrow for it. How intense must have been the grief of David in this psalm, when he speaks of his sin being ever before him, filling him with such remorse, that he had no rest day or night in consequence of his transgressions! So great indeed was his distress, that he compares it to the pain of having all his bones broken; and what affliction can be greater to a contrite spirit than the consciousness of having been rebellious against an infinitely merciful God; having done despite to his Holy Spirit; crucified a compassionate Saviour afresh; tarnished and defaced the divine image in the soul; misplaced all its hopes, and desires, and affections, and obstinately provoked Infinite Goodness itself to pronounce in wrath that the offender shall never enter into his rest.

4. Yet even at the time that such afflicting apprehensions assail the penitent, a truly contrite heart acquits God of injustice and severity, and lays upon itself alone the blame of all its offences and its sufferings. Thus, in apparent allusion to the sentence which God had pronounced against David, in con-

sequence of the sins which more immediately afflicted his conscience when he penned this psalm, we find the self-accusing supplicant acknowledging, in the fourth verse, that God was justified in what he had spoken, and clear, or free from reproach, in judging him.

5. Hatred also to sin, and an earnest desire to be delivered from the power as well as the effects of it, constitute another feature of a truly contrite heart.—To a soul labouring under such convictions, such apprehensions, and such godly sorrow as have been described, sin appears stript of its disguises, and exhibits its real deformity. Hence it excites abhorrence, as the bane of the soul, the enemy of all true peace both here and hereafter; a viper that stings and poisons every breast that harbours it. How intense was the desire of David to be delivered from the power and the guilt of his trangressions! "Wash me," he says, "throughly from mine iniquity, and cleanse me from my sin." "Purge me with hyssop," he continues, in allusion to the purifications under the Law, by which a leprous person, for example, was both cleansed from his disease, and freed from the incapacities attending it,—"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." "Create in me a clean heart, O God, and renew a right spirit within me."

6. In like manner we might go on to shew from the psalm before us, that true contrition for sin is further accompanied with a change of the will and affections, and with holy resolutions against all that is evil; and that it leads the penitent, conscious of his own weakness, to look up to God for strength, and to supplicate, as did David, for the renewing graces of his Holy Spirit. But it is necessary to proceed to the *second* point proposed for consideration; namely, the grounds upon which the Psalmist concluded that God would not despise such a sacrifice as has been described.

The Jews were ever prone, as mankind in general are, to place confidence in religious rites and ceremonies, unaccompanied by inward repentance and conversion to God. The Scriptures frequently and earnestly remonstrate against this common delusion. "To what purpose," says Jehovah, by the mouth of the prophet Isaiah, "is the multitude of your sacrifices unto me? I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come before me, who hath required this at your hands to tread my courts? Bring no more vain oblations: incense is an abomination unto me. Your new moons and your appointed feasts my soul hateth." And it is added, "Wash you; make you clean: put away the evil of your doings from before mine eyes; cease to do evil, learn to do well." Such was the disesteem, yea the abhorrence, in which Jehovah held all outward rites and ordinances, even those which he himself had instituted, when unaccompanied with inward purity and sincerity of soul.

But very different was his reception of the sacrifice mentioned in the text: "A broken and a contrite heart, O God, thou wilt not despise;" that is, Thou wilt graciously receive and highly esteem it; a negative expression being often thus used in Scripture to convey the more strongly a positive idea.

And whence was it that the Psalmist learned that God sets so high a value on a broken spirit? The light of nature might indeed teach him that the omniscient Creator would prefer a sincere worshipper without a sacrifice, to a hypocrite with one; but human reason could not go so far as satisfactorily to pronounce that he would accept and pardon the returning penitent, however great his past transgressions; for if the contemplation of his infinite goodness might seem naturally to lead to such a conclusion, the contemplation of his unchangeable justice and holiness would equally tend the con-

trary way; so that the penitent could never attain true repose from his fears by the suggestions of his own unassisted reason.

Nor was even the Jewish Law perfectly explicit on this point: for though it held out a provision for the lesser sins of infirmity and ignorance, for others of an aggravated and presumptuous kind, as we have already seen, it provided, ordinarily speaking, no remedy,—at least in its express letter; for in its typical spirit it shadowed forth the blessings of that more perfect dispensation in which repentance is preached for the remission of sins, through the death and merits of the all-sufficient Sacrifice once offered for the transgressions of the whole world.

The confidence of David was therefore doubtless caused by looking beyond the mere letter, to the figurative nature of the dispensation under which he lived, and by his faith in the gracious promises which God was pleased from time to time to reveal to his servants the Prophets for the encouragement of his people. How firmly the royal Psalmist believed in those promises,—which, it must not be forgotten, were made to the true penitent in virtue of the obedience unto death of the Messiah, who was before appointed to expiate sin by the sacrifice of himself,—appears from his frequent declarations both in the psalm before us and elsewhere. Like Abraham, he rejoiced to behold by the eye of faith the day of Christ; which, though seen but at a distance, and through a glass darkly, could not but comfort and refresh his soul. As that day approached, we find brighter and brighter indications of its glory; till at length the willingness of God to accept the sacrifice of a broken and contrite heart, and the medium of his so doing, namely, the death and intercession of Jesus Christ his Son, were fully proclaimed in the evangelical declaration; "Be it known unto you that through this man is preached the forgiveness of sins; and by him all that believe are justified from all things from which they could not be justified by the Law of Moses." "All have sinned, and come short of the glory of God;" but "Him hath God set forth to be a propitiation through faith in his blood." Such were the hopes which cheered the hearts of patriarchs and prophets in old times; and the bright anticipation of which could support the royal Penitent, under circumstances in which the Levitical offerings were wholly inefficacious, except indeed as they revealed to the eye of faith that Lamb of God who was slain from the foundation of the world, and whose infinitely meritorious sacrifice was, and ever has been, available for the pardon and purification of even the chief of sinners who come unto God by him.

Seeing then the high value which God sets upon a broken and contrite spirit above all the mere forms and ceremonies of religion, let us seriously inquire whether we have offered unto him this acceptable sacrifice? Have our hearts been rendered soft, and susceptible to spiritual impression; or do they still obstinately resist the influences of his Holy Spirit? How much has he done for us in plainly revealing the means of salvation, and inviting us to accept his mercy! And shall we make so ill a return as to despise the riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth us to repentance? Shall we harden our hearts when we hear of his willingness to accept them only when broken and contrite? No: let us forsake our sins; let us flee penitently to the arms of his mercy: let us pray, as David did, for the influences of his Holy Spirit; for He alone who made the heart can soften it, and he has mercifully promised to do so for all who call upon him. "I will give them a new heart, and

put a new spirit within them; and I will take the stony heart out of their flesh, and will give them a heart of flesh." Let us also diligently use the means appointed by him to effect this gracious purpose. His word, for example, is compared to a fire to melt; to a hammer to break; to a sword to cleave asunder. It caused Josiah to weep, and the heart of Lydia to open to receive the intructions of St. Paul. Let us then diligently resort to it, to produce a like effect upon ourselves. So again, his mercies are intended to subdue our souls; the riches of his grace, the exuberance of his promises, the multitude of his compassions, the eternal rewards which he hath promised to those who love him,—all combine with the salutary chastisement which he inflicts upon his people, to plough up the fallow ground of the heart, and to render it fit for the reception of the seed of eternal life. Let us not then resist these benign influences; but remembering that the sacrifices of God are a broken spirit, let us cheerfully obey his command, "My son, give me thy heart," and humbly trust in the inspired declaration, that a heart so given he will not despise. Amen.

To the Editor of the Christian Observer.

THOUGH my time would not allow, and my inclination would not lead, me to enter on controversial discussion on religious topics, I cannot refrain from calling the attention of your readers to some observations which appear in a widely circulated publication, the *Gentleman's Magazine*, for July 1821, on certain theological points of no inconsiderable moment. I have formerly been disposed to respect the above work, for at least its *moderation* on religious subjects, if not for any very decisive or marked attention to the peculiar doctrines or spiritual lessons of Christianity; and I am bound therefore to hope that, in the passages to which I am about to refer, the Editor has rather hastily and inadvertently, than deliberately, allowed his reviewer to shoot his arrow at an important doctrine of that faith which was once delivered to the saints, and which is the only foundation of that *morality* which the respectable work in question is always (on whatever principle) ready to promote.

The writer of the article to which I am referring, when speaking of "*fanaticism*," (and, by the way, he offers no such definition of the term as might lead the reader to distinguish between the ravings of a disordered understanding, and the fervour of a heart truly devoted to God,) actually calls in the authority of *Mr. Gibbon* on the subject, and that without offering even a single caution to the young and inexperienced reader, respecting the danger of perusing the works of one of the most specious writers that ever assailed the Christian faith; and of whom Bishop Hurd has somewhere, if I mistake not, said, "In Gibbon we are terrified at the strength of the bow." But, to pass on, the reviewer in question, after remarking, first, what may be readily allowed, that the proper standard of preaching and clerical duty is to be chiefly sought for from those inspired guides, the Epistles of the New Testament, proceeds authoritatively to declare, that "the object of the holy Apostles was to produce a divine purity and philanthropy, and unruffled contentment by means of a faith, which produced a sublime disregard of human events. *The fall of man, the grand topic of legitimate Methodism* [Query, Has the Reverend Reviewer ever read a Homily of the Church of England, entitled, "*On the Misery of Man?*"] was with them *a necessary*, but *subordinate* point. The resurrection was their grand corner-stone; and so, says Bishop Sherlock, it ought ever to be."

Now, without entering upon the many, and not unimportant, points of discussion and reprehension suggested by the foregoing passage, and by others that precede it, I shall content myself with submitting one question to every serious and candid reader, *Was* the resurrection made by the Apostles so prominent a subject of their discourses, that the fall of man became "a *subordinate point*" in their theology? True, sir, in those parts of the New Testament immediately referred to by the reviewer, (Rom. v. and 1 Cor. xv.) St. Paul fully, or at least practically, dwells upon the reviving truth, that "Christ is risen from the dead;" and none who are not disgracefully ignorant of holy Scripture will hesitate to admit, that this great foundation of our faith is prominently laid down in other parts of the apostolic writings. But I would ask which doctrine stands foremost, which is most expanded and enforced, even in the very chapter to which the reviewer has referred, (Romans v.) "*the fall of man*," or "*the resurrection of Christ?*" Could "*the fall of man*" have been out of the Apostle's view, when he declared, in the first and second verses, "Being *justified* by *faith* we have *peace* with God, through our Lord Jesus Christ;...by *whom* also we have access *by faith* into this *grace*, wherein we stand?" &c. Or did he look on man as an *upright creature* when he said, in the sixth and some following verses, "When we were yet without strength, in due time Christ *died for the ungodly*:—and again, "While we were yet *sinners*, *Christ died for us*.... Much more being justified by His blood, we shall be saved from wrath through Him." And (which more systematically sets forth "*the fall of man*,") "If when we were *enemies*, we were reconciled to God by the death of His Son," &c. But really, as we proceed with the very chapter to which the reviewer has *first* appealed in support of his asseveration, we find such frequent mention of the fall of man, and such slight and indirect allusion to the resurrection of Jesus Christ, that I could almost persuade myself some mistake had been made by the compositor in printing the reference in question; and I am the more disposed to give this account of the quotation, when I observe in the *sixth* chapter of the Romans, several direct allusions to the resurrection of our Lord and Saviour. Be this as it may, it must be confessed that in the *second* reference (the xvth of 1 Cor.) the reviewer is so far correct, that the Apostle certainly enlarges throughout the chapter, either on the resurection of Jesus Christ, or on that of the human race. Yet it is not a little remarkable that, even here, St. Paul *first* affirms, that "*Christ died for our sins*," which surely is to assert, virtually at least, "*the fall of man*." But, even in this very chapter, the doctrine under consideration is by no means overlooked, or made of "subordinate" importance. For does not St. Paul inform us, that "By the *grace of God I am* what I am;" that "if Christ be not risen, ye are yet in your sins;" that "as *in Adam all die*, even so in Christ shall all be made alive," &c.

Thus, sir, have I endeavoured to shew, that the Apostle largely insisted on the fall of man, even in *those very chapters* from which the writer in question would prove that he considered it and treated it as "a subordinate point" of Christian faith. Whoever will be at the pains to read the whole of the Epistles with attention (especially the latter part of the vth of 2 Cor.) will, I conceive, be fully satisfied that the Apostles of our blessed Saviour actually dwelt *more* upon the doctrine of "*the fall of man*" than on that of "*the resurrection*;" and perhaps for this reason, that it is much easier to human pride to admit, that "Christ is risen from the dead," than to allow that

"all have sinned." The *Socinian* admits the former, but denies the latter; and if the reverend writer on whose opinions I have now presumed to comment (and I might easily have shewn that our *confession* and *communion service* are against him) would condescend to listen to a word of friendly counsel, I would recommend him to beware, lest in decrying what he would call a fanatical view of the atonement, he should be found to lend his aid to what were notoriously the peculiar doctrines of Socinus. I do not mean to insinuate that the writer is himself inclined to Socinian opinions, especially as in a review of the Bishop of St. David's Tracts, in the last Number of the same work (August, p. 148), and which is evidently from the same pen, there is a very zealous (I do not say a very wise or conclusive, or altogether intelligible, argument) in defence of the doctrine of the Trinity*; but I would seriously urge the Editor of the respectable work in question, to hold a more cautious rein over his critical corps, and not to allow his reviewing department to become the vehicle for such remarks and illustrations as, that "there is no more absurdity in supposing a being assured of eternal happiness, [namely, our blessed Lord,] heroically sustaining temporary suffering, than in knowing by mere human analogy that a high-minded gentleman will plunge into the water to save a drowning fellow-creature;" that "had Christ contracted matrimony, all his doctrine would have proved unintelligible," &c. (See Gent. Mag. p. 149.) If is not by such arguments as these that Unitarians are to be refuted, or orthodox Christians edified.

ΠΙΣΤΙΣ.

* There is, however, I must own, *one* internal evidence against attributing either of these two reviews to the reverend topographer and antiquarian whose well known and not easily to be mistaken style seems to appear throughout them,—namely, the circumstance that a panegyric is passed in one of them upon the library of that writer; and in the other upon a commentary of his editing—an egotism not rashly to be imputed even to an anonymous reviewer.

To the Editor of the Christian Observer.

YOUR correspondents CLEMENS and R. P. B., in their papers on Angry and Affectionate Preaching (see Christian Observer for March and June), have justly specified the want of Christian tenderness in a minister as *one* considerable cause of failure in the success of his pastoral functions. There are, however, so many *other* causes, and the question is of such high importance, that I am anxious to recal the attention of your readers to it; and should feel much interested, in common with many of my brethren, if some of your correspondents would take up the subject at large, and point out, for the benefit both of ministers and their flocks, what are the principal causes of want of success in the Christian ministry, with a view to suggest suitable remedies.

I am, &c.

CLERICUS JUVENIS.

To the Editor of the Christian Observer.

THE highly valuable observations of the late Dr. Holmes, the learned Editor of the Septuagint Collations, on the Septuagint Version and its Manuscripts, not being, I apprehend, so generally known as they deserve to be; it has occurred to me, that a translation of that part of the learned author's Preface to the Pentateuch, in which the above observations are comprized, (namely the first chapter,) would not be unacceptable to many of your readers; particularly to those whose circumstances preclude them from purchasing expensive publications; or whose local situation denies them facilities of access to public libraries in which they are contained.

The translation has been design-

edly made almost literal: indeed, any attempt at elegance of expression must have been impracticable; nor was it in fact deemed essential, *utility*, if not the sole, being confessedly the *primary*, object in view.

I am, &c.

Φ τῶν ὸ.

Preface to the First Volume of Dr. Holmes's Edition of the Septuagint, with various Readings; containing the Pentateuch.

Chapter I.—The history of the Septuagint version, and its genuine authors, has engaged the attention of a great many writers, among whom the learned Dr. Hody has distinguished himself by a very copious dissertation on the subject. I shall abstain therefore from discussing afresh the arguments of that complex topic. As far as relates to myself, I should be considered perhaps as having faithfully discharged the duties of an editor, if I should briefly advert to the most material points of the several manuscripts whose various readings are given in this volume; but as there are certain opinions respecting the alterations made in the text of the LXX. by three editors of the third century—which, now I have gone through the manuscript of that version, so far as the Pentateuch is concerned, appear to me to deserve more credit than is generally assigned to them—I deem it necessary to say a few words on that head also. I will therefore submit my remarks in the outset, comprizing them in a few brief sections. But whatever opinions I may have occasion to advance, I am not disposed to maintain them pertinaciously: on the contrary, my object is rather to institute inquiry, and then to leave every one to the free exercise of his own judgment.

Section I.—Of the text of the Septuagint version about the period of the commencement of Christianity.

Until the commencement of the first century after Christ, the Septuagint version maintained its credit and reputation with the rulers of the Jewish Synagogue; but about that period the Jews, in order that they might wrest its authority out of the hands of the Christians, began to deny that it agreed with the Hebrew text.

That this version laboured under many defects, (chiefly from additions and variations,) is indeed extremely probable. Words, for instance, and even clauses, had been written on the margin of some manuscripts, either for the purpose of explaining the more abstruse terms, or of expressing more accurately the sense of the Hebrew, in passages which might have seemed not perfectly in accordance with that text. It is probable that many readings of this sort had crept into some of the manuscripts. Now, if while these were received, the others had been allowed to remain, an immense crowd of redundancies would necessarily have accumulated: but if they had been permitted to supplant the original readings, an evil of still greater magnitude must have ensued; for in *this* case, the interpolations would have deprived the former readings of that authority which they claimed. But so far as we can judge, a collation of manuscripts would have afforded a remedy for both these evils.

With respect to the *deficiencies* of the Septuagint version, it must be confessed, that there are many omissions in various places, owing to the carelessness of the copyists in transcribing; but here also, it would seem, the same remedy might have been applied, namely, collating the several manuscripts with each other. It could scarcely happen that the same mistakes should occur in the transcription of all the manuscripts; or that the passages which had been left out of *some* copies, should not still have been correctly preserved in others. If, however, as some are of opinion, many passages standing in the Hebrew were *designedly* dropped by the LXX;

omissions of this kind must certainly form the subject of another inquiry. But let us first ask what motives there could be to induce the Seventy to omit so many words and clauses of the Hebrew text. I can hardly indeed persuade myself that any one can seriously require an answer upon this point. Why are we to believe that the Seventy deviated from the general custom of interpreters, and that, when they were making an elaborate version of the word of God to be read in the synagogues, they should purposely omit any portion of the sacred text? Assuredly neither Philo, nor Josephus whose testimony extends almost to the middle of the first century after Christ, appear to have been acquainted with these alleged wilful variations of the Alexandrine version from the Hebrew text. Philo and Josephus, as well as other individuals, were possessed of very correct copies of the κοινὴ or vulgar edition: these copies, therefore, might have been of service in ascertaining, in many passages, the true reading of the Septuagint; but other methods of correction were resorted to, and the text of the κοινὴ was distributed into classes, and, as it were, into families. Let us inquire then how the task of emendation was begun.

Section II.—Concerning the revisal of the Alexandrine version which was then instituted.

When the Jews, in their estrangement from the Septuagint interpretation began to deny its accordance with the Hebrew text, the Christians were immediately seized with the most ardent desire to bring the Greek version, even in its minutest points, into a strict conformity with the Hebrew original. But in this design, laudable as it was, circumstances were involved by which the future fortune of the Septuagint translation was most powerfully affected.

The revisers ought indeed to have at once perceived, that the Septuagint translation must necessarily have corresponded with *that* particular Hebrew text which was acknowledged by the Alexandrine elders; and some centuries having elapsed, they should, in the first place, have considered whether the Hebrew text of a more recent period could, in point of purity, be justly entitled to the same degree of estimation with the more ancient one. If it should have been thought otherwise, then a more weighty question would have arisen; namely, what was the peculiar text which presented itself to the Seventy interpreters in the Hebrew copies of their own age.—This inquiry, however, was neglected; and it was determined, *first*, To correct the text of the Seventy, from the versions of the more recent interpreters; and, *secondly*, To adapt it to the Hebrew text of that age. But that very circumstance which in one respect proved advantageous to Christianity, in another detracted from the weight and influence of the Alexandrine version, which had been hitherto numbered among the chief bulwarks of the Christian church. For, by being subjected to a comparison with *other* translations, the Septuagint was, to a certain degree, deprived of its *own* individual authority: nor could it henceforward perform so satisfactorily as before, its important office of affording grounds of inference respecting the state of the Hebrew manuscripts *coeval* with the Septuagint: and the result was, that not only was the Septuagint reduced in estimation to the same level with other versions, but it was made to exhibit the *same modification* of the ancient text.

But the manuscripts of the Septuagint ought scarcely thus to have been deprived of their authority; for they might probably have afforded light towards ascertaining the genuine text exhibited in the Alexandrine version, and might thus have been of considerable service in vindicating the interpreters

from the charges of carelessness or unfaithfulness brought against them by the Jews; for, as we have already remarked, it was not probable that the *same* faults, whether of omission, redundancy, or variation, with which *particular* manuscripts of the Alexandrine version were corrupted, should have infected the *whole*. It was rather to be conceived that the condition of the manuscripts might not be every where the same; but that *some* were more pure and correct than *others*;—that passages had been preserved in *some*, which had been dropped by the *rest*;—that *some* were free from those redundancies which were to be found in the *remainder*,—and that the readings which had been altered in *certain* manuscripts, had, in *others*, escaped untouched. And that this was the real state of the case appears to be confirmed by the manuscripts still extant; sometimes in the Pentateuch, but oftener in the other books.

The foundations of genuine criticism ought, therefore, in the first instance, to have been fixed; nor should foreign assistance have been hastily resorted to, where adequate internal resources might probably have been found. The copies of the Septuagint translation should have been carefully investigated before it was resolved to charge the Seventy interpreters with redundancies and deficiencies; and, what was of still more importance, to introduce any alterations into their long-established text. And in fact, Origen himself in one, and, unless I am greatly mistaken, the *first*, of his celebrated editions of the LXX. had purposed to undertake that very task; namely, to correct the version by means of its *own* manuscripts,—a very proper plan, had he not implicitly conformed his judgment to the standard of the more recent versions.

Section III.—Of the two corrected editions of the Alexandrine version published by Origen.

In what manner Origen treated the Alexandrine version, we may learn from himself: *τὴν μὲν οὖν ἐν τοῖς ἀντιγράφοις τῆς παλαιᾶς Διαθήκης διαφωνίαν, Θεοῦ διδόντος, εὑρόμεν ἰάσασθαι, κριτηρίῳ χρησάμενοι ταῖς Λοιπαῖς Ἐκδόσεσιν· τῶν γὰρ ἀμφιβαλλομένων παρὰ τοῖς Ἑβδομήκοντα διὰ τὴν τῶν ἀντιγράφων διαφωνίαν, τὴν κρίσιν ποιησάμενοι ἀπὸ τῶν Λοιπῶν Ἐκδόσεων, τὸ συνᾴδον ἐκείναις ἐφυλάξαμεν.* Thus far as I imagine having spoken concerning his Tetrapla, he immediately adds of the Hexapla, *Καὶ τινὰ μὲν ὠβελίσαμεν ἐν τῷ Ἑβραϊκῷ μὴ κείμενα, οὐ τολμήσαντες αὐτὰ παντὴ περιελεῖν· τινὰ δὲ μετ' ἀστερίσκων προσεθήκαμεν, ἵνα δῆλον ᾖ, ὅτι μὴ κείμενα παρὰ τοῖς Ἑβδομήκοντα ἐκ τῶν Λοιπῶν Ἐκδόσεων συμφώνως τῷ Ἑβραικῷ προσεθήκαμεν.* (See Origen's Commentary on St. Matthew's Gospel, Book xv. in Ruæus' Ed. p. 671.)

"These words, I apprehend, bear the following meaning: "Wherefore we have, by God's permission, devised a remedy for the disagreements among the copies of the Old Testament, making use of the *other* editions for a criterion. Concerning passages which were liable to doubt in the Septuagint version on account of the dissonance of the copies, whatsoever appeared to be consonant with the *other* versions, we have preserved; and we have marked with obelisks other places which were not to be found in the Hebrew, not daring wholly to suppress them. To *some* passages we have affixed the asterisk, in order that it might be shewn that *these* passages which had no place in the copies of the LXX, have been supplied from the *other* editions in accordance with the Hebrew."

These words, as I have already remarked, may be referred *partly* to the Tetrapla formed out of a selection of Septuagint readings agreeing with the other Greek versions, and without obelisks and asterisks; and *partly* to the Hexapla constructed and filled up according to the Hebrew copy, and with the addition of obelisks and asterisks. Origen, however, does not specify either

work by name; but he seems clearly to point out both in the order in which he took them in hand.

Let us commence then with the first of them.

(To be continued.)

To the Editor of the Christian Observer.

YOU will particularly oblige a constant reader of your miscellany, by inserting the following query, in the hope that the subject may undergo a fair discussion by some of your correspondents who may be disposed to consider and report upon it.

Query.—Is it the duty of religious persons to attend the service of God in their *parish church*, in cases in which the minister is notoriously deficient in exhibiting the peculiar doctrines of the Gospel, and where in truth they go in expectation of nothing beyond merely moral discourses?

A reply would be preferred from one who can subscribe himself

A LOVER OF EVANGELICAL PREACHING.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I WAS induced, a few days since, to explore the ancient neighbourhood of Paris Garden, for the purpose of discovering the old Meeting-house where the celebrated JOHN BUNYAN edified and delighted an audience which sometimes included in its number no less a man than the great Dr. OWEN, and where Bunyan (to quote his Life prefixed to Heptinshall's edition of the Pilgrim's Progress) "was so popular that, if but one day's notice was given, the meeting-house where he generally preached would not hold half the people who attended. Three thousand have been gathered together in this remote part of the town, and not less than twelve hundred at seven o'clock on a dark winter's morning, even in the week days."

I had no difficulty in discovering this ancient building. It is situated in Zoar-street, Gravel-lane. The larger portion of it has been occupied about twenty years by a working millwright, the rubbish of whose dilapidated machinery reposes in silence with the dusty pew doors and fractured wainscotting of the ancient meeting. Part of the gallery yet remains, with the same wooden pegs still sticking in its front which once held the uncouth hats of those whom the gallant cavaliers of a former period pointed out to public contempt under the designation of "Roundheads" and "Puritans," but all of whom in common—whether Royalists or Republicans—have long since forgotten their mutual feuds, and passed to their eternal account.—The double doors of entrance to this building are precisely the same as once admitted the worshippers of a former age, and the pulpit itself might yet have been in existence, but for the Vandalic exercise of the axe and hatchet, which followed the occupation of this building for purposes of trade and commerce. I contrived to rescue from destruction all that remained of the ancient central branch for the lights; for which I shall be readily excused by the antiquarian, and not perhaps condemned by the theologian. A small portion of this edifice is employed for the instruction of children. The entrance to this school once formed the side entrance of the meeting, and the present door and architrave are the same as have been always there. The front of the meeting-house, towards the street, is entirely de-

void of interest, so far as the picturesque is concerned, from the circumstance of the windows having been boarded up by the present possessor for the purposes of his trade; and therefore, when Mr. Wilkinson, a few years since, had a view taken of it for his *Londina illustrata*, the artist preferred depicting the back front, which, comprizing, as it does, the projecting vestry-room, forms an interesting picture. Immediately behind the building was the burial ground: no traces of which, however, now remain; for even "their memorial is perished with them."

A few reflections suggested themselves to me on this antiquarian ramble, which may not be altogether unacceptable to the reader. —In the *first* place, I could not but admire the catholic and liberal spirit which appears to have actuated Dr. Barlow, the Bishop of Lincoln, the contemporary and patron of Bunyan, who is reported, in Manning and Bray's History of Surry, to have himself provided this meeting-house for Bunyan to preach in; a circumstance which derives no small confirmation from the well-authenticated historical fact of the same prelate having before that period interposed successfully for the deliverance of Bunyan from Bedford jail, where he had suffered an imprisonment of above twelve years. This conduct on the part of Bishop Barlow appears to have evinced a deep regard for true piety wherever he found it, with an abhorrence of all persecution for religion; and a love to the servants of Christ, however despised and contemned by an irreligious world. It seems also to have manifested in him an honourable zeal for the promotion of godliness, and an anxious concern for the souls of men, when he could thus, not merely *tolerate* a man so generally in disrepute in high quarters, but could even afford him (after having extricated him from the horrors of imprisonment) remarkable facilities for prosecuting his great object of converting sinners to God. Surely, sir, the hour is hastening when, if even a cup of cold water given to a disciple shall not lose its reward, this signal testimony of a bishop to the common cause which Bunyan espoused, and to the personal piety (whatever he might think of the nonconformity) of that "ambassador in bonds," will not have been displayed in vain.

I was, in the *second* place, impressed with a sense of the infinite value of the Gospel. The preacher of this humble and obscure conventicle was eminently popular in his day; not so much, as I conceive, from the display of his extraordinary talents, as from the plain exhibition of the free mercy of God in Christ Jesus to a perishing world. There was found to be an adaptation of this unsophisticated message of mercy to the moral miseries of mankind; and therefore while "the whole," as at present, needed not a Physician, such characters as felt they were sick of the disease of sin, flocked in crowds to hear of Him who came not to call the righteous but sinners to repentance. I apprehend it is mainly on this account that the Pilgrim's Progress acquired, and has preserved, its popularity. It is a work not perhaps peculiarly indebted to human eloquence or the graces of fine writing; but its particular excellencies consist in the skilful anatomy of the human heart—the exhibition of those characteristics both of a regenerate and an unregenerate state, which conscience will render intelligible in every age of the church and the world—the display of the infinite love and unmerited mercy of God in Christ Jesus, who came "to seek and to save that which was lost"—and the development of such particulars of the Christian conflict as every true believer will find more or less echoed and reflected in his own personal experience to the end of time.

Some writers have perhaps composed better allegories; and many have certainly committed fewer offences against good taste, and the prescribed rules of literary composition; but the great charm of the Pilgrim's Progress is its faithful exhibition of the grace of God to man considered as a debtor to do the whole law, but who has broken it, and has "nothing to pay;" in addition to which we have an accurate delineation of what our church aptly denominates the "sore lets and hindrances" which incessantly oppose themselves to our progress in the divine life; and a display of the certainty of eventual triumph to the sincere and humble penitent, who renounces alike what Milton calls "his righteous and unrighteous deeds," and unreservedly casts himself for pardon and peace upon the infinite mercy of God through the only Sacrifice once offered for sin—a state of mind, be it ever remembered, the existence of which will be as distinctly marked, and as certainly known, by a life of holiness as a tree is known by its fruits. All minor differences of opinion seem to be more or less absorbed in the great fundamentals of our common Christianity; and to this consideration, I apprehend, we must principally refer the widely extended usefulness and acceptableness of the work in question among Christians of various ranks, ages, and denominations. There is found in Bunyan's common-sense statements of the leading essentials of true religion, a certain harmony with the declarations of Scripture, and with daily experience, which operates as a testimony in every conscience; and hence the commendations which have been lavished upon his labours, from the splendid eulogy of Dr. Johnson, to the simple attestations of the humble village Christian. Truly, learning and wisdom are very distinct things; and without undervaluing the aids of science, it must be admitted that both preachers and writers of very moderate pretensions in respect of human attainments, may yet be eminently serviceable in their generation in promoting the glory of God, and the salvation of their fellow-creatures.

The last particular which occurs to me to notice, is the importance of providing for the more extensive circulation on the continent, particularly in France, of that valuable work, "the Pilgrim's Progress." Many of your readers may know that a French translation of this work, which has long been published in France, with the royal imprimatur and commendation prefixed, is readily accessible; but from the inquiries I have instituted, I have reason to believe that, owing to many circumstances not necessary to enumerate, this is among those valuable books which are almost entirely laid aside, and of which the rising generation know little more than the name. The present moment in France is highly important. Various benevolent societies are in action; education is advancing; a spirit of inquiry is on foot. There is "a shaking among the dry bones;" and who can say what beneficial results may follow, even where they were least expected? A more propitious season for religious impressions than the breathing time which has succeeded to protracted and desolating wars, can hardly be imagined; and I would earnestly direct the attention of the friends of France in particular, and of the continent in general, to the above suggestion. French is the living language of whole countries; and it seems therefore highly desirable that the plain and unostentatious, though powerful and practical, illustration of the leading doctrines of the Bible, which Bunyan has provided in his truly interesting volume, and which France has made her own by a judicious translation and an authoritative approval, should be widely circulated in a language which would probably give us access in quarters where

theological works of a less amusing kind could not easily penetrate.

I am, &c.

AN OLD FRIEND WITH A NEW FACE.

To the Editor of the Christian Observer.

FEW papers inserted in your miscellany have been perused with deeper and more general interest, or with more extensive benefit, than those which appeared some years ago on the subject of education, under the signature of B.T., and which have since been given to the public in a detached volume. I have wished and hoped, but in vain, to see the subject resumed by your able correspondent in a similar series of papers addressed to young persons, in that very important era of life, when, emancipated from the restraints necessarily imposed by the regular routine of education, they eagerly assert their right to think and act for themselves. It is when authority ceases to compel, that the influence of principle is most needed to control. This appears to be the grand *moral crisis* of life. The heart is warm, the passions are ardent, the feelings susceptible, the mind inquiring. On the principles then adopted, and the habits and associations then formed, mainly depends the character of the future life. For the commencement of our education we are indebted to the care of others, but its final result rests with ourselves. However excellent may be the habits and principles inculcated by parents or preceptors, they will produce no permanent effect, if they are not afterwards voluntarily embraced. It is therefore a matter, both of surprise and regret, that while so much has been said and written on the subject of education, so little comparatively has been addressed to young persons on the equally important and difficult task of self-cultivation. It is a common error to suppose that education is completed, when in fact it has only commenced. To many persons forget that "its true and legitimate aim is to form the character by the operation of proper principles, and to ameliorate the heart by exciting it to virtuous feeling;" and therefore rest in the acquisition of mere accomplishments as its principal if not only end. It cannot surely, Mr. Editor, be a task unworthy of your correspondents, to endeavour to serve the rising generation by pointing out to their attention the great object of human life; the principles which should regulate, and the virtues which should adorn, our conduct; and the habits and pursuits which are best calculated to facilitate the acquisition of those principles, and to give stability and permanency to their influence.

A second course of papers from the admirable pen of your former correspondent would indeed be truly acceptable to your readers, and to none more so than to

A. C. G.

To the Editor of the Christian Observer.

IN looking over your Number for June, I was much gratified to find that the subject of the lawfulness and expediency of attending musical entertainments has at length occupied your pages, and been so ably considered. It is a subject which has long engaged my thoughts, and I beg leave to send you a few observations on it, which have been chiefly called forth by the letter signed A. C. G.

It is much to be lamented, that music has not been more cultivated by religious persons, who have been usually disposed to view its attainment in so questionable a light, as very generally to neglect if not despise it. Thus, instead of being used, as was certainly intended by its Divine Author, for our innocent gratification and his glory, it has too frequently been made an engine of satan for promoting his cause in the world. There are two

considerations which have forcibly struck me as placing music in the most elevated rank among her sister sciences. The one is, that it is the only one which is to accompany us to another world, and to be a part of the employment of the blessed above; and the other, that it is the only one which may be directly used in the worship of God, for which it is eminently adapted on account of its power in promoting devotional feelings. If then music is raised so highly above all the other arts and sciences, how does it happen that so few religious persons cultivate the knowledge of it, and that so many view its acquirement as even worse than useless? I believe that the chief reason is, that it is so frequently abused; but it is almost unnecessary to remark, that this is no just cause. What, for example, is so commonly abused as the Divine forbearance? But no person would argue that, because the mercy of God is abused, it is not a blessing. Music therefore being a blessing—and I conclude the faculties for it would not have been given us by our gracious Creator if it were not—it is surely strange that it is so little cultivated by those who would best know how to employ it for its right object. If the science and practice of music were more general amongst religious persons, with how much greater effect than at present might it be used in our public assemblies! How poor is the music in most of our places of worship, compared with what it might be, were any considerable proportion of our congregations capable of singing by note, and of taking a part in those inspiring anthems which, whenever they are now sung, are generally left to the execution of a band of hired singers, while the congregation seem to think that they have nothing to do but to listen in silence, making what should be an act of worship a mere gratification! How very few are able to join even in the simple chaunts of our cathedrals, the service of which in consequence appears to many persons to be an unmeaning mockery.

Now, sir, it appears to me, that the letter of A. C. G. is much calculated to perpetuate the evil which I have been endeavouring to expose. For he will not allow the Christian any means of acquiring the knowledge of music. He appears to object to all public performances whatever. I should have coincided with every sentiment contained in the latter part of his letter, had it not been founded on a false position, and one which makes me strongly suspect that he does not come within the class of those who were requested to answer the inquiry of your correspondent: for no one can be a "*lover*" of that with which he is totally unacquainted; and how can a person be supposed to have any knowledge of music who says that "every advantage which music has to bestow may be obtained in private?" As well might he assert that a knowledge of painting or sculpture might be obtained by those who have never had the opportunity of viewing a good picture, or a fine statue. A person who has never heard any other music than what can be attained in *most* family circles, cannot possibly form any idea of the effect of the grand symphonies of Mozart or Beethoven, or of the devotional feeling produced by the sublime choruses of Handel.

The arguments which A. C. G. uses against attending the performance of oratorios might, I think, be used with equal propriety to dissuade persons from attending church, where they have no opportunity of obeying the Divine injunction, of not forsaking the assembling of themselves together, but under the preaching of a minister whose conduct shews that, in the performance of his sacred offices, he is not actuated by Christian motives. It appears to me, that in these cases our business is with

ourselves, and not with others. The object of a minister of this description, as well as of a professional singer, may be "gain," and that of the greater part of his auditory, little better than "*amusement*;" but what have I to do with that? My business is to worship God; and if others will abuse sacred things, let me, at least, make a proper use of them.—I cannot agree entirely with A. C. G. when he says, speaking generally of the auditors at an oratorio, that "their object is amusement;" for I believe that most real Christians who attend oratorios—and I know several who are in the habit of doing so—endeavour to attend them as an act of Divine worship, and to cultivate those devotional feelings which they are so well calculated to assist. Can any one, who is aspiring after the joys of heaven, hear those sublime choruses, the Hallelujah, or Worthy is the Lamb, without feeling his desires raised more intensely toward that blissful state? Or can any one whose heart is filled with gratitude to the Redeemer, listen to Handel's plaintive adaptation of the words of Isaiah, "He was despised," without feeling more strongly the extent of the love of Christ, and the depth of that humiliation which he underwent for our sakes?

With respect to miscellaneous concerts, never having been in London, I am unacquainted with those of the Argyle Rooms and Hanover Square; but such as I have heard in the country may, I think, be innocently attended: and I cannot conceive that the circumstance of their being often frequented for the purposes of shew and vanity, can be objected more fairly against them, than against an exhibition of fine pictures; for many persons will attend for the same purposes, who are totally uninterested in the merits of the paintings. I am, however, well aware, that concerts and oratorios may be much abused. Like all other innocent pleasures, they ought to be enjoyed with moderation, remembering they are not the business of life, but recreations allowed us by our gracious Creator, to smooth a rugged path, and to be employed to his glory.—I perfectly agree with A. C. G. that "if they have any tendency to make the every-day duties of life comparatively insipid," or to induce us to "tread on the frontier line which separates lawful enjoyment from unlawful compliance," we ought to take up the cross of self-denial. I also heartily coincide with his concluding remarks, and most earnestly do I wish that some musico-poetical friend would rescue from deserved obloquy some of our finest vocal compositions which have been unfortunately doomed to "wed their divine sounds" to poetry which no Christian ought to repeat, by setting such words to them as might at least be sung innocently, if not for higher purposes.

D. W. H.

To the Editor of the Christian Observer.

IN the circulating libraries of the place of fashionable resort from which I write, and I conclude in other places also, are frequently to be seen, *novels* covered with spare leaves of the New Testament, to save, I conclude, the trifling expense of other paper. These novels come thus half-bound from London. I need not say that such a use even of waste sheets or leaves of the Scriptures, is, in every respect, very profane; and I shall be truly happy, if by drawing public attention to the subject, I shall be the instrument of checking the evil. Would religious persons generally make a practice of seriously remonstrating with the parties concerned in this, and similar improprieties, as often as they happen to come under their inspection, the offenders would probably be induced either from principle or from shame, to discontinue practices

which have a tendency to destroy the reverence which ought always to be felt for the word of God.

OBSERVATOR.

To the Editor of the Christian Observer.

PRAY, Mr. Editor, do any of your readers ever purchase illegal articles, such as game, or contraband or smuggled wares? or forget an odd window in the attic in filling up their schedules, &c.? for many of my neighbours not only do such things, but tell me there is no harm in them, since it is quite fair to cheat government if you can, with much more to the same purpose. In vain I quote the example and authority of Him who said, "Render unto all their dues; tribute to whom tribute is due, custom to whom custom." In vain I urge, that taxation is no tyranny, but a necessary provision for the public expenditure, with a view to the public defence and comfort; that every man has a right to be protected as respects his life, liberty, and property; and that to enjoy this inestimable advantage he must submit to his contingent of national expense. In vain I add, that civil government is the ordinance of God, and that we ought to be subject to its injunctions, not only for wrath, but for conscience' sake; and this even though its provisions should not always comport with our wishes, and should demand from us many considerable sacrifices; that paying tribute is not conferring an obligation, but discharging a debt, and that common honesty requires us to do it to the uttermost farthing; that the consent of an individual is not necessary to make a public regulation valid and binding upon his conscience; that avoiding an impost is an act of flagrant injustice to our neighbours, because in proportion as the dishonest slip from their share of the burden, it must fall on others who are obliged not only to pay their own quota, but to make up the deficiency caused by the dishonesty of their neighbours; that cheating the king, as it is called, is cheating conscience and trifling with God; and lastly, that buying or selling illegal commodities, is not only unlawful in principle but affords a powerful sanction and bounty to the fraud, perjury, and often bloodshed which accompany smuggling, poaching, and similar offences, and renders each individual connected, however remotely, with them, responsible in his degree for the sins committed, the guilt contracted, and the lives lost in such transactions. I confess these arguments have hitherto swayed my own mind; but perhaps this was owing to my deficiency of intellect; and I should therefore be much obliged to some admirer of French gloves or smuggled cordials, who would rectify my judgment, in order that I may enjoy like my neighbours one great advantage which I am often told belongs to a marine residence.

MARINUS.

To the Editor of the Christian Observer.

I SEND you the following literal translation of a Danish Hymn sung at the cathedral at Copenhagen, at a solemn anniversary of the union between Denmark and Norway, hoping that some one of your correspondents equal to the task may be induced to give it a more poetical form.

HYMN.

God Jehovah! we praise Thee:
To Thee our hearts we raise,
O Thou who wast, and art, and shalt be,
Rich Giver of all happiness:
Who is like Thee, O Jehovah?
Thou art our God—Hallelujah!

At a glimpse of thy glory
Choirs of *seraphim* fall prostrate;
And everlasting symphonies,
With heaven's joyful sounds, die away:
No sound to sound breathes forth;
All are silent, and adore Thee.

O God! Heaven trembles at thy power;
The splendour of the sun is lost in thy glory;
All heaven's host praise Thee,
And earth and ocean sound thy praise;
The whole universe is filled with harmony.

At Thy command every sun
Appeared to break forth; from the bosom of chaos
Worlds began their revolutions;
And the whole universe proclaimed thy power!
Almighty art Thou, Jehovah—
Who is like Thee?—Hallelujah!

Surrounded with the beams of His glory,
The Lord looks down from His throne,
Seeing hosts of life swarm around.
But suns, worlds, heaven of heavens!
What are ye, before the Spirit of the Almighty?
As a drop of water in the hand of man.

Break forth, O earth! heaven powerfully break forth!
Sing holy, holy, holy God:—
Thou overlookest the kingdoms of the earth,
Thou seest thought, as it rises in the heart:
All is with Thee, equally great and near,
God is with all: truly God is here.

Kneel, prince of the people, humbly kneel down,
Before the Lord's face, and adore:
God Jehovah blesses crowns;
God Jehovah annihilates thrones.
O god of the earth, ever remember
He is the Lord: thou art only dust.

Kneel down, O people, with thy prince
In reverend adoration:—
God Jehovah, Thou art our Father,
Even when Thou chastenest, Thou art still our Father.
But he who obeyeth Thy word,
Him Thou rewardest as God.

Thy word is peace, and gives the hope of heaven;
Therefore let us raise our joyful voices.
To Thee, O Lord, be praise and honour:
Thou wouldst have us learn the way of truth.
Who is like Thee, O Jehovah!
Thou art our God, Hallelujah!

All living creatures assemble round,
And with hope look up to Thee,
When Thou openest Thy gracious hand,
O Thou, the Father of the worm and the seraph!
Each day dawns with Thy goodness;
Thou satisfiest all with Thy bounty.

From Thee the spring gracefully goes forth
As a bride, to decorate the earth.
Before Thee the full ear of corn bends;
The joyful voice of harvest greets Thee.
To clothe us in the cold of winter,
The lamb freely offers us its wool.

See the haughty princes prepare for battle,
Threatening destruction and war;—
Now the thunder of the battle rolls—
The cottage falls—the palace shakes—
The ears of corn are beaten down with blood.
Thou winkest, mighty God, and there is peace!

The storms praise Thee, O God;
The thunder roars, "Thou art the Lord!"
When the ocean heaves unto the heaven,
And earth's foundations tremble,
It is Thy word, O Jehovah!
Thy word is our good—Hallelujah!

Graciously behold our union;
Fill every heart with Thy peace:
Hear the thousands of united voices,
Thou Lord, who establishest thrones;—
Bless with success the actions of our King.
Bless with wisdom the counsels of our King.

Thou, O Lord, who art the hope of all people,
Keep our Royal Family under Thy protection.
O let Thy people never want good princes,
Who may rule them with success!
Bless our land with fruitfulness.
Give us courage in war, and industry in peace.

God of all power, we praise Thee!
God of all goodness, we thank Thee!
Become, O earth, an altar to His honour!
Be thou, O heaven, the arch of His glory!
The hope of all that lives is Jehovah—
The voice of all that breathes—Hallelujah!

REVIEW OF NEW PUBLICATIONS.

The Christian and Civic Economy of Large Towns. By THOMAS CHALMERS, D. D. Minister of St. John's Church, Glasgow.—No. II. *On the Influence of Locality in Towns.* Glasgow; Chalmers and Collins. 1820. price 1s.

WE shall be sorry if an examination of the first quarterly paper of Dr. Chalmers has not served to stimulate the appetite of our readers for another. In our own case, we have no hesitation in affirming, that "increase of appetite doth grow by what it feeds on." The more intimate we become with these papers, the stronger is our desire to promulgate and to carry into effect the principles which they are designed to establish. Deeply convinced that the actual state of the country requires new and more efficient means of arresting its moral diseases than have hitherto been adopted, it is a matter of cordial satisfaction to us to find such means developed, as we conceive, in the tracts before us. And, to say nothing of more sacred motives, we feel the same sort of delight in assisting to make them known to the public, and to press them on its attention, that we should in guiding the parched and perishing tra-

veller to the stream in the desert, or in rescuing one dear to us from the grasp of the midnight assassin. Without further preface, we shall now proceed with our task, permitting Dr. Chalmers as much as possible still to display his own views, in his own forcible and eloquent, though often irregular and even somewhat uncouth, language.

The subject of the second of the author's essays, is "the influence of *locality* in towns." And it will be desirable, in the first place, to convey to our readers, in as small a space as we can, a clear conception of the meaning which our author affixes to the term *locality*. In almost every charitable institution hitherto attempted, it has been the endeavour of its founder to extend its operation as widely as possible, so as to embrace a large portion, if not the whole, of the congregated population. If, for instance, benevolent individuals institute a Sunday-school, it is customary to throw it open to all the children of the parish, or district, or city, however extended or populous, who are willing to partake of its benefits. And the school, constructed upon this diffuse and indefinitely comprehensive plan, it is also customary to supply with such voluntary teachers, from whatever quarter they come, as may offer themselves for the work. Both the teachers and the taught are thus drawn together indiscriminately from all parts of the district; and the various classes are arranged, and teachers are allotted to them, without the slightest reference to the natural or local connexion of the parties. They may not have the slightest knowledge of each other, but what arises from their thus fortuitously meeting in a large and crowded school-room once in the week. In most instances, therefore, when the task of the day is done, their intercourse ceases; and consequently the influence which a teacher can acquire over his pupils, and still more over their parents, is confined within very narrow limits. Now, what Dr. Chalmers maintains is this, that the effectiveness of each individual teacher would be greatly augmented if, instead of thus labouring in a vague, indefinite, and varying sphere, a fixed and definite *locality* were assigned to him, and a fixed portion of the population were placed in immediate and exclusive connexion with himself. And he labours (with what success will presently be seen) to convince his readers, that a given number of teachers spread over a neighbourhood, on this local principle, each having permanently under his own care a particular portion of that neighbourhood, which he can easily and conveniently superintend, are thereby armed with a much higher power over the habits and morals of the rising generation, and even of the population generally, than can possibly be acquired on the prevailing system, or on any system which does not involve an anxious and constant reference to this principle of *locality*.

We are so anxious that our readers should be aware, in the outset, of the real nature and tendency of Dr. Chalmers's system, that we shall think it right to lay before them in the first instance a practical exemplification of its operation and effects, before we proceed to the consideration of his general reasoning. It is with this view that we here transcribe the following account given by Dr. Chalmers of the Saltmarket Sabbath-school Society, which was formed some years since in Glasgow.

"The field of its operations," he observes, "takes in both sides of the street called the Saltmarket, with the deep, and narrow, and numerous lanes which branch off from them. It bears a population of 3624: and to cultivate this extent, there were only four individuals, at the outset of the undertaking, who, instead of spreading themselves over the whole, appropriated each a small locality, and waited for more agents, ere they proceeded to lay

out the remainder. And, such is the impulse that lies in a field of exertion, with its boundaries lying visibly before you—such is the excitement given to human power, when linked with a task that may be surmounted, instead of being left to expatiate at random, over an obscure and fathomless unknown—such is the superior charm of a statistical over an extended territory, and such the more intense sympathy of a devoted few, in the prosecution of their common and defined object, than that of the scattered many, who have spread beyond the limits either of mutual inspection or of general control, that, in a few months, did this little association both complete its numbers, and thoroughly allocate and pervade the whole ground of its projected operations. It has now opened fourteen schools, and provided them with teachers. The number of scholars is 420, amounting to more than a ninth of the whole population. This is a very full proportion indeed; for, on pretty extensive surveys, is it found, that the whole number of children, from the age of six to fifteen, comes to about one-fifth of the population. Certain it is, that all the general societies, in previous operation, had brought out but a very slender fraction indeed of the number brought out by this local and pervading society—that many a crowded haunt of this district, was as completely untouched by the antecedent methods, as are the families in the wilds of Tartary—that hundreds of young, never in church, and without one religious observation to mark and to separate their Sabbath from the other days of the week, have thus been brought within an atmosphere, which they now breathe for the first time in their existence—that, with a small collection of books attached to each humble seminary, there is a reading of the purest and most impressive character, in full circulation amongst both the parents and the children who belong to it; and, what is not the least important effect of all, that, by the frequent recurrence of week-day visitations, there is both a Christian and a civilizing influence sent forth upon a whole neighbourhood, and a thousand nameless cordialities are constantly issuing out of the patriarchal relationship, which has thus been formed between a man of worth, and so many outcast and neglected families."

"Certain it is, that we never witnessed so rapid a cultivation; and when, on visiting one of these schools, a few months after its establishment, we beheld the dress and decency of their exterior, and marked the general propriety of their manners, and observed the feeling that was evident in the replies of some, and the talent and promptitude that shone forth in the replies of many—when, along with all this, we were made to rejoice in the greetings of the assembled parentage, and shared their triumph and satisfaction in the proficiency of their own offspring, whom, poor as they were, they, out of their own unaided resources, had so respectably arrayed—when we further reflected, that the living scene before us was not made up of the scantlings of a whole city, but was formed by the compact population of one small but thoroughly explored vicinage,—with our eyes open to what had thus been done by the moral force of care and kindness on the part of one individual, we could not miss the inference, that, with a right distribution, it was in the power of a number of individuals, to throw another aspect over the habits and character of another generation.

"There is much of experimental wisdom to be gathered, we think, from the circumstances attendant on the origin and progress of this little association. We learn, by its history, first, what unsanctioned and wholly unofficial individuals can do. They had no superior to introduce or to accompany them in their rounds; and yet did they find their way to a gracious reception, and a firm practical concurrence with their scheme, on the part of the general population. They have also proved how much more stimulating a manageable section of the city is, than a mighty whole, over which there hangs the feeling of a weight and a difficulty insuperable. From the very outset of their undertaking, they were within clear sight of its termination, and felt themselves urged onwards at every new step by a new inspiration of hope and energy, till, in a very few weeks, their establishment was completed. Their lists, furthermore, teach us how this is the effectual system for most thoroughly pervading any given space."

"The number of scholars from this part of the town, in attendance upon the general schools, at the erection of this Society, was 128, being greatly less

than a third of the number who attend the present schools. But the most cheering part of the whole operation, was, the great and immediate effect of the local interest, in calling out a well qualified agency for the work of this association. It consists of fourteen teachers, ten of whom were never employed in this capacity before; and who were allured to the enterprise by the peculiar motives and facilities which were attached to it. In other words, to multiply and extend the good which has been done on this portion of the territory, we do not need to starve any one department of public usefulness that is now in operation. In answer to the prayers and the pains of Christians, will labourers come forth, as the work of the harvest is entered upon; and an influence, which never could have emanated from any one fountain of general superintendence, will spread itself among the contiguous districts, by a mere process of distinct and successive imitations."

"Strong, however," adds Dr. Chalmers, "as are our partialities for the Saltmarket Society, we are not sure but that we feel a still greater interest in the solitary, yet eminently successful, attempt of a gentleman in our city, whose name, from motives of delicacy, we forbear to mention. It is now about a year and a half ago, since he assumed a district to himself, which he resolved to cultivate, on the system of local philanthropy. We believe that, in respect of the rank and condition of those who live in it, it is greatly beneath the average of Glasgow. It comprises a population of 996; whom he, in the first instance, most thoroughly surveyed, and all of whom, we are confident, he has now most thoroughly attached, and that, by a series of the most friendly and enlightened services. He has found room, within its limits, for four Sabbath-schools, which he provided with teachers of his own selecting, and who, like himself, labour, of course, gratuitously in the cause; as, indeed, we believe, do all the other Sabbath-teachers in the city. The scholars amount to 110; which is, also, in very full proportion to the number of inhabitants. He has also instituted a Savings-bank, which takes in deposites only from those who live, and from those who work, within the bounds of this little territory. With this last extension of his plan, the bank may embrace a population of 1200; and, from its commencement, in December 19th, 1818, to December 18th, 1819, the whole sum deposited is 235*l.* 12*s.* 3*d.* During the twelvemonth, sixty families of this small district, have opened their accounts with the bank, and received an impulse from it, on the side of economy and foresight. This, in such a year, proves what might be made of the neglected capabilities of our labouring classes. Any general savings-bank for the town at large, would not have called out one-tenth of this sum, from the obscure department which this gentleman occupies, and which, with the doings and the devices of a most judicious benevolence, he is so fast rescuing from all the miseries which attach to a crowded population. We hold this to be one of the most signal triumphs of locality." pp. 77—85.

We have produced these details in the first instance, because we feel with our author the extreme difficulty of establishing his general positions on this subject by any mere process of reasoning; as their soundness can after all be satisfactorily established by experiment alone. Dr. Chalmers, however, confidently challenges individuals to make the experiment for themselves. But lest any should refuse or neglect to bring the question fairly to this issue, he attempts to make good his ground by arguments, the substance of which we shall now endeavour to place before our readers.

The first effect of such a system of *locality* which he contemplates, is that *wrought on the mind of the teacher*.—Nothing, it is obvious, can be more appalling to almost every mind, and especially to a mind of ordinary powers, than a field of benevolent duty of which it is impossible to measure the limits, the necessities, or the possibilities. But present to such an individual, instead of a measureless expanse of human sufferings or vice, a given corner commensurate to his capacity, and conveniently situated for his inspection and his exertions, and what will be the effect upon him?

"Such a man," says Dr. Chalmers, "will feel a kind of property in the

families; and the very circumstance of a material limit around their habitations, serves to strengthen this impression, by furnishing to his mind a sort of association with the hedges and the landmarks of property. At all events, the very visibility of the limit, by constantly leading him to perceive the length and the breadth of his task, holds out an inducement to his energies, which, however difficult to explain, will be powerfully felt and proceeded on. There is a very great difference, in respect of its practical influence, between a task that is indefinite, and a task that is clearly seen to be overtakeable. The one has the effect to paralyze; the other, to quicken exertion. It serves most essentially to spirit on his undertaking, when, by every new movement, one feels himself to be drawing sensibly nearer to the accomplishment of it—when, by every one house that he enters, he can count the lessening number before him, through which he has yet to pass with his proposals for the attendance of their children—and when, by the distinct and definite portion which is still untravelled, he is constantly reminded of what he has to do, ere that district, which he feels to be his own, is thoroughly pervaded. He can go over his families too, with far less expense of locomotion, than under the common system of Sabbath-schools; and, for the same reason, can be more fully and frequently reiterate his attentions; and it will charm him onwards, to find that he is sensibly translating himself into a stricter and kinder relationship with the people of his district; and, if he have a taste for cordial intercourse with the fellows of his own nature, he will be gladdened and encouraged by his growing familiarity with them all; and thus will he turn the vicinity which he has chosen, into a home walk of many charities; and recognised as its moral benefactor, will his kindness, and his judgment, and his Christianity, be put forth, with a well-earned and well established influence, in behalf of a grateful population." pp. 56—58.

He considers next the effect of such a *system on the minds of the scholars.*

"The invitation comes upon them with far greater power, when it is to attend the weekly lessons which are given out in the close vicinity of their own habitations, than were it to attend at some distant place, where children are assembled from all quarters of the city. And the vicinity of the place of instruction to the taught, is not the only point of juxtaposition which goes to secure and to perpetuate their attendance. There is also much in the juxtaposition of the taught to one another. This brings what may be called the gregarious principle into fuller play. What children will not do singly, they will do with delight and readiness in a flock. This comes powerfully to the aid of the other advantages which belong to the local system—where the teacher will not only experience a kind reception at his first outset among the families, but will find, that in the course of a very few rounds, he engages, for his scholars, not a small proportion of the young, but a great majority of those in the district. And if he follow up each act of absence, on the part of the children, by a call of inquiry upon their parents, he will succeed in controlling them to regular and continued attendance—a habit, which, with a slight exertion of care upon his part, may be so kept up and strengthened, as to obtain, in the little vicinage over which he presides, all the certainty of a mechanical operation." pp. 58, 59.

The third benefit of the local system, which he notices, is *its effects on the population of the district.*

"That very influence which binds the teacher to the families, does, though by a looser and feebler tie, bind the families to each other. One great desideratum in large towns, is acquaintanceship among the contiguous families. And to promote this, every arrangement, in itself right, should be promoted, which brings out the indwellers of one vicinity to one common place of repair, and brings upon them one common ministration. We believe, that the total want of parish schools, and the total neglect of the right of parishioners to a preference for seats in parish churches, have, in addition to a mischief of a deadlier and more direct character, withheld from our population the great though collateral advantage that we are now insisting on. It is an advantage, which is, to a certain degree, made up by the local arrangement of Sabbath-schools—where, by next-door neighbours being supplied with one common point of reference, and their children

being led to meet in each other's houses, at one common work of preparation, and all being furnished with one common topic of simple, but heart-felt gratitude—that moral distance is somewhat alleviated which obtains in our great cities, without any counteraction whatever, even among those living under the same roof, and which powerfully contributes, among other causes, to stamp a touring and unsocial aspect on a city population." pp. 59, 60.

To these reasonings we see no solid reply or objection. Nor can we conceive that any one will maintain that the same consequences can reasonably be anticipated, in any thing like the same extent, except on the system which our author recommends. When the doors of a school are thrown prodigally and indiscriminately open to a whole neighbourhood; when the teachers live at an indefinite distance from the scholars, and the scholars from each other; when intercourse with the scholars and their parents during the week-days, is not only no part of the prescribed duty of the teachers, but would probably in most cases be impracticable; it is not to be expected, indeed it seems to be impossible, that either teachers or scholars should have those affections touched within them, which the local system is so peculiarly calculated to call into operation, and which, when once effectually excited, are found to infuse so remarkable a degree of interest and energy into every scheme of action, and to fortify the mind against the difficulties and disappointments which must infallibly be encountered in every enterprize of Christian benevolence.

Nor is this the point of highest importance, with regard to this subject, urged by our Scottish philosopher. There is an argument behind of still loftier bearing than any to which we have yet called the attention of our readers. Under a system in which it is the duty of the teacher to draw out for himself from the alleys and styes of vice and wretchedness a little class of scholars, it is obvious that *the teacher moves toward the people*. Under a system, on the contrary, where we merely throw open the school and suffer the poor to send in their children, there must be a *movement on the part of the people towards the teacher*. In the latter case, it is true, that such of the poor as have sense or principle enough to discover the value of Christian instruction to their families, will gladly avail themselves of the privilege offered. But what becomes of the rest? What will be the fate of the many thousands of children whose parents, drenched in the depths of ignorance and vice, can perceive nothing of the excellence of knowledge or piety—on whose filmy eyes these stars of comfort and joy never radiate, and who need a new faculty to learn the benefit of using those they already possess? It is *not* with our moral as with our physical wants. A want of food for the body will always be followed by an effort to possess ourselves of it. But just in proportion to our destitution of morals or piety, will be our negligence to obtain them. Like wretches deprived too long of food, the famine will have destroyed the appetite. The person who has been taught to read a little, may have tasted enough of the sweets of intelligence to thirst and struggle for more. The individual, in like manner, who has caught some faint glimpse of the glories and goodness of God, charmed with the view, may desire to "follow on, that he may (more intimately) know the Lord." But the man half brutalized by darkness and vice, hates both light and purity, and must violate every previous habit of his mind in order to go in quest of them. But let Dr. Chalmers state his own argument.

"A general system of Sabbath-schooling may attract towards it all the predisposition that there is for Christian instruction, and yet leave the majority

as untouched and as unawakened as it found them. In moving through the lanes and the recesses of a long-neglected population, it will be found of the fearful multitude, that not only is their acquaintance with the Gospel extinguished, but their wish to obtain an acquaintance with it is also extinguished. They not only have no righteousness; but they have no hungering nor thirsting after it. A general teacher may draw some kindred particles out of this assemblage. He may bring around him such families as are of a homogeneous quality with himself. Those purer ingredients of the mass, which retain so much of the etherial character as to have an etherial tendency, may move towards a place of central and congenial attraction, though at a considerable distance from them; and even though, in so doing, they have to come separately out from that overwhelming admixture with which they are encompassed. But the bulky sediment remains untouched and stationary; and, by its power of assimilation, too, is all the while adding to its own magnitude. And thus it is both a possible thing that schools may multiply, under a general system, and that out of the resources of a mighty population, an overflowing attendance may be afforded to each of them, while an humble fraction of the whole is all that is overtaken; and below the goodly superficies of a great apparent stir and activity, may an unseen structure of baser materials deepen and accumulate underneath, so as to furnish a solution of the fact, that with an increase of Christian exertion amongst us, there should, at one and the same time, be an increase of heathenism," pp. 61—63.

Let us for an instant apply these observations to *schools*.—Is it not the fact that our present system of schools—we are speaking of large towns—attracts chiefly the more decent and respectable part of our poor population; in short, that it mainly lays hold of those, who, if they were without any public assistance, would still find their way to a certain degree of education? It seems to us to resemble the error of a street constable, who, sent out to secure rogues, should apprehend honest men; or of a physician who, commissioned to cure the diseased, should pass them by to exercise the mysteries of his profession on the healthy and well formed.

These observations apply with at least equal force to the *ministry of religion*.—The prevailing system of things in our large towns, has actually provided one church for perhaps ten, or twenty, or fifty thousand people; which produces the result of supplying church-room only for the few who are desirous and determined to have it. Dr. Chalmers contrasts in a very forcible manner the impression which in such a state of things may be produced on the mind of a superficial observer by the scene around him, and the erroneous inferences to which a contemplation of it might lead; with the sad realities of the moral misery, and even increasing profligacy of the majority of the population.

"This is an age," he observes, "of many ostensible doings in behalf of Christianity. And it looks a paradox to the general eye, that, with this feature of it standing out so conspicuously, there should also be an undoubted increase of crimes, and commitments, and executions, all marking an augmented depravity among our population. A very slight degree of arithmetic, we are persuaded, can explain the paradox. Let it simply be considered, in the case of any Christian institution, whether its chief office be to attract or to pervade. Should it only be the former, we have no doubt, that a great visible exhibition may be drawn around it—and that stationary pulpits and general Sabbath-schools, and open places of repair for instruction indiscriminately to all who will, must give rise to a great absolute amount of attendance. And whether we look at the streets, when all in a fervour with church-going—or witness the full assemblage of children, who come from all quarters, with their weekly preparations, to a pious and intelligent teacher—or compute the overflowing auditory that, Sabbath after Sabbath, some free evening sermon is sure to bring out from among the closely peopled mass—or, finally, read of the thousands which find a place in the enumerations of some great philanthro-

pic society—we are apt, from all this, to think that a good and a religious influence is in full and busy circulation on every side of us. And yet, there is not a second-rate town in our empire, which does not afford materials enough, both for all this stir and appearance, on the one hand, and for a rapid increase in the quantum of moral deterioration on the other. The doings to which we have adverted, may bear, with a kind of magnetic influence, on all that is kindred in character to their own design and their own principle. They may communicate a movement to the *minority* who will, but leave still and motionless the *majority* who will not. Whole streets and whole departments may be nearly untouched by them. There is the firm and the obstinate growth of a sedentary corruption, which will require to be more actively assailed. It is certainly cheering to count the positive numbers on the side of Christianity. But, beyond the ken of ordinary notice, there is an outnumbering both on the side of week-day profligacy, and of Sabbath profanation. There is room enough for apparent Christianity and real corruption to be gaining ground together, each in their respective territories; and the delusion is, that, while many are rejoicing in the symptoms of our country's reformation, the country itself may be ripening for some awful crisis, by which to mark, in characters of vengeance, the consummation of its guilt." pp. 65, 66.

Nothing can be more obvious to ourselves than that the present system of assigning one church or one school to a large mass of human beings, of providing moral or spiritual assistance only for the volunteers in religion or morals, of meeting the more respectable as it were half way, or letting them come, if they please, the whole way, till they find a teacher, while we consign the ignorant and the profligate to their own tastes and desires, which, as we well know, point neither to light nor holiness, is pregnant with evil. It is a system which seems utterly to overlook both the native corruption of the human heart, and the superinduced depravity caused by ignorance and vice. It is a system therefore of absolute error and ruinous delusion, which threatens, and must eventually evolve, the most tremendous consequences.—But why should we speak only of its future and possible effects? The effects are already before us and around us. It is our strong conviction that our late popular commotions, the general insurrection which seems to be forming against all the principles of just subordination, the increasing contempt of every law of God, the growth of public crime, and the wider diffusion in private of infidelity, blasphemy, and vice, are the proper and natural fruit of our inadequate system of moral instruction. We do not mean to say, far, very far from it—that our churches and schools have done nothing, or done little. But they have not met the exigencies of the case. They have done much; but they have left more, infinitely more, undone, and that under circumstances which make the omission peculiarly unfavourable to the public peace. They have been efficient, partly in seconding and sustaining the predisposition to religion and morals in the minds of the better disposed, partly in bringing some lost sheep back to the Great Shepherd; but they are wholly incommensurate to their object of instructing and Christianising the mass of society. They, generally speaking, touch but the more wholesome superficies of the population, and leave the corrupt mass beneath to fester and rankle as it may. How different was the spirit in which our Saviour and his apostles acted! He came, and they went forth, to seek and to save the lost. They went out into the highways and hedges to seek them. They explored the recesses of misery and degradation for those who were morally as well as physically diseased or destitute. So must we act. The real profligates, the really lost of the present day, must be sought by us, before they can be found. The den of the monster

must be visited, if he is to be dragged to light. We must go in quest of the vicious, the morally lame, and blind, and naked, and compel them, as it were, by the irresistible force of Christian kindness and affection, to accept of the boon we offer, instead of waiting for them to come in quest of us. How unanswerable, in this view, is the following passage!

"In these circumstances" (alluding to the close of the preceding extract) "we know of no expedient, by which this woful degeneracy can be arrested and recalled, but an actual search and entry upon the territory of wickedness. A mere signal of invitation is not enough. In reference to the great majority, and in reference to the most needful, this were as powerless as was the bidding to the marriage-feast of the parable. We must have recourse, at last, to the final expedient that was adopted on that occasion; or, in other words, go out to the streets and the highways, and by every fair measure of moral, and personal, and friendly application, compel the multitude to come in. We must do with the near, what we are doing with the distant world. We do not expect to Christianise the latter by messages of entreaty from the regions of paganism. But we send our messages to them. Neither do we give a roving commission to the bearers, but assign to each of them their respective stations in that field, which is the world." And we most assuredly need not expect to Christianise any city of nominal Christendom, by waiting the demand of its various districts for religious instruction, and acting upon the demands as they arrive. There must be as aggressive a movement in the one case as in the other. There is not the same physical distance, but there is nearly the same moral distance, to be described with both; and they who traverse this distance, though without one mile of locomotion to the place of their labour, do, in effect, maintain the character, and fulfil the duty, of missionaries." pp. 66, 67.

But it may be asked, what is it, in simple words, that Dr. Chalmers requires of us? Among other expedients which he proposes, is this: Any one or two individuals who are anxious to do good in the town in which they live, may begin by fixing on some corner of it—it were better to be some poor and neglected part—and then, introducing themselves to every family in succession, they may state their purpose of setting up a Sunday-school in the very midst of them.

"With no other manner," says our author, "than that which Christian kindness would dictate, and just such questions as are consistent with the respect which every human being should entertain for another, we promise him, not merely a civil, but a cordial reception in almost every house, and a discreet (civil) answer to all his inquiries. The first thing which, in all likelihood, will meet his observation, is the mighty remainder of good that is left for him to do, amid the number and exertions of the general Sabbath-schools that may be on every side of him. It may be otherwise in some few accidental districts. But, speaking generally, he will assemble a sufficient school out of a population of three hundred*. Parents of all characters will accept his proposition with gratitude. And if, on his first meeting with their children in some apartment of the district, he should be disappointed by the non-attendance of some whom he was counting on, a few calls of inquiry on the subject will generally, at length, secure the point of their attendance; and, by following up every case of absence with a week-day inquiry at the parents, he will secure the regularity of it; and thus may he bring his moral and personal influence into contact with their young, for a few hours of every recurring Sabbath; and also keep up an influence through the whole week, by the circulation of books from a small library attached to his institution. It will prove a mighty accession to the good that he is doing, if he hold frequent intercourse with the families. Their kindness and his enjoyment will grow with the growth of their mutual acquaintanceship. And should

* The number of children, in such a population, requiring instruction, may be from thirty to forty. A few of these will be otherwise provided for; but among such a number, from twenty to thirty children may generally be collected; and these will be sufficient to form a school.

he, in the spirit of a zealous philanthropy, resolve to cultivate the district as his own—should he fill up every opening to usefulness which occurs in it—should he mix consideration with sympathy, and, in all his services and all his distributions, bear a respect to their character as well as to their comfort—we cannot confidently say, that he will turn many from Satan unto God; but he will extinguish many an element, both of moral and political disorder.

"A few months of perseverance will thoroughly engage him to the cause that he has undertaken. He will feel a comfort in this style of philanthropy, which he does not feel in the bustle and distraction of manifold societies. He will enjoy both the unity and the effectiveness of his doings. And, instead of pacing, as he does now, among dull committees, and perplexing himself among the questions of a large and laborious superintendence, he will expatiate, without encumbrance, upon his own chosen field, and rejoice in putting forth his immediate hand, on the work of reclaiming it from that neglected waste of ignorance and improvidence by which it is surrounded.

"To be effective in such a walk of benevolence as this, it is not necessary to be rich. Should, for example, the defective education of a whole district be repaired by one individual, without the expense of a single shilling; and that, by the mere force of moral suasion, he prevailing on every parent, who required urgency upon the subject, to send all the children of a right age to a week-day school upon their own charges—or, should another individual, standing in the relation that we are now explaining to a particular district, put a debt, which bears most oppressively over one of the families, into a sure and rapid process of liquidation, and that, not by advancing one fraction, but by simply recommending the expedient of a small weekly deposite—and such instances as these be varied and multiplied to the extent that is conceivable, would not this be enough to prove, that it is not by the influence which lies in wealth, but by the power which resides in the moral elements of intelligence and affection, that the good is to be accomplished? The weapons of this warfare are, advice—and friendship—and humanity, at all times ready, without being at any time impertinent—and the well-earned confidence which is ever sure to follow in the train of tried and demonstrated worth. These, when wielded for a time by the same individual, on the same contiguous families, will work an effect of improvement which never can be attained by all the devices and labours of ordinary committeeship." pp. 68—71.

We here see what effects may be produced by a single individual operating upon a small and definite portion of the community. By collecting around him, which he may do at little or no expense, about twenty-five children, for two hours on the Sunday, he may not only be instrumental in imbuing them with Christian principles, and at the very least in rescuing them from many immoral and injurious habits, but he may acquire an influence in the families to which they belong, which, if he seek anxiously and steadily to improve it by occasional intercourse during the week, and by the various means which Christian wisdom and Christian kindness, would suggest, may enable him by degrees to change the whole moral temperament of the little circle to which his cares are directed. He may succeed in so exciting their attachment to himself, and their confidence in his benevolent and disinterested purposes, as to be able at length to interest them in the services of the sanctuary, and in every duty which belongs to them as Christians and as men. Such is one of the delightful labours of love proposed to an individual, even in the humblest station, who loves his God and desires for his sake to promote the temporal and eternal happiness of his fellow-creatures. The part required of philanthropists of larger influence is, that they would assist in portioning out into these smaller compartments a particular parish or district of a parish, each capable of supplying its twenty or twenty-five contiguous children otherwise destitute of the means of Christian instruction, and that they would endeavour to assign to each a person, forming himself a part of the

neighbourhood, and living, if possible, on the very spot, qualified to act the part of a teacher, and to fulfil the various offices of Christian kindness to which we have adverted. If they can find only one such teacher, let them not wait for more, but at once begin the work, and assign to him his limited sphere of benevolent exertion, to which he is to confine himself. Another and another will be found in succession to undertake a similar sphere, until, by the apposition of part to part, they shall have covered the whole of the parish or district which they had selected for their operations with schools and instructors.

What may be accomplished by this slow, modest, measured system of assault on the wants and vices of large and populous districts of a great city, has already been exemplified in the two cases produced by Dr. Chalmers, and which are contained in the first extracts which we have given from the work before us, and which exhibit a most satisfactory proof of the benefits to be derived from the proposed system.

We see in these instances, that, by the application of that system, the whole number receiving instruction has been trebled, and this independently of the various collateral benefits which Dr. Chalmers shews to have resulted from it.

One of the examples, indeed, extends into a different department of benevolence; but the success has not been the less signal.

Such is the substance of No. II. of these quarterly papers; and here, for the present, we must be contented to stop. The truth is, that every new Number, with some repetition, opens upon a new topic of such magnitude, that we are disposed not to crowd too much at once upon the minds of our readers, but to give them a month for the digestion of what has already been set before them. We shall, however, be forgiven, if we append to these extracts a few simple observations, in which, after Dr. Chalmers's example—deferring for the present a more distinct notice of Sunday-schools, or other particular institutions—we shall confine ourselves to the *general topic of locality*.

The present state not merely of our great towns, but of our country villages, is truly deplorable. Dr. Chalmers, in the first of these papers, proposes to himself and to his readers the object of "*assimilating*" large towns to country villages. We know not what may be the state of Scotland; but we can assure him, that in many parts of England there is little to choose between the city and the village. If some of the grosser species of vice prevail less in villages—and of this we are not certain—others are as deeply rooted, and of as rank growth, in the fairest vallies of the country as in the suburbs of the metropolis. Drunkenness and swearing, illegitimate connexions, Sabbath-breaking, an almost general abandonment of the holy sacrament, a disregard of Scripture, and in many cases an open and undissembled denial of its truth, and all this coupled with, fostered, and perpetuated by, ignorance the grossest and most impenetrable,—these are the fruits of our present system, these are the scenes which the eye of the lover of God and of his country is forced to contemplate in those villages celebrated by poets and orators as the abodes of simplicity, and purity, and loveliness. With us, therefore, for the present, there must be no talk of "assimilation." The remedy in our case must reach equally to town and country, must arrest the rustic at his plough as well as the weaver at his frame; and, in our judgment, it will often find the former the tougher subject of the two for moral administration. In our cities, however, it is next to impossible to take the complete guage of corruption. Certain it is, that at no period of our history did our calendars ever so awfully teem with

culprits! and never, perhaps, did crime walk abroad armed with more of the miserable assurance and apology which is derived from the multiplicity of companions in guilt.

Such being the state of things, it is most evident that the corruption of human nature has mastered the resources of society. We have outgrown all our means of moral counteraction; the disease has got a-head of the remedy; and the various institutions designed for the cure of the patient, including our churches and our ministers, rather mock us with fair and often violated promises of good, than yield any solid ground of hope and consolation to the mind. They are altogether inadequate to their object: they leave a decided majority of our population in a state of absolute destitution of the means of moral reformation.

At such a juncture, it is surely an event which ought to be recognised among the merciful interpositions of Providence in behalf of an ungrateful nation, that a discovery should be made, in many respects, calculated to arrest the progress of those moral diseases which are fast tending to the dissolution of society. We call the principle so powerfully defended and inculcated by Dr. Chalmers, a *discovery*; because, however simple and obvious it may be when discovered and developed, it is a perfectly *new* proceeding, in the enginery of Christian benevolence, to assign to every man his distinct sphere of action, and to select that sphere with an express reference to his circumstances and powers. Nor let the simplicity of a project—which thus merely proposes to adapt the work to the agent, and, by taking all the parts in succession, finally to accomplish the whole—tempt any of its examiners to undervalue its truth or its power. In point of fact, all those agencies by which the mightiest results are achieved, not in morals only but in physics also, astonish us, when duly investigated, by their simplicity. The largest effects are generally brought about by causes the least complicated: on the contrary, complication usually implies defect in some of the means employed, and increases the risk of failure. The simplicity, therefore, of Dr. Chalmers's plan will constitute to the enlightened mind one of its principal excellences. The unhappy but celebrated man who, by the power of his talents, forced his way from obscurity to one of the loftiest thrones of Europe, is said to have subdued every nation opposed to him by the simple expedient of rapidly advancing so as to attack, in succession, the still disunited corps of the enemy, instead of waiting their concentration, and then encountering the whole. And akin to this is the policy of the great writer before us, who, in opposition to old and stubborn prejudices, aims at conquering the kingdom of Satan, and destroying the "whole body of sin" by encountering, in succession, each of their minuter portions.

It may be well to examine, before we conclude, some of the objections which are likely to be urged against the views promulgated by Dr. Chalmers on the subject of locality, and some of the impediments which may possibly arise to the full accomplishment of his wishes.

The first objection which, in recommending the adoption of this plan, we ourselves have had to encounter, is the *alleged want of agency*.—Now we should not be candid, if we were not to allow that this want may be more felt in England than in Scotland. The habits of general education in the latter country have diffused, over a large part of the population, a spirit of intelligence and thoughtfulness which subsists, we believe, to an equal extent, in no other portion of the globe. But then it is to be remembered, that whatever be the disparity at the present moment, it must be daily lessened by the

augmentation in the number of schools which has taken place of late, and especially of Sunday-schools, of which it is the peculiar operation to call out the intelligence and extend the scriptural knowledge of the scholars, and which must, under God, be prolific of individuals disposed and qualified for the office of instructors.

It is surprising how rapidly, under a well-conducted system of education, teachers may be multiplied. Among many similar instances, we could point to one well-conducted Sunday-school in our own metropolis, which, independently of sixty gratuitous teachers already employed in it, has called forth not less than one hundred and fifty candidates for the office of gratuitous teachers and who only wait for a sphere of action, many of whom have been nurtured in the bosom of this establishment. Whatever, therefore, may be the *actual* condition of the great mass of the British population, we may cheer ourselves with the consideration that, if a more active and intelligent and spiritual process were instituted, a continually-augmenting body of agents would be found to start up from the now dreary and fruitless wastes of society, to assist in carrying on the proposed work to its fullest extent. Under the stimulating influence of holy and honest energy, in the cause of God and of our perishing fellow-creatures, there would spring up, as it were, from the now stagnant marshes of corruption, the very instruments by which they are to be drained and fertilized. As in the fine picture of the highly-gifted countryman of Dr. Chalmers there suddenly arose on the eye of the startled monarch of Scotland,

> "Bonnet, and spear, and bended bow:
> On right, on left, above, below,
> Sprung up at once the lurking foe:
> From shingles grey their lances start;
> The bracken bush sends forth the dart;
> And every tufted broom gives life
> To plaided warrior armed for strife,"—

in like manner there shall arise on the eye of the sceptical caviller, who denies the possibility of thus bringing a Christian people within the grasp of Christian instruction, a band of humble but holy warriors, fully competent to carry on, with vigour and success, the war against ignorance and vice, and under the standard of the Cross to achieve fresh conquests from the dominions of sin and Satan.

But we are by no means sure that we are not conceding a great deal too much to objectors, in admitting that, even now, a sufficient supply of agents may not be at once obtained. The richest mine may be unknown till some bold adventurer has pierced the soil, and dived into its unfathomed treasures. And we firmly believe that there is a hidden mine of moral wealth in the community, which needs only the voice of solicitation and encouragement to bring forth its treasures. It is next to incredible, that the Gospel should have been preached so long and so faithfully and so extensively in this country, without having impregnated many hearts with the seed of Divine truth—with the living principle of love and zeal and holy industry. It is the property of English minds, as has been said of some electric bodies, to *give out* their sparks somewhat slowly and reluctantly, but in the end to yield them fully and generously. And we do believe that when those whose attainments and station in life, and especially when those armed by their sacred function with peculiar facilities for awakening the energies of the middling and lower orders, shall zealously occupy their post and sound the inspiring trumpet, the call will be answered, and the disheartening complaints about a want of agency be put to silence for ever. At least, of this we are sure, that no one has a right to make the complaint, till he has, in good earnest and with affectionate and persevering zeal, made the trial; till, in short, *he has put his*

people and neighbourhood to the test. Till then, the paucity of his agents is a proof, not of the unwillingness of the people, but of the apathy and inaction of their leaders. The following fact will, we think, be taken in proof, that our doubts about co-operation are often altogether without foundation. When the distinguished author of this essay had been for some years labouring in this new field of benevolence, a brother minister felt a desire to follow in the same track. Some of those agents, who, whatever may be true as to their paucity in a good cause, are never wanting in a bad one, endeavoured to persuade him that Dr. Chalmers had "used up all the agency of Glasgow." At length, however, being persuaded to try the experiment fairly among the ranks of the hitherto unproductive labourers around him, he succeeded, in a few months, in obtaining as many agents as it had cost the father of the undertaking some years to procure. Let others embark, with prayer and faith, upon the same enterprize. And, should their success be less rapid, let them remember that it may be the design of their Heavenly Father to benefit themselves before he enables them largely to benefit others; and that, when they have learned *patience and perseverance* by trial and disappointment, they may be nearer than they are willing to believe the full completion of their wishes, in the removal of all obstacles to success.

But it may be urged by the same objectors, that "there is no use in beginning *till a great stroke can be struck*; that a paltry commencement will serve only to shew the enemy the weakness of the assailing force, and, in so doing, to encourage the friends of vice, and discourage the friends of virtue."—In this objection we are free to own, that we do not perceive the smallest force. We remember what is said of "not despising the day of small things." And we are encouraged, not only by that exhortation, but by remembering how many of the mightiest works of moral reformation have been accomplished, not by a sudden revolution, but by a slow and gradual process, originating in such small beginnings as rather to awaken the contempt, than to afford a hope of subduing the power, of the adversaries of religion.

It is true there is something very fascinating in attempting to do good on a large scale, and very gratifying too to human pride. But such schemes are apt to end in disappointment, while they often unhappily withdraw our attention from the humbler but more practicable sphere of benevolent exertion within our own immediate reach. This tendency of the human mind is exposed with peculiar force and effect in Mrs. More's history of Mr. Fantom the philosopher; and although it would be doing great wrong to the Christian philanthropist to consider his case as at all parallel to that of Mr. Fantom, yet undoubtedly those partake, in a measure, of his error, who permit the dazzling magnificence of vague and distant prospects of good, to withdraw their attention from the less ostentatious task of enlightening the minds and saving the souls of their immediate dependants.

Dr. Chalmers has some observations so truly admirable on the *impediments* likely to be cast in the way of his plans, by the habit to which we have been adverting, of seeking only "*great* things," and also of expecting the *instant* accomplishment of the object at which we aim, that we are unwilling to close our present article without giving them to our readers.

"The truth is, that a task so isolated as that which we are now prescribing, does not suit with the present rage for generalising. There is an appetite for designs of magnificence. There is an impatience of every thing short of a universal scheme, landing in a univer-

sal result. Nothing will serve but a mighty organization, with the promise of mighty consequences; and, let any single person be infected with this spirit, and he may decline from the work of a single court or lane in a city, as an object far too limited for his contemplation. He may like to share, with others, in the enterprise of subordinating a whole city to the power of some great and combined operation. And we may often have to deliver a man from this ambitious tendency, ere we can prevail upon him to sit humbly and perseveringly down to his task—ere we can lead him to forget the whole, and practically give himself to one of its particulars—ere we can satisfy him, that, should he moralise one district of three hundred people, he will not have lived in vain—ere we can get him to pervade his locality, and quit his speculation.

"This spirit has restrained the march of philanthrophy as effectually, as, in other days, it did that of philosophy. In the taste for splendid generalities, it was long ere the detail and the drudgery of experimental science were entered upon. There is a sound and inductive method of philanthropy, as well as a sound and inductive method of philosophising. A few patient disciples of the experimental school, have constructed a far nobler and more enduring fabric of truth, than all the old schoolmen put together could have reared. And could we prevail on those who are unwearied in well-doing, each to take his own separate slip or portion of the vast territory that lies before us, and to go forth upon it with the one preparation of common sense and common sympathy; and, resigning his more extended imaginations, actually to work with the materials that are put into his hand—we should in this inductive way of it, arrive at a far more solid, as well as striking consummation, than ever can be realised by any society of wide and lofty undertakings."

"He loses a splendid deception, and he gets, in exchange for it, a solid reality, and a reality too, which will at length grow and brighten into splendor, by the simple apposition of other districts to his own—by the mere summation of particulars—by each philanthropist betaking himself to the same path of exertion, and following out an example that is sure to become more alluring by every new act of experience.

"There is an impatience on the part of many a raw and sanguine philanthropist for doing something great; and, akin to this, there is an impatience for doing that great thing speedily. They spurn the condition of drivelling amongst littles; and unless there be a redeeming magnificence in the whole operation of which they bear a part, there are some who could not be satisfied with a humble and detached allotment in the great vineyard of human usefulness. A Sabbath-school society for one city-parish, has a greatly more limited aim, than a Sabbath-school society for the whole city, or than a similar society for the whole of Scotland. And yet, in opposition to the maxim that union is power, would we strongly advise the managers of every parochial society, to refuse every other alliance than that of good will with any wider association—to maintain, within its own limits, the vitality and the spirit of a wholly independent existence—to resist every offered extension of its mechanism, and rather leave the contiguous parish to follow its example, than lay upon it a chain of fellowship, which will only damp the alacrity and impede the movements of both. Not that we at all admire the narrowness of an unsocial spirit, which cares for nothing beyond the confines of its own territory. It is simply, that we hold it to be bad moral tactics, thus to extend the field of management—thus to bring a whole city or a whole province under one unwieldy jurisdiction—thus to weaken, by dispersion, the interest which we think is far more vivid and effective when concentrated upon one given locality—thus to exchange the kindliness of a small appropriated home for the cold lustre of a wider and more public management—thus to throw ourselves abroad, over an expanse of superficiality, instead of thoroughly pervading and filling up each of its subordinate sections." pp. 71—74.

To this we have nothing, for the present, to add—except the expression of our ardent hopes and wishes that, at least, some persons may be quickened, by the stimulating counsels of Dr. Chalmers and our humble comments upon them, to set themselves instantly to discover what would be the best application of these principles to their own immediate vicinity. We could point to not a few individuals

in London, in Manchester, in Birmingham, in Liverpool, in York, in Leeds, in Hull, in Wakefield, in Preston, and Norwich, and Colchester, and Bath, and Bristol,—and, in short, not to turn our pages into a mere parish directory, in almost all the great cities and towns, and a vast number of the villages in the empire, who seem imperatively called upon at once, by the depth of ignorance and vice which blacken around them, and by their moral ascendency over the minds of numbers of their vicinage, to consider, whether, in their zeal for foreign nations, (a zeal which cannot be commended or cherished too highly,) they have not forgotten their "own people, and their father's house;" and, whether, in their zealous application of the means already supplied to them for the national improvement, they have not neglected to consider if no defect cleaves to parts of the old system, and if it be impossible to provide new and more efficient means of promoting the service, and enlarging the kingdom of their Master. We trust we shall not be classed among the "magnificent hopers," when we express our expectation that things will not long remain as they are; that Christian philanthropists will be led to consider how they may employ their energies most efficaciously and productively; that to our system of general instruction, (for which it is impossible to be too thankful to a kind Providence,) there will be soon annexed a system of personal inspection, of close and intimate communication between the different orders of the community, between the instructed and the ignorant, the godly and the godless, the men who have, through the Divine compassion, found their way to the temple and to the mercy seat, and those who are still wandering hopeless and graceless in the haunts and stews of irreligion and profligacy;—that, in short, the minds and hands of all the wise and the good will be set to work to forge and hammer out the links of that golden chain of love which will bind a wicked and dissevered people to God and to one another.

Medicina Clerica; or Hints to the Clergy for the healthful and comfortable Discharge of their Ministerial Duties. In a Series of Letters. London, 1821, pp. 195.

THIS is certainly a very "comfortable" book; a book full of "comfortable" advice; from its motto in the title-page, "Drink no longer water, but a little wine," to the conclusion of its well-meant suggestions. We shall give a slight syllabus of its contents, with a few current remarks which may serve to bring before our readers some very useful, and, as we conceive, with deference to our author, some very use*less* hints. The general subject is, however, unquestionably important both to the clergy and their flocks; and though the work under consideration is almost entirely a collection of extracts, and contains very few new suggestions; and though moreover it is sometimes, if we may use the expression, a little *old-womanish*, and not a little "comfortable," in its suggestions, we yet think it will be found of service in the parsonage libraries of those of the clergy who do not happen to have time or taste for excogitating of themselves, or acquiring from medical and scientific and liturgical sources, such hints as the benevolent author has here collected for their benefit.

The first letter relates to churches, and includes the topics of ventilation, draining, warming, fumigation, and vestries. Many of the suggestions in this letter are useful, in order to turn the attention of the clergy to the subject; but they are too slight to afford the necessary practical information for carrying these processes into effect. We

believe that the clergy and their churchwardens will generally find it the best and cheapest method at once to consult some really skilful architect or professional man who is practically versed in subjects of this kind, instead of resorting to the quackery which is now so common, of constructing stoves and flues and vomifumes, and calorifiers, and valves, and ventilators, which upon trial are found of little or no utility perhaps, but to gratify the speculative whim of some half-scientific vestryman, or to afford a job to a tradesman who has had the good fortune to ingratiate himself with his fellow-parishioners. Even the apparently simple process of warming or ventilating a building, requires more experience, as well as science, than usually falls to the share of a parish vestry; and we question whether our benevolent author himself would not find some of his own suggestions more plausible than efficient.

The second letter contains many "comfortable" hints for getting to church "dry and clean," and strongly recommends umbrellas, "*goloshes*" "black list shoes with leather soles," "worsted socks and long black cloth gaiters," a black spencer under the gown and surplice, with a large easy glove, out of which the hand may be readily slipped to turn over each leaf of the sermon! Our author, however, magnanimously declares, that "nothing short of necessity" shall ever compel him to wear *a muff* in the pulpit, which he understands is the practice with some of his brethren; and he cautiously recommends, that if any clergyman think a muff desirable, "it should at least be small and black, so as to make as little of an awkward and unusual appearance as possible." Did it never occur to our author that it is possible for a clergyman to become warm by means of his pulpit exertions; or that a sermon may have some calorific influence?

The third letter respects "the reading-desk, kneeling, pulpits, the church Bible and prayer-book, and the attitude of standing." The author very justly describes the minor arrangements of most churches as exceedingly inconvenient; and it would be very desirable that more attention should be paid to these trifling accommodations. We do not however think that he is always successful in his suggestions; and even on the subject of kneeling-stools, to which he has evidently paid great attention, and ornamented with some elaborate remarks and calculations, we should be inclined, with deference to him, to think that where there is no infirmity, the simplest and most natural reading stool is a horizontal (not sloping) surface, not exceeding five or six inches in height, so as to allow the leg to lie parallel with the ground, resting on the point of the shoe, and without any strain of the muscles at the knee. Our author may, however, think this not the most "comfortable" method, as it throws the body into a vertical position, and makes it dependent on its own resources, without those pleasant assistances which he describes of "leaning forward against the desk," lounging (we beg pardon), resting the arms on a table, and the like, which he enumerates among the requisites in "the most *comfortable* mode of kneeling," p. 26.

So anxious indeed is the author for the comfort of the clergy, that he recommends the reading desk to be fitted up with "the machine which is called *ease and comfort*," for the purpose of resting the legs after standing or kneeling. The nature of this machine he has not described, but the reader who is anxious to know more of the matter, may consult the Rev. Mr. Plumptre's dramatic work, reviewed in our volume for 1820, where we remember this machine is both recommended and described. We proceed to lay before our readers the author's apology for thus mi-

nutely attending to these comfortable details.

"The writer of the following letters is anxious to anticipate an objection, which he thinks may be urged against the hints contained in them; that they recommend a greater attention to health and to comfort than is becoming in a man, and especially in a clergyman, who should be above such considerations. The writer fully acquiesces in the axiom of Bishop Cumberland, that IT IS BETTER TO WEAR OUT THAN TO RUST OUT: and the following hints are offered only in the nature of a little *oil*, seasonably applied, to make the machine go easier and longer. That which would go with great labour and fatigue to the mover, and with a constant creaking, and soon wear out; with this timely application and assistance, may double, nay quadruple its work and its duration, without a complaint, and with pleasure to the labourer. The due operation of a machine often depends upon a nicety, a seeming trifle. The best-made clock will not measure out its revolutions, unless it stand in its proper position; the safety of the whole carriage and its passengers depends on the leather which secures the linch-pin." pp. v, vi.

And again—

"Let not the young, or the older, ridicule these attentions to ease and comfort. Happy is it for them, if they do not need such assistances: but the time may come, when they may be glad to adopt them; unless the having before ridiculed them should make the laughers unwilling to hazard a laugh against themselves on that account. The time has been when the writer of these pages has gone through *five* services in a day (and he trusts, even in his youngest ministry in the church, not in a slovenly and irreverent manner), without caring much for these assistances. He is, now, glad to adopt such as circumstances will allow him; and he shall be happy if these suggestions should at all contribute to the comfort and better exercise of their devotions to others." pp. 36, 37.

Now, to be perfectly serious, there is so far truth in all this, that it would be well if the clergy, and indeed every other body of men, would study rational principles of managing their health; and we believe that a little medical and scientific knowledge, grounded on the basis of good sense and practical observation, is eminently serviceable to promote "the healthful and comfortable discharge of clerical duties." But we fear that self-indulgence, and the love of tampering with medicine, are more common than the self-neglect which our author reprobates; and it appears to us that a clergyman who should fully act up to our author's rules and principles would be in great danger of soon becoming a timorous, "nervous," hypochondriacal invalid, instead of a useful, self-denying, and active minister of Jesus Christ. Our readers have already had a few hints on clothing; but they must pass on to the sixth letter to become acquainted with the whole of the system. The heading of this letter will furnish a general idea of its contents.

"The voice—quotations from Tissot—from Archbishop Hort—Jones of Nayland—Job Orton—remedies for hoarseness, &c.—honey—troches or lozenges—adulteration of ditto—quotation from Accum—drops—preserved fruits, &c.—eggs—the neckcloth—loss of teeth—the nerves—wine—other assistances—opium—higher assistances—mode of spending Saturday, and of spending Sunday—quotation from Orton—dinner—quotation from Dr. A. Clarke—remedies for fatigue—cold water—warm bath—quotation from Dr. Beddoes—a pill." p. 91.

Many of the suggestions in this chapter are undoubtedly useful; but to our minds there is something little and trifling in a clergyman's thus becoming a walking laboratory, and thinking and speaking nothing but what refers to his personal health and comfort. And after all, we doubt whether either health or comfort is promoted by this anxious hypochondriacal system: on the contrary, we believe that a system tending rather to self-restraint and self-denial is that which *most* conduces to health, and peace, and professional respectability. A clergyman who cannot

sit down in his study, or walk to his church, without as many arrangements and precautions as would almost suffice for an army or a hospital, is in great danger of becoming a mere drone, and of sacrificing his usefulness in his profession to self-love and self-indulgence.—For *young* clergymen especially we deprecate the system most decidedly. To this class of persons we would say, Be scrupulously temperate: be active in mind and in body: rise early; occupy your hours diligently, regularly, and conscientiously, taking all due and reasonable precautions against any inconveniences to which your station or occupations may expose you; but avoid—as you value your health, your *real* comfort, your manliness of character, and, above all, your spiritual usefulness—those trifling and self-indulgent habits which are so apt to steal upon valetudinarians, and which never fail to augment their disease. The greater part of the inconveniences of which our author complains are generally rendered such by previous habits of self-indulgence. The Sybarite on his couch of roses felt more incommoded by a leaf being bent, than many a hardy rustic would have been from resting on a bed of flint. If a clergyman has not sufficient manliness of mind to render him indifferent to trifling inconveniences, and does not accustom himself cheerfully to submit to them when necessary, he will in vain apply all the prescriptions of our author; in vain will his church be ventilated and warmed; in vain will a snug vestry be provided, and his surplice be duly aired, and his reading-desk be fitted up with conveniences for "comfortable kneeling," and wine, and eggs, and troches, be poured down his throat in nauseating abundance; in vain will he "take a tea-spoonful of honey on a Saturday night before he goes to bed" (not because he *has*, but *lest he should have*, a cough in the morning, p. 103), or "put two spoonfuls of honey into a two-ounce phial, and pour some water upon it, and put sixteen drops of diluted vitriolic acid, and shake it together, and cork it, and put it into a paper, and carry it in his waistcoat pocket to church to take in the vestry between the prayers and the sermon;" in vain——but we stop, for it would be impracticable to relate a tithe of the expedients of this sort enumerated for the health and comfort of the clergy. Lest, however, any person should attribute more efficacy to these devices than belongs to them, we shall record our author's own experience:—

"In our Morning Service, as at present performed, we have three services crowded together, which should have had two rests of some length between, for the advantage of the clergyman and the congregation too, or else have been performed by different readers. Our ancestors were earlier risers than we are, and would attend Morning Prayers at six or seven o'clock. Supposing these to have occupied an hour, from seven to nine or from eight to ten was a good interval of rest to the clergyman; and another interval being allowed between the Litany and the Communion Service, was a still farther relief to him. The former of these practices is, I believe, still kept up in some few of our cathedral and collegiate churches; at least it was so, a few years ago, at York, Worcester, and at Merton College, Oxford. But the bringing all these three services together, with a sermon at half-past ten, or eleven o'clock, when they must, if properly performed, occupy at least two hours, and then, with an interval of only about two hours, to go to the Evening Prayers (and in some cases another sermon) which must occupy towards another hour (or more), is very fatiguing and trying to the constitution. The consequence to myself, frequently, is a very great sensation of fatigue for the remainder of the Sunday, a bad night's rest, and a relaxed nervous feeling with the head ach the next day, which, being different from what I feel at any other time, and a kind of feeling *sui generis*, I sometimes designate by the name of *Mondayish*. I have heard you, and many others, complain of the same effects." pp. 38—40.

Now, while we quite agree with our author respecting the inconveniences which arise from thus uniting different services together, we are by no means convinced that his "great sensation of fatigue," his "nervous feeling," his "head-ache," his "Mondayishness," do not spring, in a considerable measure, from his own precautions and remedies. No error can be more absurd, though it is a very common one, than that a clergyman is strengthened for his duties by an additional quantity of "eggs," "wine," and other stimulants and restoratives; or that he wakes the more lively and refreshed on the Monday morning in consequence of "the hot supper" (diluted perhaps with more potent beverage than water) which is sometimes thought necessary to cool the fever, and renovate the enfeebled digestion, caused by the professional exertions of the Sunday. We have known clergymen who had long complained of fatigue, head-ache, "Mondayishness," &c. (notwithstanding, perhaps, they had taken honey overnight, and eggs raw and boiled in the morning, and wine between the services, and a good supper, and something "comfortable" to digest the whole), entirely overcome these unpleasant symptoms, and go through their Sunday duties both healthfully and pleasantly, by practising more than usual *abstinence* on that day; by taking only a slight breakfast, a slighter dinner, and a still slighter supper, and by carefully abstaining from wine, and every other potent beverage, which, instead of strengthening them for their labours, they had found by experience only caused a temporary stimulus, followed by the various symptoms of fatigue and indigestion which our worthy author has so feelingly described. We may corroborate our remarks by his own excellent practice respecting Sunday dinners, which we recommend as an example to all his brethren.

"The timing of dinner is a matter of some little difficulty on a Sunday. I should wish, on my own account, not to dine till I had finished my duty; but, for the sake of the servants, and to get it over, we dine between the churches [services], and I always make a sparing dinner. Fatigue weakens the digestion, and the stomach is better not to be loaded, on account of the duty afterwards. I have done duty in parishes where the squire, or the rector, expected me to dine with him. But I always disliked it; and now I would not do it for more serious considerations." pp. 126, 127.

Having thus touched upon this letter (the sixth), we shall quote one or two passages more from it before we return to the fourth, which embraces topics of another character. We strongly recommend the following remarks to the serious consideration of our clerical readers.

"But the best tonic and *prore nata* must, undoubtedly, consist in a deep sense of the important and awful work in which the reader and preacher is engaged, in leading the devotions of his congregation, and in preaching to them the Gospel of repentance, pardon, and peace; and, in doing this, he must look for higher and more efficacious assistance: 'I can do all things through Christ, who strengtheneth me' (Phil. iv. 13): and this must be obtained by his earnest prayers, as well as by his preparations in his study.

"I always find much of my feeling and spirits on a Sunday to depend upon the manner in which I pass my Saturday. I make it a point, if possible, to have my sermon ready by Friday night at the latest, and only preach it over on Saturday morning, after reading the Lessons, &c.; and I neither visit nor receive company on a Saturday, if I can help it, and then only such as I can feel at home with. Orton, in his Letters to a Young Clergyman, says, 'I will excuse your having a sermon to write on the Saturday, because the occasion of it was urgent and necessary; else I shall blame you, if ever you have a sermon to make on a Saturday.' Dr. Donne (as it is observed in his Life) always chose his text for the next Lord's day on the preceding Sunday evening, when he had finished the duty of that day. This

was my method. I always contrived to have Saturday as a kind of leisure day, to attend at the infirmary at Shrewsbury, or to do other business, which (being market-day) it occasioned, and that I might by exercise and relaxation get myself into better spirits for the labours of the Sabbath. Only on a Saturday evening I carefully reviewed my sermon, and committed the most striking parts of it, especially in the application, to memory. And I always spent my Saturday evenings at home, that I might prepare myself the better for the business of the following day." (p. 274.)

"I like, always, by my Saturday's reading, to get my thoughts into a more devotional train for the Sunday. This may be done by reading the Lessons with a commentary, such as Wogan's on the Proper Lessons, or any other commentary; or by reading Stanhope on the Epistles and Gospels, or Horne on the Psalms, or Waldo's Commentary on the Liturgy, Bishop Hall's Contemplations, &c. &c.; and so, likewise, on Sunday. I have found great inconvenience from receiving letters on a Sunday, as the contents, whether unpleasant or agreeable, were crowding on my mind at church. I have tried the not opening them till after church, but then my mind was employed in conjecturing what probably the contents might be: I have, therefore, altogether given up receiving letters on the Sabbath.

"'Go from your knees to the chapel,' says Dr. A. Clarke, in his Letter to a Preacher. 'Get a renewal of your commission every time you go to preach, in a renewed sense of the favour of God. Carry your authority to declare the Gospel of Christ not in your hand, but in your heart.' (p. 14.)" pp. 123—126.

At the same time, we agree with the author, that

"The dependence upon God for support in our spiritual labours does not exclude the use of means, any more than our dependence upon him for bodily food, without the means of agriculture, &c. We must plant and water, and pray to God for his blessing and increase." p. 126.

We shall give two or three of the author's receipts, which we believe to be very serviceable, and far better than the various empirical preparations which he describes in this chapter. The first two apply particularly to public speakers.

"Nitre Lozenges:—Take of nitrate of potass (purified nitre) one part, refined sugar three parts. Beat them to powder, and form them into a mass fit for forming lozenges by means of mucilage of gum-tragacanth. These lozenges afford an agreeable form of taking nitre in the dry state; and are useful for cooling the mouth, and in stopping the progress of inflammatory sore-throat, when taken at its commencement. They may also be used as a general refrigerant in fevers, diluting largely during their use. The dose is one or two taken every second or third hour." p. 113.

"For a sudden hoarseness, a teaspoonful of sweet spirit of nitre (spiritus ætheris nitrosi) in a glass of water may be taken, at any time. This is, to me, a most agreeable medicine, salubrious in its smell and taste, and cooling and diuretic in its effects." p. 119.

"'It is natural,' says Dr. A. Clarke, in his Letter before quoted, in the section on Health, 'It is natural for persons spent with fatigue in hot weather, to wish for some cooling drink; and some have rashly, in such circumstances, taken a draught of cold water, which has in several cases produced almost instant death. Others have taken spirituous liquors, and got a pleuretic fever in consequence. A proper consideration of the danger on either hand, will make you cautious. When the body is greatly heated by the warmth of the weather and excessive fatigue, some fluid may be necessary to supply the deficiency occasioned by the excessive evaporation of moisture from every part of the body; in such case a few mouthfuls of tepid water is precisely the best thing you can take. Do not mind the vulgar prejudice that it will occasion vomiting; it will occasion nothing of the kind: however, if you have at hand a little lemon juice, you may add it, with a small quantity of sugar, and you will then have not only a safe, but pleasant beverage.

"'There is a most safe and effectual method of cooling the body when overheated by fatigue, or the excessive warmth of the weather, which I wish to be generally known. Take a basin of cold water, dip your hands in it, and frequently lave the water on the wrist and back of each hand: this will cool the whole body in a gradual and yet

speedy manner, without the smallest danger to the general health. The extra quantity of caloric, or principle of heat, accumulated in the body, will communicate itself to the cold water, and the warmth of that in the basin will soon shew you what a quantity of this consuming matter you have lost. I have frequently practised this in a very hot climate, with the most beneficial effects. After thus sufficiently cooling the hands and wrists, even a moderate draught of cold water may be taken without danger. Getting the hands and wrists pumped on, will have the same beneficial effects; and if you practise this frequently, in travelling in hot weather, all fever will be prevented, and the body kept cool, comfortable, and in a state of continual refreshment. This is my general plan when hot and feverish on the Sabbath evenings after my day's fatigue. I either go to the pump, or take a basin of cold water and lave it on my hands and wrists; and the consequence is, a lowered pulse, and general refreshment of the whole system. In travelling by coach, I pursue this practice at almost every stage; and have often most heartily thanked God for this additional benefit of cold water.'" pp. 127—129.

"A grain of ipecacuanha and four grains of rhubarb made into two pills, is a very excellent medicine in cases of fatigue from study and similar causes." p. 131.

The fourth letter is on the following topics:—"The prayers; repetitions; Granville Sharp's rubric (namely, 'Use not vain repetitions'); alienation of the property of the church; curates; rests; singing; organs; communion service; the rubrics; place of the communion table; punctuation of the Book of Psalms." On several of these subjects there are some useful hints to the clergy, particularly as respects the rubrics in the Prayer-book. We shall quote two passages.

"As the Banns of Marriage are now, by the Marriage Act of 1754, to be asked 'immediately after the Second Lesson,' 'upon three Sundays,' there should be a rubric inserted to that effect before the Benedictus, or the Jubilate, and that part of the rubric after the Nicene Creed which relates to the Banns should be omitted. In a new folio Prayer-book which we had not long ago printed at Cambridge, in 1814, the rubric at the beginning of the Form of Solemnization of Matrimony does say, 'The Banns of all that are to be married together, must be published in the church three several Sundays or Holy Days, during the time of morning service, or of evening service (if there be no morning service) immediately after the Second Lesson.' It is, however, incorrect in saying Sundays, or Holy Days, as the Act expressly says Sundays, and the printed form of the Registers for Banns has only got the word Sundays. This rubric led me into an error lately. I had Banns to ask last year on the 17th and the 24th of December, and the next day, the 25th, being a Holy Day, Christmas-day, I asked the Banns on that day for the third time. When I came to enter the Banns in the Register, I found the provision was made for three Sundays; I, however, altered it; but, on further reflection, looking at the Act of Parliament, I found it to specify Sundays only; and so I asked the Banns again for the last time on a Sunday; as, fortunately for me, the couple were not in a hurry to be married." pp. 51—53.

"The Book of Psalms seems to me to require a thorough revision as to its punctuation, &c.; for, besides the general inconvenience of the constant use of the semicolon, to point it for chanting in cathedrals, &c. to those who do not chant them, they are very ill stopped; and especially there is a great want of marks of interrogation. The following have struck me in merely casting my eye over them, without reading them regularly through for the purpose.—Psalm xiii. 1. 'How long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?' Here are three distinct questions; and, unless they are marked, and read, as such, the verse is nonsense: 'How long wilt thou forget me for ever?' If it is 'for ever,' there can be no question as to 'how long' it will be. It should therefore be printed, 'How long wilt thou forget me, O Lord? For ever? How long wilt thou hide thy face from me?' xxiv. 8 and 10. In each of these verses, 'Who is the King of Glory?' is a question, and the subsequent part of the verses is the answer to it.—lxii. 3. 'How long will ye imagine mischief against every man?' is undoubtedly a question. —lxxiv. 11. Here are three distinct

questions, and there should be a mark of interrogation, after 'dishonour;' and here, the 'for ever?' which is not duly pointed out in xiii. 1, is attended to.—12. Here likewise should be a ? after 'hand.'—lxxxix. 45. Here, again, are the three distinct questions, as in xiii. 1.—xc. 11. Here should be a ? after 'wrath.'—xciv. 9. Here are two distinct questions; and there should be a mark of interrogation after hear, as well as at the end of the verse.—cxix. 9. Here should be a ? after 'way.'—cxx. 3. And here, one after 'tongue.' And cxxxix. 19, one after 'God.'" pp. 66, 67.

The fifth letter touches upon the following subjects:—"The pulpit; posture; supports; the hassock; sounding board; remarks by a London Curate; the sermon; Dean Swift's advice; Sir James Stonhouse's advice; unpleasant effluvia; on leaving church; quotation from Bishop Burnet, and from Sir James Stonhouse."—We have no room for extracts, otherwise we should be inclined to quote the remarks of Dean Swift and Dr. Stonhouse upon the advantage of the clergy writing their sermons in a legible hand, and rehearsing them several times before they preach them, and should add the just protest issued by our author against gossiping, bowing, and complimenting at entering or leaving church.

But we must proceed. The seventh letter relates to "The offices; baptisms; baptisms in private houses; weddings; funerals, precautions against taking cold; against infection; Sunday-school; vestry meeting." The eighth, which is the last, refers to "The visitation of the sick; infection; quotation from Bishop Hall; on making useful suggestions; the treatment of the dying; premature interment; witchcraft; charms; tokens, and apparitions." Here, as in the former chapters, the author frequently deals in trifling details, some of which are scarcely worthy of a grave recital in print.

The following is given as an infallible method of preventing exhumation; but we doubt whether it would be found effectual.

"As soon as the corpse is deposited, let a truss of long wheaten straw be opened, and distributed in the grave in layers, as equally as may be, with every layer of earth, till the whole is filled up. By this method the corpse will be effectually secured, as may be found by experience; for it is certain that the longest night will not afford time sufficient to empty the grave, though all the common implements of grave-digging be made use of for the abominable purpose." pp. 141, 142.

Our author thus describes some of the inconvenient circumstances which attend visiting the poor and sick.

"The difference of hours in the different classes of life, even with clergymen who keep early hours, is no small difficulty. A clergyman likes to have his morning in his study, before he goes out to business abroad or for exercise; and it is right, if possible, that he should have it. If he then goes into a cottage or farm-house, they are preparing dinner, if not absolutely sat down to it; or the good woman of the house is washing it with the mop, or she is at the wash-trough. If he wait till after his dinner, then they are at their tea. In the evening they are at supper. Then, in respect to the patient, most commonly all is left to the clergyman—the patient is ignorant of the state of his own soul, of God, and of Christ: he knows not what to say; or, if he does, he knows not how to express himself: he is unaccustomed, perhaps, to confession, to prayer, and to praise, and he does not join; nor is he, with impaired faculties, perhaps, capable of attending and receiving what is offered. All this is truly perplexing and distressing. What is the clergyman to do? He must do what he can: he must discharge his part notwithstanding." pp. 146, 147.

This last advice is very excellent,—"he must do what he can;" and though the attendant circumstances may often seem to render the introduction of religious topics unseasonable, yet death and judgment, and eternity are subjects too momentous to be sacrificed to a scrupulous punctilio. If the clergy

would more unbendingly carry about with them their sacred character, and would always be on the alert to render their intercourse with society conducive to religious profit, the effect could not but be highly beneficial. We believe that they are often deterred from the introduction of spiritual topics into conversation by a feeling of false shame, even under circumstances in which such topics are justly expected from them, and would be well, and even gladly, received, especially among the poor. It is not a trifling consideration that should induce a clergyman to think the mention of religious subjects unseasonable; and if he must always wait, either among the poor or the rich, for a direct invitation, and a perfectly favourable coincidence of time and place, and circumstances, before he can venture to assume his pastoral character, or to throw out a religious reflection, he may grow old in his profession, and his parishioners follow him to another world, without many such occasions having occurred in the course of his whole life of discharging his commission.

The only remaining quotation which we shall present is one of our author's anecdotes, under the head of "Tokens," which may serve to add to the class of stories which Mr. and Miss Edgeworth so much recommend, to divest children of the dread they are apt to feel during the repetition of "ghost stories."

"I had a curious circumstance happened in my own house, however, of another kind. There was frequently a knocking at the knocker on the back door, and when a servant went to open it, no one was to be seen. I myself supposed that it was some boy, or man, knocking and running away out of a joke; but it was said to have happened once when the maid-servant was close to the door, and opened it immediately, before any one could have run out of the yard, and still there was no one to be seen. A baby belonging to my farming-man died, and this knocking was supposed to have betokened the death. It was in vain that I laughed and reasoned against it. At length, some time after, my servant boy was looking out of the window, and saw a tom-cat jump up at the knocker, and, on its sounding, run up upon the wall. This shook the belief in the token." pp. 157, 158.

To the letters is added an appendix of notes on several miscellanious topics. In one of them, in which the author quotes, from our pages, a letter of a correspondent giving Sir James Stonhouse's hint for eluding the penalty prescribed for not reading the Act against profane swearing, with a view to avoid the duty enjoined by the Act, we could wish he had also quoted our reprobation of all such practices in our Answers to Correspondents, in the same Number, if the Christian is to be subject to government, not only for wrath, but for conscience' sake, the possibility of avoiding the penalty attached to a breach of the law of the land, by means of a technical subterfuge, does not set aside the duty of obeying it.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Bibliographia Sacra; or, an Introduction to the Literary and Ecclesiastical History of the Sacred Scriptures, and the Translations of them into different Languages; by the Rev. J. Townley;—Lectures on Ecclesiastes; by Dr. Wardlaw;—Lectures on Drawing, &c. delivered in the Royal and Russell Institutions; by W. M. Craig;—Bibliographical Dictionary of English Literature,

from the year 1700 to the end of the year 1820, containing the title, price, &c., of every principal work which has appeared in Great Britain during that period, as far as they can be ascertained; by J. H. Glover;—A Translation of Telemachus into Latin; by Mr. French.

In the press:—An Essay on the dying Confessions of Judas Iscariot; by Dr. Cracknell;—An entirely new Version of the Psalms, with an Appendix of Psalms, and other Portions of Sacred Scripture, arranged according to the order of the Church of England; by the Rev. Basil Woodd, M. A. Rector of Drayton Beauchamp, &c.

Dr. M'Crie is stated to have made a discovery of considerable importance to Scottish literature. In the collected works of Sir George Mackenzie, published in the years 1716 and 1722, was announced, among other manuscripts of that author, "A History of the Affairs of Scotland, from the Restoration of Charles II. to the Year 1691;" which, however, was never published. About four years ago a large mass of papers is stated to have been brought to the shop of a grocer in Edinburgh, and purchased by him for the purposes of his trade. From these curiosity induced him to select a manuscript volume, which appeared to be something of an historical nature; and which he shewed to Dr. M'Crie, the author of the lives of Knox and Melville, who very soon discovered, from its tenor and contents, that it was the composition of Sir George Mackenzie, and that it must be a portion of the history of his own times, which had so long been a desideratum in Scottish literature. The manuscript, though written by a clerk, or transcriber, it is added, was decisively identified by numerous corrections and additions in the hand-writing of Sir George Mackenzie himself.

Heat has been discovered in the moon's rays by Dr. Howard, by blackening the upper ball of a differential thermometer, and placing it in the focus of a 13 inch reflecting mirror, which was opposed to the light of a bright full moon. The liquid began immediately to sink, and in half a minute was depressed 8 deg. where it became stationary. On placing a screen between the mirror and the moon, it rose again to the same level, and was again depressed on removing this obstacle.

Russia.—According to a recent estimate there are 350 living authors in Russia, about one-eighth part of whom are ecclesiastics, but the far greater proportion consists of persons of rank. Backmeister computed that, previously to 1817, there existed about 4000 different works in that language. In the extensive collection of national literature belonging to the Academy of Sciences of St. Petersburg, there were, in 1800, 3000 works printed in the Russian tongue. Since this period, authorship has increased so much, that during the last year no fewer than 8000 volumes were printed in that language. Translations are very numerous. There are newspapers and journals, both German and Russian, published at St. Petersburg, Moscow, Riga, Revel, Abo, and other principal cities. At Petersburg there are fifteen printing-houses, and ten at Moscow. The Bible Society, so widely patronized in that country, has incidentally assisted in giving a powerful stimulus to literature in general.

South Africa.—We copy the following from the Journals of Mr. Henry Helm, a missionary at Griqua-town, in South Africa, as another instance to the many on record, of the low ebb at which the filial and social virtues are usually found in places where the civilizing and humanizing influences of the Gospel have not penetrated.

"July 22, 1820. Andrew Waterboer told me, that some Bushmen, who lately removed from Griqua-town, had left their aged mother, who was very ill, in the following manner. Being unable to move, she remained lying on the ground in her hut, when her children, intending to take the materials of it with them, took it to pieces over her head, and left her in this condition. She remained in this state till next morning, when A. Waterboer, hearing of it, took her to his own house, and charged her daughter, who is in his service, to take care of her mother; but she refused, saying, that her mother being too old to get her living by labour, did not deserve to be taken care of, or to have any more victuals. Andrew provided for her till the 25th of this month, when she died.

"It is customary among the Namaquas, Corannas, and Bushmen, to put an end to the lives of old and infirm persons in a manner equally cruel. The Namaquas, when removing to another place, put them into a small kraal of bushes, leaving nothing with them but a little water. The Corannas place

such a person on a wild ox, which is driven into the woods on the banks of the Great River. The ox having discharged his rider, returns to the kraal of his master, who does not trouble himself to inquire what is become of the poor person. The Bushmen, beside the above method, will drag them into the fields far from their kraal, and leave them there a prey for wolves. A few weeks ago, at Jan Kaar's place, two days' journey from hence, some of the Bushmen dragged an old woman into the fields in the afternoon; Jan Kaar heard of it, but not till next morning, when he went in search of her, and found her destroyed by the wolves!

What a comment is this on the Apostle Paul's character of the heathen, Rom. i. 31, '*Without natural affection!*"

China.—A Dictionary of the Chinese language is now publishing at Macao, to consist of three parts; first, Chinese and English arranged according to the Radicals; next, English and Chinese; and lastly, Chinese and English arranged alphabetically, by Dr. R. Morrison, who has directed his attention to collecting materials for it during the last thirteen years. The East India Company has undertaken the expense of printing and paper for an edition of seven hundred and fifty copies.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Deism compared with Christianity; being an Epistolary Correspondence, containing all the Principal Objections against Revealed Religion, with the Answers annexed; by Edward Chichester, M. A. 3 vols. 8vo. 1*l.* 7*s.*

Seven Familiar Letters to a Sunday School at N———.

Sermons and Miscellaneous Pieces; by the Rev. R. W. Mayow. 12mo. 7*s.* 6*d.*

A Catechism on the Christian Name and true Nature of the Baptismal Vow; by J. Hodgson. 4*d.*

Intimations and Evidences of a Future State; by the Rev. T. Watson. 8vo. 6*s.*

Seventh Memoir respecting the Translation of the Sacred Scriptures into the language of India, conducted by the Brethren at Serampore.

Clavis Apostolica; or, a Key to the Apostolic Writings: being an Attempt to explain the Scheme of the Gospel, and the principal Words and Phrases used by the Apostles in describing it; by the Rev. Joseph Mendham, A. M. 3*s.* 6*d.*—[This work is reprinted with some alterations from the Christian Observer for 1807.]

A Catechism for the Instruction and Direction of Young Communicants; by John Colquhoun, D. D. 18mo. 9*d.*

MISCELLANEOUS.

Rome, Naples, and Florence; by the Count de Stendhal. 8vo. 10*s.* 6*d.*

Vols. I. and II. of Excursions through the Province of Leinster; by Thomas Cromwell. 15*s.* each volume.

Travels in the North of Germany; by T. Hodgskin. 2 vols. 8vo. 1*l.* 4*s.*

A Tour through the Southern Provinces of Naples; by the Hon. Richd. Keppel Craven. 2*l.* 15*s.*

Memoirs of Count Borowlaski; by Himself. 8vo. 12*s.*

Notes relating to the Manners and Customs of the Crim Tartars, written during a four-years' Residence among that People; by Mary Holderness. 12mo. 5*s.*

Part I. of Antiquities of Ionia, published by the Society of Dilettanti, royal folio.

Lackington's Catalogue. 2*s.*

Messrs. Clarke's Catalogue of Law Books. 3*s.*

Physiological and Systematic Botany; by T. B. Stroud.

The British Botanist. 7*s.* 6*d.*

The Medea of Euripides, literally translated into chaste English Prose; by T. W. C. Edwards, M. A.

Select Translations from the Greek of Quintus Smyrnæus; by A. Dyce, A. B. small 8vo. 5*s.* 6*d.*

An Irish-English Dictionary; by Edward O'Reilly. 4to. 2*l.* 12*s.* 6*d.*

A Greek and English Manual Lexicon to the New Testament; by J. H. Bass. 4*s.*

A Manual of Logic. 18mo. 3*s.*

Part I. of Denmark Delineated; by Eminent Danish Artists. Royal 8vo. 10*s.* 6*d.*

Geographia Sacra; or, a New Scripture Atlas, comprising a complete Set of Maps, adapted to elucidate the Events of Sacred History, and which point out the situation of every place mentioned in the Old and New Testaments. 1*l.* 1*s.* 6*d.* plain, or 2*l.* 2*s.* coloured.

Historical Account of Discoveries and Travels in Asia, from the Earliest Ages to the Present Time; by Hugh Murray, F. R. S.

Account of the Shipwreck of the Medusa Frigate; by two of the Survivors. 8vo. 10*s.* 6*d.*

No. I. of the New Edinburgh Review, (to be continued quarterly.) 6*s.*

Malay Annals, translated from the Malay Language; by Dr. Leyden, with

an Introduction by Sir T. S. Raffles. 8vo. 10s. 6d.

The System of the Weather of the British Islands; by George Mackenzie. 8vo. 8s.

Manual of Mineralogy; by Robert Jameson. 8vo. 15s.

Kentish Poets; by R. Freeman. 2 vols. 12mo. 15s.

Poetical Extracts; by Samuel Jones. 12mo. 4s.

The Poetical Decameron: or Conversation on English Poets and Poetry; by J. Payne Collier. 2 vols. post 8vo. 1*l.* 1s.

A complete Collection of the Treaties and Conventions at present subsisting between Great Britain and Foreign Powers. 2 vols. 8vo. 1*l.* 4s.

Hints to Philanthropists; or, Means of Improving the Condition of the Poor; by W. Davies. 8vo. 4s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY—SEVENTEENTH REPORT.

THE Seventeenth Report of the British and Foreign Bible Society, lately published, enables us to lay before our readers a brief sketch of the state of that and similar institutions throughout the world up to a recent date.

In France, the expectations encouraged by the events of the last two or three years, have been amply justified. Among the friends and benefactors of the Paris Bible Society, it is pleasing to observe the first authorities in the state associated with persons from the lowest classes in society. The zeal with which the Committee of the Paris Society prosecuted an investigation into the wants of the Protestant inhabitants of the metropolis, appears to have been met by a correspondent zeal to contribute the Scriptures according to the means of the donors: "I have," said one of the visitors," the satisfaction to assure the Committee, that, in general, we have not only been received with civility, but have even experienced the most gracious reception. Some feared lest we should have forgotten them; others had waited for us a long time; and I am bound to say, that the testimonies of interest and benevolence seemed to increase in proportion as we ascended the house: so much so, that, notwithstanding the fatigue and the heat, we have often experienced more pleasure in visiting the fifth story than the first floor. The sum which I deposit," added the visitor, "is the offering of the rich, the mite of the widow, and the savings of the orphan." The distribution of the Scriptures has been effected as speedily and extensively as the delays in procuring copies in a condition to be put into circulation would allow. The Auxiliary Societies of Milhau, Toulouse, Bourdeaux, La Rochelle, and Deux Sevres, are described as pursuing their labours with zeal and effect: the Society of Montauban has united itself, as an Auxiliary, to that of Paris; and a new Auxiliary has been formed at Montbeliard, and still more recently one at Saverdun,—each of which promises to be both active and useful.

In the distribution of copies of the Scriptures, regard has been had to hulks, prisons, infirmaries, and schools; and necessitous Protestants, in these and in all other situations in which they have been found, have been supplied, through the word of God, with the only infallible source of guidance, consolation, and hope.

To the Catholics of France, as the Paris Bible Society is precluded by its constitution from interfering with them, the British and Foreign Bible Society have been increasingly attentive. They have been enabled to distribute, in the course of the last year, 10,000 copies of De Sacy's New Testament, in 12mo., besides several thousand copies of the large octavo edition, purchased of M. Leo. A beautiful octavo Bible, of the same version, has just left the press, and is greatly in demand. The New Testament has also been recently stereotyped upon a large letter, and a considerable edition printed. The entire Bible is likewise preparing in stereotype; and the taste for Biblical literature has increased so much among the Catholics of France, that a version of the Bible from the original Hebrew and Greek, with the Latin Vulgate at the bottom of the page, is now in the course of publication, and meets with very considerable encouragement.

The United Netherlands Bible Society exhibits very satisfactory evidences of a growing interest in the cause of the dissemination of the holy Scriptures. The collective contributions from the several provincial societies have exceeded those of the former year by the sum of 10,000 guilders. Among the fifty societies of this description, composing together the National Institution, those of the Hague, Utrecht, and Gauda, have more than doubled their contributions of the preceding year; and those of Amsterdam, Groningen, Schiedam, Hellegondsberg, de Zype, Vianen, and Minden, have been considerably increased. Of the rest, nearly all have kept their ground. The practice of reading the Bible in schools of popular education has been promoted to a vast extent; and in some places it has been determined that the schoolmaster shall fix a certain time at which either himself shall read that holy Book to the children, or he shall appoint one of the best readers to do so. A useful Marine Bible Society has been formed, of which retired captains of pious character have been chosen the directors. The Catholic population of the United Netherlands have also continued to desire and to receive copies of the Word of God in their respective versions. The Archbishop of Malines has granted permission to an individual to publish a new translation of the Testament in Flemish, without note or comment, for the use of the Flemish Catholics. An edition of the Testament in Dutch, for the use of the Catholics speaking that language, has also been printed from an authorised version, and is now in circulation. Of the Malay Bible in the Arabic character, the New Testament portion has been finished in a manner highly creditable to the Society: the Old Testament is already in an advanced state.

The Java Bible Society has changed its designation to that of The East-India Bible Society, and announced its intention of carrying its exertions, in proportion as its means may enable it, throughout the whole of Austral-Asia.

In Switzerland, the societies enumerated in former Reports continue to evince their attachment to the cause in which they are embarked, and some addition has been made to their number.

The following anecdote will shew how greatly a Bible Society was wanted among the Protestant inhabitants of the canton of Glarus:—"Two poor families had received a legacy, of which a Bible formed a part. Neither would resign the right to this invaluable treasure; they therefore came to an agreement, to use it alternately for half a year each. This practice was observed for several years; at the expiration of every half year the Bible passed from one family to the other; till, on the establishment of a Bible Society, another copy of the Bible was presented to one of the families, and both were thus happily accommodated."

The Society at Geneva remark: "Our public establishments are abundantly provided with Bibles; they have penetrated into the receptacles of crime; the subjects of guilt and wretchedness have experienced the influence of the consolations and the warnings of the Divine voice, even to the lowest cells. Already even a voluntary contribution has proceeded from the bosom of the prisons of this city; and the Committee, in receiving this offering, saw in it a source of encouragement still greater than in more enlarged contributions." The Genevese Report further states that the Committee have extended their assistance to foreign churches, those in the south of France and in the vallies of Piedmont are particularly specified.

Of the Bible Societies of Germany, a variety of details are given in a series of letters from Dr. Steinkopff, who visited forty-nine of them, and assisted at the formation of nine out of that number. We hope to find room in a future Number for a few extracts from these interesting letters.

In the kingdom of Wuertemberg the hearts of the sovereign and the people appear to be united in the work of disseminating the holy Scriptures. More than forty Auxiliaries and Associations co-operate with the central administration at Stuttgardt. Thus patronized, the Wuertemberg Society has, since the period of its formation, distributed 45,000 Bibles and Testaments; while more than 10,000 copies have flowed, within the same time, from its presses into neighbouring kingdoms and states.

The exertions of the Catholics in Bavaria have been employed, amidst all the difficulties which were opposed to them, with extraordinary activity and success. Bavaria has been the centre from which have issued three Catholic versions of the New Testament, which have been widely diffused through most

of the contiguous countries. From their press of Mr. Seidel, at Sulzbach, have proceeded more than 350,000 copies of the version of Leander Van Ess; nearly 80,000 of Gossner's have been printed at Munich; and more than 60,000 of Wittman's, at Ratisbon. A servant-maid, late of the city of Nürenberg, having heard her master, the city librarian, speak of the labours and usefulness of the Society, was so affected by the narrative, that she bequeathed to it a legacy of 10*l.*

A collection has been made on behalf of the Saxon Bible Society in all the churches throughout that kingdom, and the result has added a very considerable sum to its funds. The Leipzic Committee are likely to find great scope for their labours among the Jews, who, in great numbers frequent the annual fairs in that city, and who have lately become eager for copies of the Hebrew New Testament.

The Hanoverian Bible Society (under the patronage of his Royal Highness the Duke of Cambridge,) reports, that constant applications for Bibles and Testaments have been made to it, from every province of the kingdom, by the parochial clergy and superintendents, which have been, in almost every instance, attended to. The whole amount of its issues, to the end of its fifth year, has been 15,027 copies of the Scriptures. It has Auxiliaries in nearly thirty places.

The Prussian Bible Society has thirty-eight Auxiliaries; and 40,000 Bibles and Testaments have been distributed by it in the last year; the Central Society having, in the same period, distributed 11,300 in the German, Bohemian, Polish, and Wendish languages. An edition of 5,000 copies of the Polish Testament, has just been executed by the Posen Auxiliary, for the use of the Catholics in Poland. An impression of 3000 copies of the Wendish Bible, in the dialect of Cottbus, and as many New Testaments, with the Wendish and German in parallel columns, is considerably advanced. A stereotype German Bible can be worked off at any time, from plates in the possession of the Committee. The Societies at Koenigsberg and Gumbinnen are proceeding with the printing and distribution of the Lithuanian, Polish, and German Scriptures. The Society in Buchwald states, that the demand for the holy Scriptures among the Catholics still continues, and is plentifully supplied. The Committee at Liegnitz add the following statement:—"Notwithstanding the present hardship of the times, (the consequence of a ruinous war,) a greater number of churches, schools, and other pious foundations, are now endowed, than were formerly. It now more frequently occurs, that congregations raise contributions among their members, for repairing or beautifying their churches, and for the improvement of their public worship, and of the schools in their respective parishes."—The king of Prussia declares his continued attachment to the cause. "The recollection," he remarks, "of the epoch of the commencement of this good work will always remain as dear to my mind, as the sublime object of distributing the holy Scriptures, which that Society has in view; an object which may depend upon my continued sanction and support."

In Denmark, the two leading Bible Societies—the one at Copenhagen for the Danish, and the other at Sleswig for the German population of the kingdom—have made very considerable progress in the acquisition of support, and in the extension of their useful labours. In the Danish dominions infidelity and religious indifference had so intrenched themselves as to present the most formidable discouragements to the first efforts for introducing a Bible Society into that territory. So greatly, however, have these discouragements been overruled, that Denmark is at this moment, not exceeded in activity and effective organization by any of the most advanced of the Continental Bible Societies. In the course of its sixth year, the Danish Bible Society has issued 11,320 Bibles and Testaments. By the advice of their President, the Committee of the Society have instituted a monthly publication of interesting correspondence, and have recommended the establishment of Bible Associations. Not fewer than ten Auxiliary Societies exist in the island of Zealand, five of which have been established in the course of the last year. A Marine Bible Society has also been formed. In the whole conduct of the Danish Society's operations, both central and provincial, the bishops and parochial clergy take that share of superintendence and active exertion which corresponds with their spiritual functions. The other Society in Denmark, that of Sleswig-Holstein, has been strengthened by the ac-

cession of his Serene Highness Prince Frederick of Hesse Cassel, commander of the forces; its Auxiliaries have been increased to 116; and the number of copies distributed since its formation is computed (at 20,000. Of these, 2,715 were dispersed, not only in the neighbouring territories of Germany, but even in North America.

The friendly sentiments of this Society towards the British and Foreign Bible Society, are thus gratefully expressed through its organ, Dean Callisen:—"Whenever we publish a fresh Report, we gratefully acknowledge how much we owe, under God, to our British fathers and brethren in Christ, with regard to our now flourishing institution; and we join our prayers with those of thousands in every part of the earth, for His blessing upon them, who alone has power to bless both here and hereafter."

The Swedish Bible Society at Stockholm, with its Auxiliaries and Associations, continues to advance. Among the Auxiliaries, which, increasing from year to year, now cover very nearly the whole face of the country, that of Lund claims special commemoration. In many parishes in that diocese, almost every father of a family has put down his name as a subscriber for a quarto Bible. The Committee have moreover passed a generous resolution to offer a sum of money from their own private means, as a loan towards the publication of a quarto edition. They have also made arrangements in every port where vessels touch to supply the seamen frequenting them with the word of life. Some of the parishes have formed Associations, to make annual purchases of New Testaments, for distribution among their youth on all proper occasions, especially on their first receiving the Lord's Supper. Other parishes present a Bible to every new married couple; and, on the baptism of every child, they give the parents one for its future use. One parish alone has already distributed 600 Bibles. Their ministers take the utmost pains to uphold and direct this awakened desire for the Scriptures.

The Bishop of Gothenburg writes: "The word of God, which is now translated, sold, or given away, is likewise, we trust, very diligently read. I have myself seen, in one of our churches, a table placed near to the altar, around which, after Divine service, young people take their stand, in order to read, in the presence of the whole congregation, a chapter from the Bible, with a loud and distinct voice. In other places, the parishioners attend their pastor, to hear a portion of the Scriptures read, and afterwards explained; but what may be considered the chief point is, that the oracles of God are consulted in the domestic circle. Even the dark cells of the prison, rarely visited by the rays of the sun, are illumined by a bright light from above. Not without admiring that God who is wonderful in counsel and mighty in working, have I heard the aged prisoners instructing their younger companions to read: the latter thus learn the sacred precepts of the Bible, and wean themselves from their former course of life. When they go out to labour on the public works, the sacred book is often their companion, with which they most profitably and pleasantly beguile the leisure hours conceded to them. Thus while their bodies, pressed down under the weight of heavy chains, are allowed some refreshment, their minds aspire to things above, even to that blessed Redeemer who alone can make them free indeed."

The Norwegian Bible Society, which originally combined the circulation of the Scriptures with other religious objects, has been recently re-modelled so as to make the circulation of the Scriptures its exclusive object.

The Emperor of Russia continues to patronize the Russian Bible Society, and to co-operate by his personal exertions with those who have the administration of its concerns. He recently purchased more than 9000 Slavonian pocket Testaments, from his private funds, to distribute among the army; and has issued an order to the holy synod, to supply all the monasteries, churches, and priests, throughout his dominions, with copies of the Scriptures.—The anniversaries of the Central Society at St. Petersburg and its Moscow Auxiliary were celebrated with the customary solemnities, and with even more than their usual effect. At that of Moscow, more than 1200 persons were present; among whom were the new Governor-General, and the new Metropolitan, Seraphim. In the primary address of this distinguished prelate, much will be found of the deepest interest to every genuine lover of the pure word of God. Adverting to the confined use of the sacred

writings in past times, and to their being chiefly in the hands of the clergy, he remarks:—"Out of this state of things a mighty evil arose; ignorance of the law of God, the only effectual restraint of the corrupt passions of men. No sooner was this thrown aside than men became ungovernable. In every direction the passions of men have raged with fury, and have filled cities and peaceful villages with falsehood, deceit, oppression, bribery, corruption, and every species of wickedness. But, when this iniquity began to abound, and to threaten the existence of all social order and happiness, a gracious God was pleased to raise up the Bible Society, whose sole object is the increase and circulation of the books of Holy Writ, with a view to re-establish and extend the knowledge of the pure and holy law of God, which is the only right guide of our actions. By this distinguished intervention of Providence, God has placed a strong barrier to this evil, and laid a stable foundation for the building up of the true faith and of genuine piety even unto the ends of the earth."

The version of the Scriptures in modern Russ, the most important undertaking of the Russian Bible Society, and which originated in the suggestion of the Emperor himself, is now proceeding with an accelerated pace. While the translation of the whole Bible is going on, 50,000 copies of the Gospels and the Acts of the Apostles, in this vernacular Russian dialect and the Slavonian, in parallel columns, have been committed to the press, and a large proportion of them have obtained a very acceptable circulation. The President says, that the parts which have appeared have been "received with enthusiasm by the whole nation;" adding, "The Crimean Tartars, the Calmucs, the Tschuwashians, the Tscheremissians, the Mordwashians, the Karelians, &c., to the most distant inhabitants of the borders of the White Sea, all begin to read in their own languages and dialects the word of truth, the Gospel of Jesus Christ."—The number of Auxiliary Societies, in July, 1820, amounted to 196; since which period it has increased.—Within the short period of seven years, the Russian Bible Society had either actually printed, or was engaged to print, ninety-one editions of the whole or parts of the Sacred Scriptures, in twenty-six different languages; forming a total of 411,000 copies; of these, 275,660 are already in circulation; and the number circulated in the course of the seventh year, in thirty-two languages, amounted to 68,539.

(To be continued.)

RELIGIOUS TRACT AND BOOK SOCIETY FOR IRELAND.

The Seventh Report of this Society, being the second since it was placed upon a national scale, states, that the Committee have opened a depôt for the sale of their tracts, with a view to keep a stock in some degree commensurate with the demand to be expected from the multitude of schools and religious institutions now established in Ireland. A meeting was held in London in May last, at which a Society was formed under the denomination of *The London Auxiliary Society*, in aid of *the Religious Tract and Book Society for Ireland*. The collections transmitted by this, and the London Ladies' Auxiliary Society, amounted to 530*l.*

The Committee express their grateful sense of the kindness experienced from the Edinburgh Tract Society, for their assistance; and also to the Bristol Church-of-England Tract Society, who have agreed to furnish their tracts to them at a reduced price.

The Report goes on to state, that 8,244 books, and 103,127 tracts had been sold during the last year, and that 2,000 copies of a paper entitled "Advice for the Formation and Management of Depositories for the Sale of Books, and Lending Libraries," (institutions hitherto almost unknown in Ireland,) had been published and widely circulated. The Committee strongly recommend the establishment of Lending Libraries and Depositories for the sale of books, on the plan of the "Itinerating Village Library," in East Lothian in Scotland. The books by such means are brought into wide circulation, and are generally and eagerly perused.

The net receipts, since the last annual meeting, amounted to 2662*l.* and the net expenditure to 2681*l.*

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The Thirteenth Report of this Society, lately published, states that the Committee are enabled to report a steady increase of its efficiency, and a gradual extension of its operations.

Auxiliary Associations have been formed at Cambridge, Dorchester, Portsea, Maidenhead, Bradfield near Reading, Stoke upon Trent, and in the congregation of St. John's Chapel, Bedford Row. The various Associations previously established have continued to aid the parent society with the most effectual support, and, in some cases, with augmented contributions. The funds of the Bristol Society, in particular, had exceeded those of the preceding year by 300*l.*

The Committee express deep obligations to the Ladies' Associations in different parts of the kingdom, the contributions obtained through which constitute a large proportion of the Society's annual receipts. These have, in several instances, been considerably enlarged by sums of money arising from the sale of needle-work, &c.—the fruits of the industry and ingenuity of the members of these Associations and their female friends.

In Scotland the cause of the Society has been liberally espoused; and still more so in Ireland, where no less than twelve associations have been formed. The remittance from that country last year was only 350*l.*; but this year amounts to 1000*l.*, exclusive of a legacy of 100*l.*

The total amount of contributions to the parent society for the last year is 9578*l.* 1*s.* 5*d.*, being an increase of 926*l.* 12*s.* 3*d.* on that of the preceding year. Its expenditure has been 13,137*l.* 16*s.* 1*d.* The Committee have been enabled to meet this increased expenditure by means of the sale of some Exchequer Bills which they had in hand at their last anniversary; but the opening prospects of the Society call for the utmost exertions of its friends, to keep pace with the demands upon its benevolence.

Of these are at present under the Society's care forty-one boys and forty-eight girls; eight boys and six girls had been admitted during the year; six boys and four girls had been placed out in service or apprenticeship. The building for the girls' school has been completed, and a seminary for the instruction of Missionaries to the Jews has at length been established. A zealous friend of the cause has offered the use of a house, in a convenient situation, free of expense, for the purpose; and at the recommendation of the Lord Bishop of Gloucester, and the Rev. Mr. Biddulph of Bristol, the Rev. Edwin Jacob, M. A., scholar of Corpus Christi College, Oxford, has been appointed the tutor. Four missionary students, already under the care of the Society, had been admitted into this seminary, on probation; and two more, who have been for some time under the care of the Rev. Mr. Jænicke, at Berlin, were to be added to their number. No students are to be admitted into the seminary but young men of competent talents and acknowledged piety. It is proposed, that while Biblical knowledge shall be the basis of instruction, and a due attention shall be paid to the points at issue between Jews and Christians, the pupils shall learn the Hebrew, Greek, and Latin, and such modern languages, as may be necessary to qualify them for their respective destinations. Foreigners, as well as natives of this country, will be admitted. The expense of carrying on such an undertaking will necessarily be great; but the Committee feel assured that it will so commend itself to the judgment of all who desire to promote the salvation of Israel, that funds for its support will not be wanting.

Having received many gratifying assurances from their correspondents, both at home and abroad, of the utility of the tracts and cards published by the Society, the Committee have printed and distributed nearly 250,000 copies of them in the Hebrew, German-Hebrew, German, and English languages. The completion of an edition of the New Testament in German-Hebrew was announced in the last Report: 3780 copies have since been circulated, together with 3180 copies of the New Testament in Biblical Hebrew: in all, 6960. Besides these, 200 copies of the Hebrew Prophets, 1000 of the Epistle to the Hebrews in Biblical Hebrew, and 400 of the Gospels in German-Hebrew, have been put into circulation. An edition of the Psalms and Prophets in the German-Hebrew, is now in the press, preparatory to a complete edition of the Old Testament in that language.

The translation of the New Testament into the dialect of the Polish Jews, by the Rev. Mr. Solomon, has been completed, and it is in contemplation to prepare an edition of the Old Testament in the same language, should funds be supplied for the purpose.

Mr. Solomon, having been ordained

priest, was preparing to return to Poland, accompanied by Mr. Alexander M'Caul, a graduate of the university of Dublin, and one of the students in the seminary.

In speaking of the Society's foreign proceedings, the Committee begin with Amsterdam, where the Rev. A. S. Thelwall had been stationed as the Society's Missionary to the Jews. Mr. Thelwall employs himself with great activity in circulating its publications among the numerous Jewish inhabitants of that populous city, and in such other measures for their spiritual improvement as circumstances admit.

At Berlin, likewise, it was thought that more good would be done by the silent diffusion of religious information amongst the Jews, than by efforts of a more public kind. With this view, Sir G. H. Rose, the British ambassador to the Prussian court, has prevailed on the Berlin Tract Society to circulate the Jews' Society's tracts among such Jews as are willing to receive them.

At Leipsic the Society has found an access to the Jews, which is likely to lead to important results. A correspondent writes: "I have, a long time since, felt a strong desire to avail myself of the good opportunities which our fairs bring in my way, to put the word of everlasting life, in the Hebrew language, into the hands of the great number of Israelites who flock here together from all parts of the earth. I therefore most joyfully accept the invitation to disseminate the Hebrew New Testament, and other useful works, among the Jews. And from all the information I have received, I have not the least doubt that it will be accepted by many of them with great interest; and I shall not avoid coming into contact even with the more learned among them, as some young scholars, well skilled in the Hebrew language, have promised me their assistance." The Committee have transmitted to this correspondent an ample supply of Hebrew New Testaments and tracts; and had resolved on sending Mr. Smith, who had been spending a year in Berlin as the Society's agent, to assist in cultivating the promising field of labour thus unexpectedly opened to them.

Of the utility of their first efforts in Leipsic, the following extract from a subsequent letter of Mr. Tauchnitz contains evidence which is highly encouraging:—"On September 21, when the great day of atonement is celebrated, my friends made their first attempt to procure for the tracts entrance among the Jews. They went with a small number of them into the Polish synagogue, and Mr. Sander shewed to the first Jew who stood near him one of the small cards. He accepted it, politely, read it attentively, and handed it silently to his neighbour, and so it proceeded farther and farther. All the Jews from every corner crowded about Mr. S., and in their eagerness almost tore the few tracts he had out of his hands. Full of the glad tidings, the two gentlemen returned to my house, and I furnished them with as large a store as they could carry with them. They now visited the former and some other synagogues, met every where with the same favourable reception; and in one of them they excited so great a sensation, that the Cantor requested them not to disturb their devotion, which however could not prevent the eager exertions of the Jews for obtaining tracts. As the house of my father is situated in that part of the city where, during the fair, the foreign Jews reside, I could easily observe their behaviour; and it would be difficult to describe my satisfaction, when during the following days I saw almost before every house, small parties of Jews with tracts in their hands, or listening to one who publicly read them, or engaged in conversation about what they had heard. Messrs. S. and H. called, as far as they judged convenient, upon such Jews in their houses, as they had found best disposed, and were surprised to find many of them inclined to become Christians. Mr. H. had marked the tracts which had passed through his hands with the number of his house,—a measure which did not fail to produce the intended effect; for he received so many applications, that the passage of the inn in which he lived was often filled with Jews, who wished to have those books in which, as they expressed themselves, it was said, that they must be baptized. Notes were even received from respectable Jewish merchants in town, to ask for the communication of our pious tracts for their further conviction. Hitherto we had said nothing to them of the New Testament; but having perceived among them a real thirst after instruction, we directed their attention toward that sacred book. In a very few days I could have gratuitously distributed my whole store; but remembering your

caution, I did it only in some extraordinary cases, and generally asked for payment. Many, especially young Jews, have been found reading it with rapture, and loudly expressing their assent. Though hitherto nothing can be said of the real fruit of the seed which has been sown here, it must give true satisfaction to the Society, that so large and interesting a field, as Leipsic presents during the fair, can be cultivated with so much hope of success. For the conflux of Jews on these occasions is very great; and from the notices I have collected, I can now affirm, that in all directions, from the maritime towns of Holland to Russia and Turkey, these tracts and New Testaments belong to the articles which the Jews, on their present return from the fair, have carried home to their families. If this field be further cultivated with patience, and with prayer, it may produce excellent fruit, if not here, yet in other places."

It was stated in the last Report, that a similar attempt to improve the opportunity of benefiting the Jews, afforded by the fair at Frankfort, had been made with considerable success, by the Society's correspondent, Mr. Elsner, of Berlin. He renewed his benevolent endeavours at the following fair, and not without effect, though he found fewer opportunities than before of circulating the Society's publications, owing, in part, to the diminished attendance of the Jews at the fair. He distributed, however, some New Testaments, and several tracts; and had the satisfaction of learning, that an aged Jew, to whom he had, on a former occasion, sent a New Testament, through his son, a week before his death asked very frequently after the book he had brought him, and read it with attention.

From communications more recently received from Mr. Elsner, it appears that New Testaments and tracts have been forwarded by him during the three or four last months of last year to fifty correspondents, throughout Germany, Poland, Bohemia, and the whole kingdom of Prussia. Many of these correspondents have met with so great encouragement that they apply for more publications; and some among them, who had begun their work with very little hope of success, have from their own experience been convinced of its usefulness.

Mr. H. Gortz, at Komrau, writes on the 11th of December, 1820:—"Of the Hebrew New Testaments I have only four copies left. The rest, with the other small publications, were immediately disposed of, when the Jews had been informed of the arrival of Hebrew books. On the 1st of July, seven Jews met in my house. They asked all of them for Hebrew books, especially the Prophets. I asked them, whether any of them could read and understand Hebrew? They all answered in the affirmative. And when I had shewn them the fifty-third of Isaiah and some other passages, I found that they not only could read, but also understand them, as they explained them without difficulty in the German language.—While one of them read aloud, the others listened with great attention. After a while, one of them took out of his pocket the Hebrew New Testament which he already possessed, and said, 'It is curious that the prophets have so clearly foretold the facts related in the New Testament of Jesus:' and he added, 'I for one must confess, that when I read the Prophets and then the New Testament, nothing can be more clear than that Jesus is the true and the real Messiah.' The other Jews looked upon the Christians who were present with veneration, and exclaimed, one after the other, 'But what shall we do? We cannot help being Jews.' I replied, So you are now; but whenever you begin to believe in Jesus, and to receive him as your Redeemer, you cease to be Jews, and enter into the Christian church. I advised them to pray to God, that he would give them a true spirit of repentance for their sins, and enlightened understandings, to read the Scripture which testifies of Jesus; then he would reveal himself to them, as Joseph revealed himself to his penitent brethren. They were much surprised and affected. These Jews were from ——, about fifty English miles from here. On the 5th of July, two Jews came to me from ——, thirty-five English miles from here, to tell me, that they had heard from other Jews, that I had Hebrew books to sell, which they wished to see. I shewed them the New Testament: after having looked into it, they said, 'That we have already:' and opening a bag, they took out a copy of it, whose outward appearance shewed, that it had not lain there idle, but been frequently read. They now asked for the Prophets, and were much rejoiced when I presented them a copy of them.

Upon their question, as to the price, I replied, They might pay for the book according to the value in which they held it. They said, "The value is high, for it is an important book, but we are poor; yet we will not have it for nothing, and paid one crown and a half for it. I asked them, What is the state of your nation? Is there in many, among your people, an earnest desire after the redemption of Israel; or are you all in a state of indifference about it? They replied, 'No; we are not indifferent: there is a great emotion in our town also. The New Testament is read in many families, and a doubt begins to become more and more prevailing, whether Jesus of Nazareth is not the Messiah; and many who are convinced of it, are only kept back by the fear of men, from coming openly forward.' But we really believe, that if our rabbins were convinced of the truth of the New Testament, and would confess Jesus to be the Messiah, of one hundred Jewish families who live in the town, not ten would remain Jews; all would gladly receive Jesus.' They appeared to be very concerned that their rabbins were so hostile, and that they dared not open their minds to them. 'We do not know,' added they, 'what will happen.' A general apprehension is gone abroad of something new; and here is none who will tell us what it is. Our learned men tell us, The time cannot be distant when the Jews will be relieved. But in what way? That is a question to which they have no answer.' I advised them to pray to God for the light of saving truth, and so they went their way."

Count ——, at Overdyke, writes, December 29th, 1820:—

"You ask me, whether I have any opportunity to do something in behalf of the Jews; and you offer in that case to provide me with some publications. It appears that you do not read the newspapers of this country; for then you would have seen how, among other slanderous imputations, I also have been very ill-treated, because, in the synagogue at B. at the request of the Jews, I spoke of the promised Messiah, not as one who is to be expected, but who has already appeared. The Jews took it very kindly; not so Satan, who excited a great clamour against it. But as the Jews do not take any share in it, I have still many opportunities to put books and tracts into their hands. But as my store is exhausted, I would beg you to supply my wants from your abundance."

The society's Missionary at Frankfort, Mr. Marc, continues his useful and unostentatious exertions. Mr. Friedenberg writes of him in his Journal, "I had an hundred evidences that Mr. M.'s stay at Frankfort is blest, and that the choice of the Society in placing him there has been providentially overruled for good. Both from Jews and Christians the testimony concerning Mr. M. is uniformly satisfactory. He is very much visited by Jews. His whole heart is engaged in the matter, and the Moravian brethren there are faithful and zealous fellow-labourers with him."

A Society had been formed at Frankfort, for promoting Christianity among the Jews, of which Mr. Senator Von Meyer is President, and Mr. Lix, Secretary. Mr. Marc writes, "The Committee of the Association in this place is now seriously engaged in laying hands to the work. The members have subscribed a Caroline annually; and we look forward to a numerous subscription. Some new members have joined the Committee. In the course of this week, the circular will be widely disseminated. When Mr. Lix communicated it to two respectable Jews, they both offered a contribution to the Association."

Mr. Von Meyer writes: "In every part an interest in the Gospel is arising in the heart of the Jews. In a short time we shall, by the grace of God, see great things. There is a great stir and commotion among the children of Israel in the whole neighbourhood, and the Lord prepares really an open door. Lately a Jew, sixty years old, learned in the Talmud, and a young Jewess, have been baptized here, both strangers."

Respecting the learned Jew, here alluded to by Mr. Von Meyer, the Committee have, from other sources, learnt very interesting particulars. The following account is given of him in a Saxon newspaper. "His name, was formerly Joseph Bamberger; now" (that is, since his baptism) "John Jacob Bergmann. He was for a long time a Jewish teacher in two places. At the time of the great sanhedrin, at Paris, he laid before the Prince Primate reflections respecting Judaism, which were examined by a committee, and printed. In the year 1817, Professor Paulus, at Heidelburg, republished these reflections in a work, containing some suggestions for the improvement of the state of the Jews, and gives him the following honourable testimony. 'He is a Jewish teacher full of benevolence for his nation, of valuable talents, and well experienced in the writings and constitution of his people. He might be rendered more useful for the state and his people, and deserves the attention of the well intentioned among Jews and Christians.' Wherever the knowledge of Jewish laws, rites, and opinions, is desirable in the legislature, or for the purpose of particular edicts, he would

be usefully employed by governments.'" Joseph Bamberg writes from Frankfort under date of Oct. 2, as follows:—"In hope that you feel warmly interested in the salvation of one who has for a long time gone astray, I now inform you that God's mercy has brought me hither four months ago. Through his mysterious leadings I got acquainted with the Missionary of the London Society for promoting Christianity amongst the Jews, who resides here: and by his instruction, example, and power of conviction, I was led so near the fountain head of life and comfort, that I requested the Rev. Mr. Stein to give me more explicit instruction in Christianity, with which he also complied with so much patience and cordiality, that in the last week, on September 22, I received baptism, according to the Lutheran rite, after having made my public profession of faith. At the same time a young Jewess twenty-two years old was also baptised, after having made a very affecting profession of her faith. Now it is my most serious desire that the Lord will grant me his grace and strength, to do some good to my Jewish brethren according to the flesh."—Considerable attention appears to have been excited by this public profession of the Christian faith, from a Jew of so much reputation for learning and respectability. "At the baptism of Bergmann and the young Jewess," Mr. Marc says, "a numerous congregation, and many strangers, who attended the fair, were assembled. A pious emotion pervaded the whole; and the service has certainly been a blessing to many.—Mr. Bergmann will assist me in my work, and will chiefly devote himself to the Jews who live in the country. Notwithstanding his advanced age, he is still full of health and vigour, and zeal for the cause."

Mr. Marc writes: "In Gotha an opulent Jew is become a Christian; in Leipzic, during the last winter, two girls; in Wurzburg, five Jews. Whether Mr. ——, a man of great talents, is among that number, I do not know; but I am well informed that he now belongs to the Lutheran church. At Breslau, in the course of five weeks, about thirty families have been baptised, and many more are ready to take the same step; yet they are, as likewise in Berlin, excluded from the Zwinger, a kind of exchange, like other Jews.

"Mr. Neumann, a converted Protestant Jew, who studies at the expense of the King of Bavaria, a nephew of Mr. Edheim, paid me a visit here on his journey, and I had several conversations with him about Christianity. He persuaded Mr. —— from ——, a man highly esteemed in the whole neighbourhood, to visit me. I conversed with him during the whole afternoon. Among other expressions, he said, 'I am not indeed convinced of all the points of Christianity, but I cannot refrain from wishing that all the Jews were Christians: there is more power in the New than in the Old Testament; it pierces heart and soul.' He paid for a Hebrew New Testament with a crown, which is much indeed in this country, and he offered to correspond with me. Mr. —— from Wetzlar, an old acquaintance, visited me, and expressed great satisfaction at my residence here, and its object. He took tracts with him for distribution in his neighbourhood, and will also stir up Christians there for the cause. Scarcely a day passes away, but I am visited by Jews who wish to converse with me about the Christian religion. Last winter, one came often in the night at ten o'clock, and remained until a very late hour, not from fear, but from want of time. He has two brothers who are remarkably clever, and teachers of congregations of the same sentiment. Several other Jews are truly converted, often attend church service and religious meetings; but they cannot separate themselves from their brethren, for want of means to support themselves; and Christians themselves will not advise them to do so, knowing the dangerous temptations which arise from want and distress. One of them, however, has given up his situation, and will leave it in a week. He will not delay his transition to the Christian religion. I knew him many years back as an excellent man. He shews much love and zeal. He has brought many persons to me, who often visit me; and, where opportunity offers, he enters into controversy with the Jews."

(To be continued.)

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

SPAIN.—The various political elements in this country, far from gradually combining, as it was hoped might in time be the case, under the new constitution, seem to be rankling and fermenting, from day to day, in such an increasing degree, as to cause

the most serious apprehensions for the continuance of the public tranquillity. Societies, styling themselves "patriotic," have been established in various parts of Spain, upon nearly the same plan as the Jacobin clubs of revolutionary France. Their object seems to be the same; namely, to subject all the authorities of the state to the direct influence of popular dictation in its rudest and least controllable forms; in short, to place the mob in the seat of government, to the extinction of all deliberative agency on the part of either the representative, executive, or judicial bodies. One of the rules of these societies is sufficiently indicative of their temper and tendency. It is, that all titles of distinction shall be abolished in their meetings, and that their members shall address each other only by the fraternal compellation of "Citizen." Certain of the "Constitutional Municipal Councils," are said to have adopted this regulation. Some of these societies are reported to have proceeded so far as to deliberate whether it would not be desirable to send an army to revolutionize France, and whether it was not their duty to dismiss from Spain the ambassadors of all "the despotic governments of Europe." The chief of these clubs, which has its meetings at the Fontana d'Or (Golden Fountain) in Madrid, has already ventured to menace the government, and to demand the dismissal of the minister of war, on account of his royalist, or ultra-royalist, principles. With this demand his colleagues saw fit, or felt it necessary, to comply: the king, however, disapproved of the measure, and refused compliance: in consequence of which, the members of the cabinet are stated to have tendered their resignations, which were refused by his majesty, who, it is said, declared his warm displeasure at the proposal, and his fixed resolution not to be dictated to in matters strictly administrative. This seditious club, however, has since ventured to denounce the Infant Don Carlos, the king's brother, as being at the head of an extensive conspiracy for the re-establishment of the old government. Such, indeed, appears to be the unmeasured violence of the opposing parties, that it is by no means improbable they may soon come to blows. The greatest exasperation prevails on both sides; and neither has the smallest confidence in the good faith or promises of its antagonist. But whether the friends of the old or of the new system prevail—(the former seems very improbable),—it is to be feared that much tumult, and even bloodshed, may take place before matters are finally adjusted, unless, in the mean time, (which, however, is still less to be expected), a stronger party than either should be formed from the respectable classes throughout Spain to controul the contending factions, and to provide for the common safety of all, which is most seriously endangered by the intrigues and dissensions which now agitate the country.

Turkey.—The affairs of Turkey appear for the moment to assume a more pacific aspect. At Smyrna and Constantinople the massacres are said to have been suspended, and strong measures to have been employed by the public authorities to preserve internal tranquillity. Russia is reported to have proposed certain conditions to the Porte, by which the latter shall engage to rebuild and fit up the Christian churches which have been destroyed or pillaged; to grant complete protection to such Greeks as have remained peaceable, and an amnesty to such as shall submit within a given time; to punish none but the ringleaders of the revolt; and to allow Russia to assist in the pacification of Moldavia and Wallachia. If this statement is correct, it must be admitted that the propositions of Russia are sufficiently moderate; far too moderate to afford any adequate security to the Greeks against the systematic oppressions and rooted hatred of the Turks. If, by the cordial co-operation of the Christian powers of Europe, such security could have been obtained, it might, upon the whole, perhaps, be better, that no sudden or violent change should take place in the state of the Turkish empire, at least, until the Greek population should be better prepared than at present to assert their freedom, and to take their place among the powers of Europe as an independent state. The extension of commerce, the increasing diffusion of information, and the general introduction of education, which, we trust, is not very far distant, with the labours of the Bible Society, and other institutions for promoting Christian knowledge and religious practice, might, by the Divine blessing, do much in a short time to qualify this long degraded people to assert and to enjoy the blessings of political freedom; but

we fear that, if the interference of the other powers is to be circumscribed within the limits of the reported propositions of Russia, there will be no room allowed by a jealous and bigotted government for the development of any of these sources of improvement.

And here it may not be unseasonable to state a few facts with respect to the present condition of this interesting people, once so great in arts and arms, so resplendent in genius, and so distinguished by their love of freedom; now so sunk and degraded, pressed down to the very earth by a cruel and relentless despotism; and holding property, liberty, and life at the caprice of its satellites. The oppression to which the Greeks are subjected has no parallel, except that which exists among the Negroes in the slave-colonies of the West Indies; and from this it differs in many particulars. Both are equally destitute of all civil and political rights. In the case of the Greeks, they are under the humiliating necessity of annually purchasing life by the payment of a tax. Eton tells us that they are allowed only the cruel alternative of death or tribute, and that even this is arbitrary in the breast of the Turks. The very words of the receipt given in payment of the tax import that it has been taken as a compensation for being permitted *to wear their heads that year*. But after this tax is paid, the property and comfort, and even the life, of a Greek still depend on the caprice of the officers of the government. He is still liable to persecution on account of his faith, and even to see his sons forcibly taken away to be educated as Mahometans, or his daughters subjected to even a worse fate. In short, there would be no end to the recital of the vexations to which he is daily subject. In every Mussulman he meets a determined enemy, ready to inflict on him every species of indignity and injury without pity or remorse. Besides this, the frequent occurrence of the plague, the effect of the wretched state of the Turkish police, and the intestine commotions produced by the revolt of refractory pachas, tend to add greatly to the misery of their condition.

But, notwithstanding this wretched state of oppression under which the Greeks have groaned for several centuries, they retain many traces of their ancient character, and especially a passionate attachment to their country; and, of late, a strong impulse appears to have been given to their moral and intellectual improvement. Schools have been founded, printing-presses have been established, their ancient authors have been studied, and their ancient language cultivated: light is thus diffusing, and a foundation is thus laying, for the attainment and enjoyment of freedom. It is under these circumstances, and goaded by the increasing severities exercised towards them, that the Greeks have had of late recourse to arms. Their efforts, in many instances, both by sea and land, have been attended with success; but with a success of far too indecisive a character to operate their liberation, while it has served to excite the rage and to sharpen the vengeance of the Turks, who, in their ferocity, have often confounded in one indiscriminate massacre the armed and the unarmed, and have spared neither sex nor age. In Constantinople, under the very eye of the government, the churches have been destroyed; the ministers of religion have been butchered; the patriarch and six archbishops hung; many individuals crucified; many burnt alive; and many, especially of their women, sold into slavery.

Such having been the state of exasperation on the part of the Turks, which, we may suppose, has led to a similar state of exasperation on the part of the Greeks, what rational hope can be entertained that they can hereafter coalesce as one united people. If forced, under the constraining mediation of the other powers of Europe, to assume the semblance of peace, it can be no more than a hollow truce which either party must feel that the other is prepared to break the very first opportunity that presents itself. In an infinite variety of ways may the government and its agents oppress, and provoke, and harass the Greeks, without the possibility of the latter being able to substantiate any charge against them of having violated their engagements; whilst, on the other hand, the experience which the Greeks have had of the relentless and vindictive spirit of their masters will keep them in a state of perpetual alarm and apprehension. What concord can exist under such circumstances? The hope of it is vain. How much wiser would it be in the governments of Europe to make common cause in compelling the Turks to an arrangement, by which

they should relinquish Greece and the Grecian islands to their original possessors, to be established as an independent state, which should be protected against Turkish aggression, and encouraged in cultivating the arts of peace! We can have no doubt that Europe at large would reap many benefits from such an arrangement; but, above all, the interests of humanity and religion would be most essentially promoted, without violating, as we conceive, any of the principles which ought to guide the conduct of nations towards each other. But we fear we are indulging in vain and useless speculations in thus glancing at the possibility of such an arrangement. We will therefore not pursue the subject at present, and only express our hope, that if the cabinets of Europe shall refuse to concur in some such plan, God in his wise and gracious providence may so order matters as to produce so desirable a consummation.

DOMESTIC.

The king's visit to Ireland has continued to excite in that country the most enthusiastic demonstrations of loyalty and personal attachment. Before his majesty quitted it, he commanded lord Sidmouth to address a letter to the Lord Lieutenant, expressing the pleasure which he had received from the loyalty and attachment of his Irish subjects; and exhorting them to internal peace and the oblivion of party spirit,—a consummation which it had been his majesty's anxious endeavour during his visit to promote. This letter has been widely circulated and warmly hailed throughout the country, and we trust will be a means of effecting its truly benevolent and patriotic objects.

The king arrived in London on the 15th of September, after a tedious and boisterous passage. The royal squadron was obliged to put in to Milford Haven, the weather not allowing of its proceeding round the Lands' End to Portsmouth, as intended. From Milford Haven his majesty proceeded by land to town, and, we are happy to state, was every where received in the most gratifying manner. It is now his intention to visit his German dominions; and with that view he has appointed a council of regency to conduct the affairs of state in his absence. He crossed the channel to Calais on the 25th instant.

The coroner's inquest on the body of Honey terminated, after a protracted investigation, in a verdict of, "Manslaughter against the officers and soldiers of the 1st regiment of life guards who were on duty between Tyburn Gate and Park Lane at the time when Richard Honey was shot." We shall not expatiate on the disgraceful circumstances which attended this inquest; but shall content ourselves with remarking, that, to our minds nothing can be more clear, from the whole of the evidence, than that the conduct of the soldiery was not only justifiable in a military and constitutional view, considering the orders under which they acted, but that they behaved with a coolness and forbearance under gross personal injury and insult which entitle them to approbation instead of censure. The surgeon of the regiment deposed, that thirty-seven men came under his care for hurts and bruises received on that day;—five had broken bones, and others injuries more or less serious. The opposition which they used to the unlawful violence of the mob, was therefore not only in the discharge of their duty, but in self-defence. We do not, however, think that a public subscription to reward them generally, or even to recompence those who suffered personally by the violence of the mob (whose ringleaders on that occasion we trust will not be suffered to escape for want of diligent investigation), was a well-advised measure; and we are glad to see that the regiment has, with becoming spirit, declined receiving this public bounty for their good conduct.

We are sorry to add, what might have been expected, that some riotous proceedings, though happily unattended with fatal results, occurred in consequence of the tumultuous procession which accompanied the funeral of Francis and Honey—and that on a day sacred to peace and religion. The mob attacked some unarmed privates of the life guards at Knightsbridge, who were at first overpowered; but some of their comrades coming to their rescue, a contest ensued, which was not stopped till the riot act had been read, when the populace dispersed.

Sir Robert Baker has resigned his station as a magistrate, in consequence of some disapprobation expressed by the king relative to his conduct on the day of the Queen's funeral. General Sir Robert Wilson has also been

dismissed from his majesty's service, in consequence, it is alleged, of some unofficer-like words or conduct on the same occasion.

We might feel inclined to say more on certain of the preceding topics, which afford ample room for comment, were we not anxious—now that the cause of the Queen, which has been so long a fruitful source of mutual irritation, is set at rest by that leveller of all human distinctions, Death—to avoid recurring more than is absolutely necessary to subjects of past animosity, and to urge upon our readers as far as possible an oblivion of whatever may stand in the way of a general union among wise and good men of all parties, for the purpose of promoting the public welfare. With the ashes of the Queen let us deposit whatever of discord her alleged rights or alleged wrongs may have excited. At the present moment there are perhaps fewer prominent points for party rancour to work upon in the nation than has been the case for some time past. Let us endeavour to prolong this breathing interval, and let us guard against those who, either for profit or the gratification of party-spirit, would endeavour to throw among us new sources of discord, or to drag us into new conflicts; and let us determine, where we *must* differ in opinion, to differ as Christians. Let all "bitterness, and wrath, and anger, and clamour, and evil-speaking," be put away from us, "with all malice." Let the clergy, in particular, endeavour to excite such a spirit among their people, not as mere politicians, much less as furious zealots, but as sincere and grateful lovers of their king, their country, and their God. We deeply regret to state, that a very different spirit to that which we are recommending has been displayed by at least one minister of Christ, as appears from the trial of the Rev. Richard Blacow, for a libel on the late Queen. The cause of peace and purity, and civil obedience, and good government, is not to be promoted by publishing such passages as were produced on this occasion, and least of all when published from the Christian pulpit, which ought ever to be sacred to higher subjects, and to display a widely different spirit. We think the offence of Mr. Blacow not diminished, but greatly aggravated, by coming from such a quarter and in such a cause. However patriotic may have been his intentions, or however provoking may have been the conduct of the party who so vehemently espoused the cause of the Queen, his conduct admits of no defence. "The wrath of man worketh not the righteousness of God." "The servant of Christ must not strive:" his weapons are not of this world: he must teach and even rebuke "with all long-suffering and gentleness." Mr. Blacow has offended seriously against these principles, and has justly incurred the sentence of the law; and we heartily wish that this prosecution were followed up by a few more for libels of an equally injurious character. In our idea it matters not who is the libeller, or in defence of what party the libel is written; whether a "John Bull" or a "Republican,"—a Hone or a Flindell, a Harrison of Stockport or a Blacow of Liverpool be the culprit; the offence against good order and public peace is the same, and we should be rejoiced to see a general determination to suppress the nuisance in whatever quarter it may appear.

The unfavourable weather for gathering in the corn harvest, with some apprehensions respecting its quantity as well as quality, caused a considerable rise in the price of grain during the last few weeks. There has, however, been a subsequent fall, which seems to indicate, what appears to be the fact, that the apprehension far exceeded the reality of the case. There seems no probability whatever of a scarcity, or even, as far as we can judge on the subject, of such a deficiency as will raise the average to the limit fixed as the minimum for the importation of foreign corn.

OBITUARY.

Many of our correspondents having expressed a wish that we would be somewhat less sparing in the article of Obituaries, we insert the following brief notices, which have been sent us, of the last hours of a very

aged and a very young Christian, as illustrative of the identity of true religion, and its tranquillizing power in death, under every age and condition of human existence.

MRS. SYLVIA DRAKE.

At the house of her son, at Peckham Rye, entered into her eternal rest, on the 23d of February, Mrs. SYLVIA DRAKE, widow of the late Thomas Drake, Esq. of Exmouth, aged 70 years.—The subject of this brief notice was a Christian of no ordinary standing. Her life, which was one of much vicissitude, was a course of patient continuance in well doing, and the ground of her holiness was an unshaken faith in the atonement made by Christ Jesus. For more than fifty years she regularly communicated at the table of the Lord; from which, as from every divine ordinance, she returned refreshed and strengthened. In the most painful visitations, she discerned the hand of her heavenly Father; and was accustomed to reply, "It is all right." Her song was indeed always of mercy and judgment: she knew in whom she believed, and to his disposal she was enabled cheerfully to commit herself. The promises of God were her support through a long life, in which she endured a great fight of afflictions, and to these promises she cleaved in sickness and in sorrow, and, at length, relying upon them, descended into the valley of the shadow of death, triumphant over the last enemy.

During the sickness which terminated her valuable life, her state of mind was most enviable. Words could not speak her consolations. She frequently used the language of the aged Simeon, and declared that her prayers had been answered to the uttermost. Though perfectly alive to the temporal concerns of those who were dear to her, her mind was tranquil, and her supreme regards were fixed on those heavenly treasures which God hath prepared for them that love and obey him. Nothing could exceed, (if the expression may be allowed,) her holy importunity to depart and to be with Christ. Several times, a few days preceding her death, she sent for her son to say how happy she was. On one occasion she remarked, "I am waiting at Mercy's gate, ready to be called up." On another, whilst her relatives were engaged in religious conversation in her room, she earnestly exclaimed, "O my dear son, you have a thousand enemies to contend with, and if I were not to meet you in heaven—" but she quickly checked herself, and said, "My heavenly Father has abundantly answered my prayers." In anticipation of the glorious rest that remaineth for the people of God, she would frequently exclaim, "Why tarry the wheels of his chariot?" "Come Lord Jesus, come quickly." On the morning of her dissolution she intimated to her son, that she was "struggling hard with death," who, though spiritually conquered, assailed her mortal part with such violence, that she inquired if some relief could not be administered to her sufferings. About twenty minutes after, she presented one hand to her son, and the other to her daughter, and appeared quite composed. In less than half an hour, the spirit was released from its imprisonment, without the moment of its departure being perceived even by those who hung over her couch sorrowing. Thus peacefully did this devoted servant of God fall asleep. Without a struggle she closed her eyes on mortality, and her purified spirit was borne by angels into His presence where there is fulness of joy, and where, to use her own words, she now "richly reaps the fruits of faith, at the feet of her glorified Redeemer;" leaving a testimony behind her that religion is a *divine reality*, that it triumphs over death, and removes its sting by reason of the glory that shall be revealed.

G. B.

MISS ANNIE FARISH.

On Tuesday, July 31st, died at Cambridge, in the 15th year of her age, ANNIE, daughter of Professor Farish.

Casting all her care upon her Saviour, she endured her illness with much patience and resignation, and finished her short course with a joy and holy triumph which could only result from the exercise of true Christian principles Her complaint was a rapid consumption, which soon reduced her to a mere shadow, and produced an excessive degree of weakness; but that God, who knows our frame and pities those that fear Him, was a very present help to her in the last solemn and trying scene, and she expired without a struggle or a sigh.

Her end was, indeed, truly cheering, and, through the mercy of God, has

proved to her afflicted and bereaved parents a fruitful source of consolation. To the writer of this article, who had seen her, for the first time during her illness, only the day preceding her death, she observed, "that it would be far better to meet in heaven;" and on the morning of the day in which she died, in answer to an observation made by her aunt, that she would be happier in heaven, she said, "*Far happier, far happier.*" Several times during this day, her friends thought her dying; and it was evident to all, that her stay here could be but short. A little after ten in the evening, she expressed a desire to be removed into an easy chair, for she had been unable to lie down for several nights. Whilst her aunt and servant were preparing to consult her wishes, she said, in a hurried manner, as if conscious of the near approach of death, "Make haste, make haste: call papa." Her father instantly came, and prayed with her for a few moments. He then called her mother, who had just retired for a little rest; and after the family were assembled around her, the following striking and consoling scene took place:—"Thank God," she exclaimed, "he hath given me the victory! my Saviour hung on the cross six hours: he died partly for me; and not for me only, but"—with an energy and look, of which it is impossible to give any idea, and which can never be forgotten by those who were present—"*for the whole world.*" Clasping her hands together, and lifting her eyes to heaven, she exclaimed, "All people shall see His glory, and all the heathen shall see His glory. Thank God—and my God—and my Christ," interruptedly. "Into thy hands I commit my spirit; for Thou hast redeemed me, thou God, thou God of truth." Then with a sweet simplicity, which was a bright part of her character, she said, "Good bye," instantly bowed her head, and died,—without a sigh.

Thus slept in Jesus this dear child: she has entered into the joy of her Lord, and is safely landed in that place, where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." "Mark the perfect man, and behold the upright, for the end of that man is peace." A.

ECCLESIASTICAL PREFERMENTS.

Rev. Wm. Evans, M.A. Wigmore V. Herefordshire.

Rev. J. S. Clarke, LL. D. (Domestic Chaplain to the King), to a Prebend of the Chapel of St. George, Windsor.

Rev. Robert Williams, to the Living of Llandyfrdog, Anglesey.

Rev. J. Smyth, Keyingham Perpetual Curacy, Yorkshire.

Rev. E. M. Willan, Oving R. Bucks.

Rev. T. Lawes, Halberton V. Devon.

Rev. Wm. Proctor Thomas, LL. B. Holcombe Prebend, Cathedral of Wells.

Rev. Mark Aitkins, to the Church of the united parishes of Dyke and Moy, in the Presbytery of Forres and county of Moray.

Rev. William Proudfoot, Minister of Shotts, to the Church and Parish of Avendale, Presbytery of Hamilton.

Rev. J. J. Drewe, Alstonefield V. Staffordshire.

Rev. J. Roberts, Quarnford Perpetual Curacy, Staffordshire.

Rev. John Jones, Llanvyrnach and Penrith RR. Pembrokeshire.

Rev. R. Chester, M.A. Elstead R. Sussex.

Rev. Wm. Wyvill, B. A. Spenithorne R. York.

ANSWERS TO CORRESPONDENTS.

C. C.; I. A.; J. A.; CLERICUS EBORACENSIS; have been received, and are under consideration.

The work mentioned by A CONSTANT READER, is already under review.

We are much obliged to W. M. for his friendly counsel.

ERRATA.

P. 361, col. 1, line 7, dele *College.*
— 519, —— 1, — 2, *for* acute, *read* anti.
— 531, —— 1, — 7 from bottom, *for* 11th, *read* 7th.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

THAT the Bible is the great charter of our privileges as Christians—that it is amply sufficient to make us wise unto salvation—that it is a record of unalterable and eternal truth — that it is an inexhaustible treasury of heavenly doctrines, of the purest precepts, and of the most consoling promises, is admitted by all who acknowledge its Divine inspiration. Yet multitudes derive from it no saving benefit, either because they altogether neglect to peruse it, or because they do not peruse it in a right spirit; and even among those who are really anxious to profit by its sacred contents, few reap all the benefit which they are calculated to afford. I purpose, therefore, to point out a few practical suggestions for studying the Scriptures with advantage.

1. In the first place, *Whenever we open the sacred Volume, we should endeavour to realize the infinite Majesty of its Divine Author.*—In consequence of the fall of man, a haughty spirit of independence is so inseparably allied to our moral constitution, that we are too apt, even while reading the Scriptures, to lean unconsciously to our own understanding; we are more inclined to bring the truth of God to the level of our finite reason, than to receive it with that humility which our blessed Lord inculcated, when he said, "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven;" a temper of mind to which his Apostle also alludes, when he speaks of our "becoming fools" in order that we may be wise. From this bitter root has proceeded much of that hostility with which a simple declaration of the doctrines of Christianity has in every age been met, as well as those various ramifications of false doctrine which so frequently harass the seemingly penetrating, but really perplexed and vacillating, mind. Much also of the theological warfare which has been maintained among those who are agreed in the fundamental tenets of vital godliness, and into the lists of which the best of men have sometimes entered, has had its origin in the same cause. How common is it to see even persons professing piety, so fondly attached to particular systems of doctrine, as to make no scruple of bending, by a laboured explanation, any text which does not seem to favour their preconceived opinions, and thus refusing to embrace "the whole counsel of God." But surely if such persons were deeply affected with right conceptions of the inconceivable greatness of that Being by whose inspiration the Scriptures were given, they would not easily fall into snares such as these. They would be sensible that the perfect understanding of many of the subjects revealed in the sacred writings, especially whatever relates to their great Author, is far beyond the province of human intellect. Every attempt to fathom, by our limited reason, the deep things of the Most High, or to reconcile with systematic nicety particular points which, though clearly revealed, may not appear to our contracted view perfectly accordant with each

other, or with our idea of what is right and befitting the Almighty, must be utterly vain and futile. Humility, contrition of spirit, steady faith, implicit confidence, a disposition to receive in its unsophisticated meaning, all that God says, because he says it—these are the dispositions which become man when his Maker condescends to be his Instructor, and in the exercise of which alone we can make any profitable attainments in spiritual knowledge. The omniscient Creator must be best acquainted with the fittest method of conveying to our understandings a right knowledge of his own being, attributes, dispensations, and decrees; and if we are willing to construe the words of a human author in their plain obvious signification, surely we ought not to refuse to do so with regard to Him that speaketh from heaven. This sentiment is very beautifully expressed by Saurin in one of his sermons. "I freely grant," says he, "that had I consulted my own reason only, I could not have discovered some of the mysteries of the Gospel. Nevertheless, when I think on the grandeur of God—when I cast my eyes on that vast ocean—when I consider that immense ALL—nothing astonishes me—nothing staggers me—nothing seems to me inadmissible, how incomprehensible soever it may be. When the subject is divine, I am ready to believe all, to admit all, to receive all; provided I be convinced that it is God himself who speaks to me, or any one on his part. After this I am no longer astonished that there are three distinct persons in one Divine Essence; one God, and yet a Father, a Son, and a Holy Spirit. Either religion must tell us nothing about God, or what it tells us *must* be beyond our capacities; and in displaying even the borders of this immense ocean, it must needs exhibit a vast extent in which our feeble sight is lost. But what surprises me, what staggers me, what affrights me, is to see a diminutive creature, a contemptible man, a little ray of light glimmering through a few feeble organs, argue a point with the Supreme Being; oppose that Intelligence who sitteth at the helm of the world; question what He affirms, dispute what He determines, appeal from his decisions, and, even after God has given him evidence, reject all doctrines that are above his capacity. Enter into thy nothingness, mortal creature! What madness fills thee! How dost thou dare, thou who art but a point—thou whose essence is but an atom—to measure thyself with the Supreme Being; with him who fills heaven and earth; with him whom the heaven—the heaven of heavens cannot contain! "Canst thou by searching find out God? canst thou find out the Almighty to perfection*?".

2. *The necessity of an entire dependence upon the enlightening and teaching influences of the Holy Spirit ought always to be kept in view in perusing the word of God.* He who originally dictated the sacred Scriptures is alone able to convey to our understandings their true meaning; and unless his Holy Spirit shall cast a ray of heavenly illumination upon our minds, no powers of genius, no erudition, however great, will be able to conduct us to a saving knowledge of their contents. Not, indeed, that there is any deficiency in the revelation itself: to suppose so, would be as absurd, as for a blind man to maintain that the sun did not shine, because he was unable to discern its splendour. No: the defect is in ourselves: we are by nature, in a spiritual sense, born blind, "having the understanding darkened, and being alienated from the life of God through the ignorance that is in us because of the blindness of our hearts." "The natural man understandeth not the things of the Spirit of God; neither

* Saurin's Sermons, Vol. i. pp. 78, 79.

can he know them, because they are spiritually discerned." But this declaration does not stand alone; it is accompanied with an assurance, that "he which is spiritual" (that is, a partaker of the Holy Spirit) "discerneth all things." St. Paul declares in the same chapter, with respect to himself and the Corinthian converts, that they had already "received of this Spirit;" and, in other places, we find the same heavenly boon promised freely and without exception to all who seek it. Two passages in particular deserve to be noted. "If ye, being evil," says our blessed Lord, "know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" "If any man lack wisdom," says his Apostle St. James, "let him ask it of God, who giveth to all men liberally and upbraideth not, and it shall be given him." While men entertain so high a conceit of themselves, as to imagine that Divine wisdom is attainable by the aid of their own unassisted reason—whilst admitting the inspiration of the Scriptures, they neglect the chief means which God has appointed for understanding them, and remain destitute of any other compass to direct them in the perilous voyage of life than their own veering fancy—it is not at all surprising that they should be constantly in danger of making "shipwreck of faith and of a good conscience." They may read, and dispute, and put their ingenuity to the rack, but they will still remain ignorant of the very rudiments of the Gospel. But the prayer of faith, offered from the humble and contrite heart of one who has learned to sit meekly at the feet of Jesus Christ, can never fail to unlock the sacred treasury of heaven, and to enrich the happy supplicant with that inestimable pearl which is "more precious than rubies, and with which all things in the world are not to be compared." It is the peculiar office of the Holy Spirit, according to the testimony of our Lord in the last instructions which he gave his disciples, to "lead men into all truth." Most justly, therefore, did that eminent Reformer, Martin Luther, in commencing his career of triumph over the ignorance and superstitions of Popery, thus express his conceptions upon this subject as early as the year 1520: "The sacred writings are not to be understood but by that Spirit by whom they were written; which Spirit is never more powerful and energetic that when HE accompanies the serious perusal of those writings which HE himself has dictated. Setting aside an implicit dependence upon human writings, let us strenuously adhere to the Scriptures alone." And this heavenly teaching is requisite, not merely in the first stages of our inquiries after religious truth, but in every subsequent period of life. Our knowledge is at best but finite, whilst the objects offered in Scripture to our meditation are infinite; and the more we know, the more we shall perceive that there is much which yet remains to be known.

3. But there is a third particular, to which it is of importance to direct the attention of the biblical reader; namely, *The advantages of a regular and methodical study of the holy Scriptures.*—This is a point in which many Christians are lamentably remiss. Though regular in their attendance upon public worship, they do not allot any thing like a due proportion of their time to the duty of private reading and meditation, without which public instruction must lose much of its effect. I am very far from depreciating the ordinances of divine worship, and earnestly wish that we could all habitually experience more of the feelings of the devout Psalmist respecting them, when he said, "My soul thirsteth for the living God. O when shall I come and appear before God!" But daily

experience proves that if a Christian has any desire to obtain solid religious instruction, and to grow in grace, and in the knowledge of his Lord and Saviour Jesus Christ, *he must for himself daily and diligently search the Scriptures*, which are able to make him wise unto salvation. In matters of human science, we do not expect to become proficients merely by hearing a few lectures or occasionally reading a treatise upon the subject of our inquiries; we must regularly devote many hours to patient and laborious investigation, and that probably for a considerable period of time. And if this close application be necessary in the pursuit of earthly wisdom, is no effort required for the attainment of divine truth? Shall we be thus sedulous for the acquisition of a temporal advantage, and wholly remiss in the pursuit of eternal glory? And when, by the grace of God, we have already obtained some degree of information respecting those things which belong to our future peace, can any thing be more interesting and important to us than to endeavour to gain a larger measure of knowledge? If the depth of our repentance and hatred of sin, the strength and firmness of our faith, and the holiness of our lives flowing from that repentance and faith, have a tendency to keep pace with our practical knowledge of the evil of sin, the holiness of God, the person and offices and love of Christ, the necessity of the renewal of our nature, and similar subjects — of what vast moment must it be diligently to investigate the word of God, in which these things are described and enforced? And in so doing, the advantages of a regular method are very great. It is desireable therefore that a certain fixed portion of time every day should be set apart for the exclusive study of the Bible, making use principally of that best comment — the comparison of Scripture with Scripture — which may be readily done by the assistance of a Bible with good marginal references to corresponding texts. As the historical and didactic parts both of the Old and New Testament throw mutual light upon each other, the attention should be directed to each of these parts in succession. If such a course of reading be undertaken in that spirit of reverence and dependence which has been attempted to be described, "light will speedily break forth as the morning"—an increasing knowledge of the whole counsel of God, and an enlarged participation of that wisdom which descendeth from above, with many other happy consequences, will follow; the danger of paying an exclusive attention to one part of the Scriptures, whilst another is comparatively neglected—of regarding the promises, for instance, more than the precepts, or the precepts more than the promises—will be materially lessened; the just proportion, consistency, and harmony of the whole, will be rendered manifest; and, unlike all human compositions, the Divine record will appear to possess an additional beauty the oftener it is perused.

I shall conclude these remarks with a passage from the works of Bishop Horsley, in which some of these sentiments are expressed in few words, but in a very forcible manner. "It is incredible," says the Bishop, "to any one who has not made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner—*without any other commentary or exposition than what the different parts of the sacred volume mutually furnish for each other.* Let the most illiterate Christian study them in this manner, and let *him never cease to pray for the illumination of that Spirit* by whom those books were dictated, and the whole compass of abstruse philosophy and recondite history shall furnish no arguments

with which the perverse will of man shall be able to shake this learned Christian's faith."

S. N.

FAMILY SERMONS.—No. CLIV.

Phil. iii. 8, 9.—*Yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.*

THE value we affix to any object, is to be estimated by the sacrifices we are ready to make for it. Our wishes may be strongly expressed; but if they are not accompanied by corresponding effects, their sincerity is questionable. Of the sincerity, however, of St. Paul's declaration, in this passage, no doubt can be entertained; for he was willing to renounce all worldly advantages in order to obtain the object of his wishes, which was to win Christ, and to be found in him invested with the righteousness which is of God by faith. Even therefore, if we were to question the soundness of his judgment in preferring Christ and his righteousness to the world, we could have no doubt of his sincerity. In order then rightly to estimate the value which he placed on these objects of his desire, let us consider what it was that he was ready to renounce for them. He was ready to give up his reputation, his worldly prospects, the friendship of all his former associates, and his standing in the Jewish church; all these he deemed as nothing, as less than nothing, as loss, when compared with Christ and his salvation. He had been eminently distinguished by his privileges as a Jew. "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is of the law, blameless." But all these advantages, once so gratifying to his pride, and which he verily believed entitled him to the favour of God and the blessings of his covenant, now that his mind was enlightened by the knowledge of Christ, he was willing to renounce, and he did renounce, for his Saviour's sake; just as a merchant in a storm casts overboard his most valuable property in order to save his life. We here see a revolution not in his opinions and principles only, but in his practice. The proud contemptuous persecuting Pharisee, has become the meek and lowly follower of the crucified Nazarene. Instead of trusting in his own performances for salvation, he abandons all hope from this quarter, and longs and labours to be found, not in his own righteousness, which had before been the ground of his hope, but in Christ, washed by his blood, and clothed with his righteousness.

In further discoursing on this subject, let us consider *first*, the nature and import of Paul's declaration; and, *secondly*, some of the motives for the choice which he made.

First, St. Paul evidently regarded winning Christ, even though it implied the loss of all things else, as the greatest of blessings, and the being found in him as the most valuable of privileges. There may be an allusion in these words to the City of Refuge, to which a man who had killed another unawares fled, and was there secured from the vindictive claims of the avenger of blood. Thus, the sinner who is found in Christ, who has fled to him for refuge, is secured from all those claims of the Divine justice which must otherwise have overwhelmed him. Or there may

be an allusion to the Ark, which was provided as the means of escape to the true servants of God, when his vengeance was poured forth on a guilty world, and in which Noah and his family found safety. Thus St. Paul knew, that if he should be found in Christ, the Ark of the new Covenant, in that great day when the final judgment of God shall be executed on all the kindreds of men, he would be secured from all danger. He desired therefore to be found in him; to be found in him at all times, and in all circumstances—in the time of temptation, in the hour of trial, in the midst of distresses and persecutions, and above all at the approach of death, and in the day of judgment. "Blessed are the dead who die *in* the Lord," was no less the conviction of St. Paul, than of the beloved apostle St. John.

But how are we to attain this blessed state? How are we to accomplish the object of the Apostle, which was to be found in Christ? It is to be accomplished, he himself tells us, by having not our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Here he specifies two kinds of righteousness. One of these he disclaims as insufficient and incomplete, as defective in principle and practice, as tainted with sin, as wholly inadequate to our justification before God; while the other he regards as alone available to our acceptance with God, namely, the righteousness which is through the faith of Jesus Christ. The two are incompatible. We cannot depend at one and the same time on our own righteousness, and on that of God; he therefore renounces the one, that he may obtain the other. The righteousness in which St. Paul chooses to be found, and by which alone we are justified, is of God, because God and God only is the author of it. It was contrived and wrought out for us by the union of infinite wisdom, power, and love; it is now fully offered to us, and we may obtain it without any other claim than that which arises from our misery, helplessness, and sin. It was wrought out for us by Jesus Christ, the eternal Son of God. It is approved and accepted by the Father on the behalf of all who believe; and it is effectually applied to their souls by the Holy Spirit. It is thus applied by the instrumentality of faith in Christ; by faith, not as the meritorious cause of our acceptance, but as the instrument by which we receive and rest upon him alone for salvation, as he is freely offered to us in the Gospel. And here let us remark, how these two kinds of righteousness are placed in opposition to each other. The one is man's own righteousness; the other the righteousness of God. The one is of the law; the other is through the faith of Christ. The one is of works; the other is of grace. The value which St. Paul attached to that righteousness of God which is by faith, that it might be by grace, may be conceived from his fixed determination to renounce all things else, as worthless in comparison of it. He counts them all but as dung and dross, yea as loss, that he may win Christ, and be found in him having this righteousness.

Secondly, Let us inquire what were St. Paul's motives for this decided preference of the righteousness of God, and this determination to renounce all else as of no value when compared with it?

1. He was moved to this determination, by a deep and affecting sense of his utter insufficiency to work out his own salvation. He had once indeed entertained high thoughts of himself, of his blamelessness, and even meritoriousness in the sight of his Creator. But the Spirit of God had now applied his law to the heart of the Apostle, in all its extent and spirituality; and he saw himself sinful, guilty, and impotent, obnoxious to the wrath

of a holy God, and incapable of delivering himself from its fearful consequences. When he contemplated the extensive corruption of his heart, how justly it had been described as deceitful above all things and desperately wicked, when he saw how helpless and hopeless he was in himself, he might well cry out, "Oh wretched man that I am, who shall deliver me from the body of this death?" He would feel, that though he might deprecate the Divine justice, yet he could not avert or evade it; that though he might desire mercy, yet the law which he had broken made no provision for it. How welcome to him in such circumstances must have been the invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." How gladly would he consent to take refuge from all his fears, and all his perils, in the righteousness of Christ his Saviour! He accordingly exclaims, "I thank God, through Jesus Christ our Lord." "Thanks be unto God for his unspeakable Gift." "Christ hath redeemed me from the curse of the law, being made a curse for me." "He is our peace," and now, "in Christ Jesus, I who was some time afar off, am made nigh by the blood of Christ." "Henceforth I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win him, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

2. A second motive with the Apostle was the desire of glorifying God.—He knew that God had formed the plan of salvation, so as most effectually to promote his own glory, by exhibiting his various attributes harmoniously combined to forward the salvation of sinners. Here, for instance, we may view the mercy and the love of God exercised in strict union with his holiness, justice, and truth; so that, while he is just, he is yet the justifier of all who believe in Jesus; and while the sinner is saved, the whole glory of his salvation redounds to the free, unmerited, sovereign grace of God.

3. He desired to establish the law of God.—It is a common, but a most erroneous idea, that salvation through faith in the righteousness of Christ, makes void the law. But what says the Apostle himself to this objection? "God forbid: yea we establish the law." We thereby establish it on the only solid foundation. So holy, so inflexible is this law, that no one can be justified by it without satisfying its just demands, without either exactly fulfilling its provisions, or paying the full penalty for the breach of them. Of himself he felt that he was utterly unable to perform this; and that if left to himself, despair and ruin must be his everlasting portion. Gladly therefore did he avail himself of that righteousness which could alone satisfy the claims of offended justice, and being thus reconciled to God, and made the subject of his spiritual kingdom, he felt that the law of love was written in his heart by the Holy Ghost, enabling him to walk in the ways of Christian obedience, and to bring forth the fruits of righteousness which are through Jesus Christ, to the praise and glory of God. Thus is the law of God established on an immoveable foundation; and thus is the sinner strengthened by his Saviour's all-sufficient grace to act in conformity to it.

4. A fourth motive was the prospect of the judgment to come.—He knew that it was appointed unto all men once to die, and after that the judgment. He knew that he must one day stand at the bar of God; and that then, if he had no other righteousness than his own to plead, if he had not the perfect

righteousness and meritorious sacrifice of Christ to meet the demands of that law by which he must be tried, he could have no hope of escape. He therefore chose the righteousness of Christ, and not his own, as the ground of his dependence, desiring to be found in this, and not in his own, in that day when God shall lay judgment to the line and righteousness to the plummet.

And now to apply this subject—

Is there any one among us who doubts his own need of the righteousness of Christ, that righteousness which St. Paul valued so highly? Let him only compare his own character with that of the Apostle, and consider how much stronger were the grounds St. Paul had, than any of which he can boast, to claim salvation, (if such a claim could in any case be allowed,) on the footing of his own righteousness. Read the catalogue of his privileges, and of his sufferings and labours in the cause of Christ, as it is given us by himself. "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool,) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches." But does he glory in all this? Does he rely upon it in whole or in part for his justification? No, by no means. He, on the contrary, glories rather in his infirmities, that the power and grace of Christ might rest upon him. He even counts all these to be but loss, in reference to his justification and acceptance before God, and cherishes no hope but what he derives from the blood and righteousness of his Redeemer. On him he places his sole and exclusive reliance.

Now, if we duly consider the force of this example, it will be scarcely possible that we should not enter into the Apostle's feelings with respect to the worthlessness of our own righteousness, and the unspeakable value of the righteousness of Christ. Even if we could emulate his faith and love, his devotedness to God, his fidelity to his Saviour, his zeal for the Gospel, his ardent charity towards his fellow-men, his unwearied labours, and self-denying sacrifices; ought we not on these points to think as he did? See how highly he prizes the righteousness of Christ. All his attainments, all his graces, all his sacrifices, all his works of faith, and labours of love, all his high privileges, he counted as nothing when put in competition with his Saviour's righteousness, the righteousness which is of God by faith. He might value them indeed, and justly, as the effect of his Saviour's grace, as the evidence of his love and favour, as the indispensable characteristics of the children of God, as the necessary qualifications for heaven: but he regards them as nothing, yea as worse than nothing, as loss, if suffered to interfere with the Saviour's exclusive claim to the full, free, and gracious justification, through his merits alone, of the penitent believer.

Has it then been our grand object, as it was that of St. Paul, to obtain an interest in the Saviour's righteousness, and have we been willing to renounce all other dependence, and to count all things

also as loss that we may win him, and be found in him? And have we been actuated in this pursuit by the same motives with the holy Apostle? There are some persons, be it remembered, who speak much of the righteousness of Christ, but with other views than those of St. Paul. They take refuge in this doctrine, as a substitute for the holy and self-denying obedience of the Gospel, instead of receiving it as the grand incitement to devotedness of heart and life. Since the righteousness of Christ can alone avail them before God, they are content to forego the pain of self-denial, and the fatigue of exertion, the culture of holy dispositions, and the practice of a holy life, and rest satisfied with a barren profession, and an idle self-indulgent dependence. But God forbid that any of us should have so learned Christ. I trust, on the contrary, that the effect on our hearts of embracing this doctrine, has been to stir us up to more active and ceaseless obedience; that having experienced the blessed influence of the redeeming grace of Christ, in raising us from the death of sin to a hope full of immortality, our unwearied efforts are directed to shew forth his praise, not with our lips only, but in our lives; to bring forth in rich abundance all the fruits of righteousness which are to his glory; and to testify our gratitude by living wholly to him, who so loved us as to die for us. Oh let us look to him to save us not only from the curse and punishment, but from the dominion and love, of sin—not only to justify us by his righteousness, but to sanctify us by his Spirit—not only to redeem us from iniquity, but to purify us unto himself a peculiar people zealous of good works. Thus only can we prove that we really possess that faith through which we obtain an interest in the justifying righteousness of the Redeemer; for, be it ever remembered, that the faith by which the sinner is justified, is also a faith which purifieth the heart, which overcometh the world, and which worketh by love.

To the Editor of the Christian Observer.

It is well known to all your readers, that observations and proposals have of late been submitted to the public, having for their object to induce Christians to unite in fervent and systematic prayer to God for the acceleration of that day when it is predicted that all flesh shall see his salvation, and all nations receive his truth. The special subject, therefore, of this prayer is designed to be that more plentiful effusion of the Holy Spirit which is promised in the latter days, for the conversion of Jews and Heathens, and for the sanctification of believers.

Respecting the propriety of such united prayer there can be but one opinion. Of its efficacy the strongest hopes are encouraged in Scripture; and the fact, that proposals for such an union have emanated from several quarters, and met with some acceptance, cannot but be reckoned among the auspicious signs of the times. But, to the intended subject of that prayer, some objections have been urged by a writer, whose services on behalf of the ancient people of God in their dispersed and neglected state are well known, and will hereafter be better appreciated.

Mr. Way reasons upon the following principles:—first, that the universal conversion of the Jews to Christianity is foretold, as prior and instrumental to the universal conversion of the Gentiles; and secondly, that it is preposterous to attempt or pray for that in the first place, which can only be accomplished in the second; from which he infers, as a legitimate consequence, that we ought to unite, not in special prayer for the general outpouring of the Holy Spirit upon all nations, but in ge-

neral prayer for its special effusion upon the Jews.

These principles are ably and ingeniously argued in a series of "Observations," to which the author has prefixed a short treatise, entitled, "The latter Rain;" which seems intended to give to all his reasonings the sanction of a scriptural direction. It is not my intention to enter into a discussion of all the statements or arguments in this pamphlet. If it awaken, as it is well calculated to do, a more general interest in the fate of that wonderful nation, which for nearly two thousand years was the favourite of Heaven, and for nearly two thousand more has been the unceasing, yet unconsumed, object of its peculiar displeasure, it will render an essential service to mankind, and supply a great desideratum in the circle of Christian benevolence. I am only anxious to relieve it from another tendency, which appears to me to belong to it, that of paralysing our exertions on behalf of the heathen.

This tendency I conceive to be chargeable upon the author's principles, upon his reasonings, and upon his conclusion.

First, in regard to his principles: If it be preposterous to attempt or pray for that in the first place which can only be accomplished in the second, the prayer of the church, that the ways of God may be made known to all sorts and conditions of men, his saving health unto all nations, has always been preposterous. It has been preposterous hitherto to attempt the general conversion of the heathen; the mission to our own idolatrous ancestors, and the labours of Swartz and Martyn were alike out of date; the conversion of Otaheite and the Sandwich islanders was premature; and the activity of all our religious societies, except one, has received an unscriptural impulse. The author, who has given occasion to these remarks, would probably not admit these consequences; but they seem to me to result inevitably from his premises. —The position, too, that it is preposterous to attempt that first which can only be accomplished secondly, appears to require an acquaintance with the order of prophecy beyond what it has pleased God generally to communicate; and, if our prayers also are to be restricted by the same rule, it would seem to be necessary, before we can pray, that we should know the times and the seasons which the Father hath put in his own power. It is true, that the subject of special prayer must be a specific promise; but it is not necessary that all the circumstances of that promise should be accurately understood before its fulfilment; and it becomes the modesty of Christian hope to rest generally upon the prospects of unfulfilled prophecy, and to watch the order and succession of God's providence, which is continually throwing a new light even on that which we deem the brightest.

In reasoning upon these principles, Mr. Way quotes with approbation an expression of Bishop Horsley, that a renewed preaching of the Gospel will take place in all parts of the world, of which the conversion of the Jews will perhaps be the first effect. Yet Mr. Way seems to expect rather, that the conversion of the Jews will take place in all parts of the world, of which a renewed preaching of the Gospel will perhaps be the first effect. He also appears to me to overstrain the import of some scriptural passages, which he presses into the service of his argument.

The following remarks upon the "latter rain" of Scripture are correct and valuable, and will be read with attention.

"'The latter rain' is an expression which occurs frequently in Scripture, and appears sometimes to be used in a literal, and sometimes in a spiritual, sense. First, in a literal, it signifies that periodical return of showers which

took place in the course of nature, and by the dispositions of Providence, immediately before the time of harvest in the regions of ancient Palestine, as the first or former rain fell about seed-time in spring: seasons which, in the Eastern parts, are nearly transposed; for the former rain fell in the Jewish month Marchesvan, which nearly answers to part of our September and October, their seed-time; and the latter rain fell in the month Nisan, the first month of their ecclesiastical year, answering to part of March and April, some time before their harvest; and it has been remarked, by Dr. Shaw and other travellers in the East, that such rains continue still nearly periodical as of old.

"Amongst the temporal promises made to the Jews, as blessings which should follow their obedience, a very remarkable one is recorded concerning this distinction of the land of Canaan, and the grant or promise of this rain to the Israelites: 'The land whither thou goest in to possess it, is not as the land of Egypt from whence ye came out, where thou sowest thy seed, and waterest it with thy foot, as a garden of herbs: but the land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.'

"And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord thy God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.' (Deut xi. 10—14.)

"A denunciation was added, that, in case the people turned to idolatry, the heavens should be shut, and there should be no rain; and thus, when the Prophet Jeremiah speaks of the adultery of Judah, it is written, 'Therefore the showers have been withholden, and there hath been no latter rain.' (Jer. iii. 3.)

"Rain is used in Scripture in a spiritual or figurative sense for the communication of the word of God and the gracious influences of his Spirit to the church, called by the Apostle 'God's husbandry.' Thus by Moses, 'My doctrine shall drop as the rain: my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.' (Deut. xxxii. 2.) Again (Psalm lxviii. 9), 'Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary:' —and most distinctly in Isa. lv. 10, 'As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' The chapter closes with a figurative declaration of the blessings attendant upon, and the change produced in, those who receive the word.

"The latter rain, however, seems to be that which, in a spiritual sense, was most esteemed; as the former, in a literal acceptation, without the latter, would be deficient and unproductive."

These observations are preliminary to an interpretation of Zech. x. 1: "Ask ye of the Lord rain, in the time of the latter rain." That the latter rain, in this precept, means the gracious influences of the Holy Spirit, to be poured down in the latter days, I have no doubt. That the precept to ask of the Lord rain is a direction

to unite in prayer for that object, appears equally undeniable. But to whom is that precept addressed? In the ninth verse of the preceding chapter, we meet with the exhortation, "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem!" In the twelfth—"Turn you to the strong hold," (that is, in all probability, Return to Jerusalem) "ye prisoners of hope." To whom, then, can this precept be addressed, but to the same prisoners of hope, the Israelites, in the time of their conversion? It seems to be a direction to them, like that of our Lord to St. Peter—"When thou art converted strengthen thy brethren." When the latter rain begins to be poured forth, and some of you become sensible of its renewing influence, then pray for a larger effusion. Pray earnestly, as Elias did, that it may rain, and seek the Lord in the spirit of grace and supplication, that he may come and rain righteousness upon his ancient people. This seems to me the plain import of the precept—a precept, like all the rest, specifically addressed to the Jews. Yet Mr. Way, without any warrant, as it appears to me, from the connexion of the passage, and clearly without producing any such warrant, argues upon it as though it were directed expressly to Christians, and imposed upon them the duty of praying for the Jews. That there is such a duty, there can be no dispute; but I do not see how it can be deduced from this passage.

The same oversight, if I may so describe it, seems to be committed in the reasonings upon the second chapter of Joel, the exhortations of which must be addressed to the Jews, if its promises relate to them: and then the inferences as to the duty of Christians to pray for the conversion of the Jews, are left without support from this Scripture as well as from the other.

The fact is, that both of these passages, as well as many o hers, appear to direct the Jews themselves in the morning of their conversion to be earnest in continual supplication to God for their brethren, to give him no rest, and not to hold their peace, until he shall make Jerusalem a praise and a joy in the earth: and in confirmation of this construction, which appears both simple and obvious, Isaiah has himself provided them with a prayer to be used on that occasion in his sixty-third and sixty-fourth chapters.

I will only notice one other apparent inaccuracy in the reasonings of this advocate for the house of Israel. It is where, having said that their recovery is to be the life, and their fulness the riches, of the world, he asks, "And how can it be otherwise, if salvation be of the Jews?"

Salvation is of the Jews, because of them; as concerning the flesh, Christ came, who is over all God blessed for ever. Though the Jews, therefore, should never become Christians, it would still remain true, that salvation is of the Jews. Consequently, the argument is inconclusive, and it is not necessary to wait for *their* recovery, before we attempt, in dependence on the Divine blessing, the recovery of the heathen.

The conclusion to which Mr Way comes, from these and similar considerations, is thus expressed by himself:—

"The proposal, now humbly suggested by one who has long considered the scriptural means of enlarging the church, and 'the most likely mode to bring down an extensive blessing on mankind,' is, that all sincere Christians should, from this day, unite in 'a general prayer for a special outpouring of the Holy Spirit' upon God's ancient people, the house of Israel; and this not in a secondary but special sense,—not in the concluding and sweeping clause of a petition, which has before embraced both hemispheres in its circle of

supplication; — the Caffre and Gentoo; the follower of Vitzipuitzi, and the devotee of Bramah. To stop the wheels of Juggernaut, we must place before it 'the Ark of the Covenant.' The lineal descendants of them that bare it in the midst of Jordan may one day dip their feet in Ganges, and traverse Euphrates dry-shod.—Oh! pray for the peace of Jerusalem!—'The sons of strangers shall build up her walls!' but they that minister unto her must take their model and their machinery from the Prophets; their materials must accord with the royal architecture of Israel. If we desire the peace and the plenteousness of her palace, we must gather up the stones, and dig our foundation deep in the dust of Zion. And thus shall we be instrumental towards the construction of that spiritual building and habitation of God which is to become—"*An House of Prayer for all People.*

"By this proposal for general prayer for a special outpouring of the Spirit on the house of Israel, nothing is intended that can interfere with the ordinances of any church, the objects of any society, or the proposal of any individual; for it is a plan which cannot but materially advance the interests of them all. As the Christian Sabbath is pre-occupied, and has a primary claim of specific duty and paramount obligation, I would suggest the expediency of appropriating the Jews' Sabbath to this specific object: it begins on Friday at sunset, and ends at the same time on Saturday. Some portion of this day should be henceforth solemnly set apart and devoted to secret meditation and scriptural exercises, having for their object the history and mystery of the literal Israel of God. Let the subject of evening and morning admonition and intercession be taken from those historical, prophetical, and doctrinal parts of the Old and New Testaments, which bring before us the conduct of a people, called of God, chosen of God, beloved of God; a people, forsaken of man, rejected of man, and hated of man; a people, in every respect, 'wonderful, from their beginning hitherto;'—wonderful, in their origin; wonderful, in their continuance; wonderful, in their destiny;—a people, in whom we see, as in a mirror, what *nature* is; a people, in whom will be exhibited, as in a model, what grace can do. Let these meditations and instructions be accompanied by a morning and evening sacrifice of secret and social prayer. Thus may every Friday be a Good Friday, and every Saturday an Easter Eve."

On the general strain and tenor of this proposal, I have only a few observations to offer. That the house of Israel will be not only converted, but restored, I think no one, who has at all seriously attended to the course of ancient prophecy, can doubt. Whenever that long delayed, but still expected event, shall take place, it will be little to say of it, that perhaps it will be the greatest miracle the world ever saw; for it will be more than this: it will be the cause of a miracle still greater; it will contribute at least, most directly and immediately, to the conversion of the remnant of the Gentiles. At present, the symptoms observable among them, and of which an interesting abstract is given in the latter pages of Mr. Way's pamphlet, naturally excite expectation. An event so interesting—not only to a people from whom we received the Gospel, and to whom therefore we are bound to give it, but to the whole world, whose destinies are essentially concerned in it—has a strong and natural claim upon the prayers of Christians, who ought never to forget the stock on which they are themselves engrafted, but to pray for the peace of Jerusalem. Although, therefore, neither our affections, our prayers, nor our exertions ought to be withdrawn

from the great cause of universal conversion, the proposal of Mr. Way to appropriate a portion of the Jewish Sabbath to particular and specific prayer for the Jews, may appear worthy of serious consideration. But his plan, besides its exclusive character, is a little too comprehensive and urgent. All sincere Christians cannot be expected to have the same respect for Mr. Way's Sabbath which they have for the Sabbath of the Lord; and there is danger, that in attempting too much, what may really be done should be left unaccomplished. The exhortation should rather be addressed to those whose spirit is already stirred upon the subject, than to Christians in general; and the duty should be confined to the hours of family prayer, with perhaps occasional resort to a congregational service, rather than extended through the whole period of the Jewish Sabbath. The latter is not to be expected, at least in the present state of the world. The former may be hoped for; and, if it should take place, what may not be anticipated from the united prayers and labours of Christians on behalf of their elder brethren, the Jews? The Society for promoting Christianity among that nation would meet with more extended support, while at the same time all other societies of similar character which send out missionaries to the heathen, would partake of the impulse; for *they* also have promises to support *them*. No society can require a more specific promise for its encouragement than that of our Lord to his disciples, when he said, "Go ye into all the world, and preach the Gospel to every creature;" and added, "Lo! I am with you always, even unto the end of the world." And then, when accompanied by the prayers of all Christians, a renewed preaching of the Gospel shall take place in all parts of the world, we may expect, according to the anticipation of Bishop Horsley, or rather in conformity to the apparent order of prophecy, that the conversion of the Jews will be the first effect of it.

C. C.

DR. HOLMES ON THE SEPTUAGINT.

(*Continued from page* 544.)

Section IV.—Of the Tetrapla of Origen, or the *first* edition of the LXX. after the Κοινὴ (or vulgar edition.)

Origen published his first edition of the LXX. in the Tetraplar form; and, as it seems to me, *before* he was conversant with the Hebrew. For with respect to the Tetrapla, if I correctly understand the words which have been already cited, he confesses himself that he adopted the *other* Greek versions as his models; for such readings as were *consonant with those versions*, he selected out of the various and discordant manuscripts of the Alexandrine translation. He says not a word here of the Hebrew text as a standard. He follows other versions, because as yet he had not been able to ascend to the fountain-head.—But concerning the whole design of Origen's labours, there are three things particularly deserving of notice.

In the first place, that it is only in versions contemporary with the *same* text that it can be safe to reconcile one translation with another; for we must not hastily conclude that one ancient version, and others of more recent date, can have been founded on a text equally pure or exactly the same.

Secondly; it must be observed, that although Origen undoubtedly perceived that many passages in the Vulgate had been introduced by the LXX. as *supernumerary* readings, and that nothing corresponding was to be found in other translations; yet he did not attempt to apply any remedy to these redundancies of the Alexandrine interpreters. He appears always to have felt great re-

luctance to expunge them completely; and with much reason, for Origen had no means of ascertaining whether Aquila, Theodotian, and Symmachus, to whose versions he conformed his judgment respecting the text of the Septuagint in the Tetrapla, had *themselves* omitted nothing; or that the Hebrew text from which those three interpreters had translated, had in no respect whatever been impaired during so great a lapse of time. Therefore it seems very probable, that whatever redundancies Origen might find in the Septuagint Version, he suffered to remain untouched in the Tetrapla. He left the whole matter to the reader, who, as it was then conceived, was sufficiently apprized, by means of the *other* versions, of any superfluity in the Alexandrine translation.

But from this very circumstance it happens, that it is left for our researches to discover whether the passages redundant in Origen's MSS. of the LXX. were to be found also in the other copies of that version. How the fact stands in this respect, the present collation affords facilities of deciding greater than have hitherto been enjoyed.

In the third place, it must be observed, that although in those three latter versions, Origen found a great many words and sentences to which his own MSS. of the Κοινὴ (Vulgate) afforded nothing corresponding, yet he used no means for supplying these deficiencies in his Tetrapla. For the opinion which some persons entertain—namely, that Origen enriched the Septuagint text in his Tetrapla by supplementary additions deduced from *other* versions—cannot be proved either from his own words quoted above; or, so far as I know, from the testimony of others. Any deficiencies of this nature, therefore, which he may have detected, he must have supplied in his Tetrapla solely by the aid of MSS. of the Alexandrine version itself. And this method, so far as he carried it into effect, was undoubtedly a correct and legitimate procedure: but there is nothing to deter us from adopting in our age the same course as Origen pursued in his, and from engaging in the same inquiry; especially as Origen himself considered that the project had not been pursued to that point to which he had designed to carry it. His success in this undertaking depended on the *number* and *excellence* of the manuscripts of the Vulgate, which he had the opportunity of consulting. That they were very numerous, or very valuable, however, has not yet been proved. Indeed, in MSS. of the LXX. now extant, readings are found, and these indisputably ancient, which Origen, it would seem, did not find in *his* copies; and out of all the MSS. of the Alexandrine version which were collected by him, he could not obtain supplies sufficiently ample to enable that translation to occupy a corresponding space in the Tetraplar column, with the other versions; for if he had succeeded, he would hardly have found it so imperfectly reconciled to the Hebrew copies, at a time when at last he fixed upon *them* as the standard of his judgment. And his subsequent introduction of many supplementary passages into the Alexandrine version, was, in itself, an acknowledgment that the design which he had marked out in the Tetrapla had failed. That design, however, as we have already said, was not to be accomplished by the aid of a few MSS. only; nor ought this prior attempt to deter us from instituting, in the hope of an advantageous result, a more general examination of the MSS. of the Septuagint. The Tetraplar text, as far as I can judge, was published by Origen himself, and was immediately adopted in some of the manuscripts of those times. These MSS., therefore, exhibited an edition of the Vulgate as it had lately been corrected; for in it the

peculiar readings of the LXX., before dispersed in its various MSS., were cemented together into *one* text, agreeing more closely than other manuscripts of the Vulgate with the other Greek versions.—

Let what has been stated concerning the Tetrapla suffice. I will only further observe, that unless the Tetraplar edition of the LXX. was *thus* constructed from a selection of readings solely from MSS. of the Κοινὴ, it may, perhaps, be doubted, whether the appellation of the Κοινὴ could ever have been applied to it, in order to distinguish it from the Hexaplar edition; and unless this was the case, I certainly conceive that some things mentioned in Jerome and other writers will not admit of an easy explanation. But let us now proceed to the *second* edition of Origen.

Section V.—Of the *second* edition of the LXX. after the Κοινὴ, in the Hexapla of Origen, and of the Greek text in the same.

Origen published his *second* edition in the Hexaplar form, with the view of completing, on an extensive plan, what he had begun in the Tetrapla. In the Hexapla, however, Origen assumed as his *basis*, if I am correct, not the simple Κοινὴ, but his own Tetraplar text, a little more enriched perhaps by Septuagint readings *subsequently* discovered by him; nor indeed was any thing else to be expected from the acknowledged editor of the Tetrapla: and that Origen really acted upon this plan, seems plainly to be hinted by the scholiast of the Marchalian MS. on Isaiah*; μετελήφθη ὁ Ησαΐας ἐκ τῶν κατὰ τὰς Ἐκδόσεις Ἑξαπλῶν· ἀντεξελήθη δὲ καὶ προς ἕτερον Ἑξαπλᾶν, ἔχον τὴν παρασημέωσιν ταύτην· Διώρθωνται ἀκριβῶς πᾶσαι αἱ Ἐκδοσεις· αὐ πεξεληθησαν γὰρ πρὸς ΤΕΤΡΑΠΛΟΥΝ Ησαΐαν, ἔτι δὲ καὶ προς Ἑξαπλᾶν. Similar words are found on Ezekiel: * μετελήφθη ἀπὸ τῶν κατὰ τὰς Ἐκδόσεις Ἑξαπλῶν, καὶ διώρθωθη ἀπὸ τε Ωριγένες, αυτᾶ ΤΕΤΡΑΠΛΩΝ, ἅτινα καὶ αυτᾶ χειρὶ διώρθωτο, &c. From these words it may be inferred, that *all* the editions of each of these prophets, and consequently those of Aquila, Theodotian, and Symmachus, as well as that of the LXX., were not only transcribed out of the Hexapla, but that they had *also* been *collated* with the TETRAPLA; but neither the cause nor the utility of this collation will be very apparent, unless it be admitted, that whatever Origen *first* committed to his Tetraplar column, he *afterwards* introduced into the Hexapla. But this being granted, it will immediately be understood, that by this collation in was intended to guard against the possibility that some passages of the Septuagint might exist in the Tetraplar text which had not been accurately transferred into that of the Hexapla.

What Origen performed in the Hexapla, appears sufficiently clear from his own words, already transcribed by us; that is to say, he marked with obeli all those passages which were found in the Alexandrine version, but *not* in the Hebrew; and on the other hand, to supply such passages as were contained in the Hebrew text, but *not* in the Alexandrine version, he extracted the corresponding Greek words from the other versions, and introduced them into the Septuagint with the distinction of asterisks.

Concerning the whole plan of *rejecting* some things under obeli, and of *supplying* others under as-

* This copy of Isaiah was transcribed from editions containing the Hexapla; and was also collated with *another* copy of that version, which had the following annotation: "All the editions have been accurately corrected, having been collated with a *Tetraplar* of Isaiah, and also with the Hexaplar editions."

* "Was transcribed from editions containing the Hexapla; and was corrected according to the *Tetrapla* of Origen, which latter had *itself* been revised by Origen's own hand."

terisks, there are some things which seem to deserve notice. Let us, therefore, proceed to them.

Section VI. — Concerning the Hexaplar Obelus.

Under the Hexaplar Obelus a great many words and sentences, which for a long period had formed an integral part of the vulgar edition, and from thence also of the Tetraplar text, were condemned to expulsion. Wherefore by the help of that *sign*, Origen seems, as it were, to have given his pledge to the reader, *first*, that the Hebrew text in the time of the LXX. contained no readings to which the places in the Vulgate marked by the obelus as rejected; *at that time* corresponded; *secondly*, that those phrases and sentences to which, in the Vulgate text, the obelus was affixed, occupied a place not merely in the MSS. collated by him, but in all the other copies of that version. The obelus is at least an indication that such was Origen's belief. But by those who intend to enter more deeply into the examination of the Hebrew and Greek texts, it remains to be considered whether these matters were in reality as stated.

Moreover, another question arises whether the obelus may not *subsequently* have been employed as the instrument of withdrawing a great many passages from the Septuagint text. For in certain places of the Alexandrine version, agreeing in reality with Hebrew readings, (which readings, however, were not known in Origen's time, but have since been discovered by a more careful investigation of Hebrew MSS.) a suspicion of interpolations introduced by the Seventy has been created by the obelus. And hence *some* passages, which until a positive judgment could be formed as to the Hebrew text, ought certainly to have been religiously preserved in the Septuagint, have nevertheless been expunged from it. This has happened in the manuscripts of every age; for in fact the transcribers conceived that by this means they were consulting the honour of the LXX. Thus the task has devolved upon us moderns, of ascertaining whether the passages in the Alexandrine text rejected by the obelus are yet preserved in any of its manuscripts, in order that we may be enabled here and there to restore the LXX. to their rights; and this question becomes of greater weight, since not a few readings, which appear to have been wanting in the Hebrew MSS. of Origen, are now at length found to be really extant in others, and have burst forth upon us like light out of darkness. So that we shall now and then have to relieve the Seventy from that mark of Origen's rejection, the obelus.

Section VII.—Concerning the Hexaplar Asterisk.

Now the *first* thing to be inquired concerning the asterisk also, as well as the obelus, is this;—*what* it was that, by the aid of this mark, Origen intended to denote; and, in the *next* place, whethere we are to consider as *certain* and *indubitable* all that it implies.

The supplementary passages, then, introduced by Origen, in order that the Septuagint version might better correspond with *that* Hebrew text which he himself possessed, are distinguished, as we have before said, by the *asterisk* being affixed to them. Origen, therefore, if he was consistent, must have believed that the Hebrew text from which the LXX. made their translation, were in every respect the *exact* form of *that* Hebrew text which he himself used; that nothing by any chance had been added to the Hebrew; and that the rules whether of reading or understanding it had, notwithstanding the lapse of many centuries, undergone no change. But this idea is certainly at the present day by no means free from doubt. Another concession which the asterisk, by virtue of its prerogative, requires from us, is this, that those passages which were deficient in the *Origenian*

MSS. of the LXX. were likewise deficient in the *other* MSS. of that version: but this position ought hardly to be granted, unless after a very ample examination of the MSS. of the LXX. And even we, if we enter upon a wider field than that which Origen seems to have occupied, may perhaps ourselves discover the existence of some texts which had escaped his observation.

There is another circumstance also to be observed concerning the asterisk. The supplements introduced into the Septuagint text from the version of Aquila, or Symmachus, were indubitably foreign to the Alexandrine translation; but we must form a different conclusion respecting those supplements which were engrafted on the Septuagint text from the version of Theodotion. For it was almost an invariable law with *this* interpreter to tread in the steps of the LXX. On which account, many things, which at a later period he inserted, on a revision of his version, had been drawn perhaps from the genuine text of the Seventy, however they might have been wanting in Origen's manuscripts; and thus, when these were *transferred* from Theodotion's version into the Septuagint text, *their own property* was restored to the Alexandrine interpreters. Thus in Isaiah xxiii. 13. Origen supplied an omission, as it was at first considered, of the LXX. in the following words out of Theodotion. "Ἐθεμελίωσεν αὐτὴν εἰς Σηὶμ, ἔστησαν ἐπάλξεις αὐτῆ, ἐξήγειραν βάρεις αὐτῆς." These Greek words, however, Theodotion borrowed from the text of the LXX.; and this was at length discovered by Origen, perhaps, by the use of more numerous, and of more valuable MSS. of the Septuagint than those which he had at first possessed. The following is the testimony of the Scholiast of the Marchalian manuscript, respecting the text from Isaiah, above quoted: Τούτων τῶν ἠστερισμένων Ὠριγένης ὡς χῶν ὁ μεμηται ἐν πωικε τομῳ τῶν εἰς Ησαΐαν. "The sense of this passage" (to use the words of Montfaucon) "is that these very words which are marked with asterisks, Origen, in the 25th book of his Commentaries on Isaiah, delivers as though they were those of the Seventy interpreters." And Dr. Hody, who has cited this Scholion in his fourth book, page 612, rightly remarks, in opposition to Usher, that "the Scholiast seems to have meant nothing more than that certain words which were distinguished with asterisks in the LXX. as having been introduced from Theodotion, Origen himself, in his Commentaries on Isaiah, delivers, as the *genuine* words of the LXX. themselves."

In like manner, I can produce another instance from Jeremiah xi. 8. The Hebrew reads thus: "And they have neither heard nor inclined their ear, and have gone away every one in the wilfulness of his evil heart." The Greek words of the LXX. which ought to correspond to these, were wanting in Jerome's age; therefore, in *his* version, he could not express them. They were likewise wanting in the manuscripts of the LXX. which Origen made use of: he therefore supplied the Greek from Theodotion, "* καὶ οὐκ ἤκουσαν, καὶ ἐξέκλιναντο τὸ οὖς αὐτῶν, καὶ ἐπορεύθησαν ἄνηρ ἐν τῇ εὐθύτητι τῆς καρδίας αὐτῶ τῆς πονηρᾶς." But if the Hebrew of this passage had not been translated by the LXX. it would be difficult to say from *whence* the old Latin version in Tertullian, which was formed neither out of the Hexapla nor from Theodotion, *could* have these words, "Et non audierunt, et non adverterunt, aurem suam sed abierunt in iis quæ concupierunt corde suo malo." In all probability, therefore, the LXX. really had translated the Hebrew of this passage, and in words very nearly, if not precisely, the same as Theodotion's. The Greek words were indeed wanting in Origen's manuscripts of the LXX. but Theodotion found them in *his* copies.

And the case was probably the same in other passages as in this.

There was therefore some degree of hazard in the introduction of extracts from Theodotion into the Alexandrine version, under the sign of the asterisk. For such passages as had been once received by the public under the authority of the asterisk, as belonging to Theodotion, no one would thenceforth dare to assign to the LXX. as their original authors, although perhaps they might subsequently be found in other manuscripts of the Vulgate (Κοινη). Wherefore, when Masius, who was well skilled in matters of this kind, lays it down concerning the *Aldine* edition, "that it was really a copy of the vulgar edition of the Seventy interpreters, though not pure nor entirely free from mixture of Theodotion's translation," I have always been of opinion, that the latter part of this sentence ought not to be taken in too strict a sense; nay, I have been always afraid, lest Masius should in some cases have attributed *solely* to Theodotion what, in fact that interpreter had himself adopted from the Septuagint version.

So far as it appears then, we of the present day ought to be on our guard concerning this point: nor ought we so implicitly to confide in the asterisk as altogether to lay aside the idea that a correspondence of readings might originally have subsisted between Theodotion and the Seventy, or be too precipitate in dispossessing the Seventy of all the supplementary passages transferred from his text.

Finally, it might surely have happened that the copyists, who had recently been transcribing the Hexaplar column, and had observed certain phrases in it, might occasionally prefix the asterisk, through carelessness, to the same phrases in manuscripts which they might afterwards have to transcribe, even though they might not be Hexaplar; and they would then give currency to the opinion that those words were peculiarly Theodotion's. For *this*, I suspect, has *sometimes* been the case; and hence it happens, that certain manuscripts, *solely* from the asterisk having been introduced here and there, have been supposed to have borrowed from the Hexaplar, more than what they actually did borrow.

Here then, we will conclude our remarks concerning the Hexaplar asterisk, and Origen's *second* edition of the LXX.

(To be continued.)

MISCELLANEOUS.

To the Editor of the Christian Observer.

October 1st, 1821.

In the Christian Observer of to-day, there appears a communication from a correspondent, giving an account of a visit to Bunyan's Meeting-house; the perusal of which has afforded me the hint to trouble you with a few memoranda and observations suggested by a visit which I recently made to Richard Hooker's parish and parsonage of Drayton Beauchamp, and which your readers may consider either as a counterpart to the above paper, or, if any of them think it necessary, as a lustration after it.—The name of Hooker is justly dear to all good men, at least to every conscientious churchman; and I trust, therefore, that the following particulars of the obscure parish where he first settled as a country pastor, and where he underwent those well-known domestic persecutions which

are coupled as familiarly with his memory as the epithet of "judicious" with his name, will not be thought uninteresting by your readers.

Drayton Beauchamp, as "honest Isaac" faithfully relates in his narrative, "is in Buckinghamshire, not far from [namely, six miles east of] Aylesbury, in the diocese of Lincoln," and about thirty-three miles from London *. It is an extensive, but very poor and thinly populated parish, stretching several miles in

* To save your readers the trouble of reference, I shall copy the passage alluded to, from Walton's Lives, with a part of the context, to which also allusion is made in the course of my remarks. Those who are most familiar with it will not grudge reading it once more.

"But the justifying of his doctrine did not prove of so bad consequence as the kindness of Mrs. Churchman's curing him of his late distemper and cold: for that was so gratefully apprehended by Mr. Hooker, that he thought himself bound in conscience to believe all that she said; so that the good man came to be persuaded by her, that he was a man of a tender constitution, and that it was best for him to have a wife, that might prove a nurse to him; such a one as might prolong his life and make it more comfortable; and such a one she could and would provide for him, if he thought fit to marry. And he, not considering *that 'the children of this world are wiser in their generation than the children of light,'* but, like a true Nathaniel, who feared no guile, because he meant none, did give her such power as Eleazer was trusted with, when he was sent to choose a wife for Isaac, for even so he trusted her to choose for him, promising upon a fair summons to return to London and accept of her choice; and he did so in that or the year following. Now the wife provided for him was her daughter Joan, who brought him neither beauty nor portion; and, for her conditions, they were too like that wife's which is by Solomon compared to a dripping house; so that he had no reason to *'rejoice in the wife of his youth,'* but rather to say with the holy prophet, *'Wo is me, that I am constrained to have my habitation in the tents of Kedar!'*

"This choice of Mr. Hooker's (if it were his choice) may be wondered at; but let us consider that the Prophet Ezekiel says, *'There is a wheel within a wheel;'* a secret sacred wheel of Providence (especially in marriages), guided by His hand, that *'allows not the race to the swift,'* nor *'bread to the wise,'* nor good wives to good men: and he that can bring good out of evil (for mortals are blind to such reasons) only knows why this blessing was denied to patient Job, and (as some think) to meek Moses, and to our as meek and as patient Mr. Hooker. But so it was; and let the reader cease to wonder, *for affliction is a divine diet;* which, though it be unpleasing to mankind, yet Almighty God hath often, very often, imposed it as good, though bitter, physic to those children whose souls are dearest to him.

"And by this means the good man was drawn from the tranquillity of his college; from that garden of piety, of pleasure, of peace, and a sweet conversation, into the thorny wilderness of a busy world; into those corroding cares which attend a married priest, and a country parsonage; which was Drayton Beauchamp, in Buckinghamshire (not far from Aylesbury, and in the diocese of Lincoln), to which he was presented by John Cheney, Esq. (then patron of it), the 9th of December, 1584, where he behaved himself so as to give no occasion of evil, but (as St. Paul adviseth a minister of God) "*in much patience, in afflictions, in anguishes, in necessities, in poverty, and no doubt in long-suffering,*' yet troubling no man with his discontents and wants.

"And in this mean condition he continued about a year; in which time his two pupils, Edwin Sandys, and George Cranmer, were returned from travel, and took a journey to Drayton to see their tutor, where they found him with a book in his hand (it was the Odes of Horace), he being then tending his small allotment of sheep in a common field, which he told his pupils he was forced to do, for that his servant was then gone home to dine, and assist his wife to do some necessary household business. When his servant returned and released him, his two pupils attended him unto his house, where their best entertainment was quiet company,

length, though containing little more than two hundred and fifty inhabitants. In Hooker's time the population was probably much smaller. The manor was anciently in the family of the Maignons; from whom it passed to the Beauchamps and Cobhams. Sir John Cobham gave it to King Edward the Third; who, in the year 1364, granted it, together with the manor of Helsthorpe, to his shield-bearer, Thomas Cheney, or Cheyne. It was one of this family, John Cheney, who, as Walton informs us, presented Hooker to the living, in the year 1584. To what source Hooker owed his influence with this patron does not appear. The living seems to have been a miserable piece of preferment, and perhaps no one else was very anxious to take it; but, poor as it was, Walton adds, that this good man "behaved himself so in it as to give no occasion of evil, but, as St. Paul adviseth a minister of God, in much patience, in afflictions, in anguishes, in necessities, in poverty, and no doubt in long-suffering, yet troubling no man with his discontents and wants." Drayton continued to be one of the chief seats of the Chene family, till the death of William Chene, Lord Viscount Newhaven, in 1728. His lordship's representatives sold the manor to the Gumley family, in 1730; from whom it descended to the present Lady Robert Manners, who presented the Rev. Basil Woodd to the living in the year 1808, on the death of Dr. Lockman, who had held it for more than sixty years. The first rector is said to have been one Milo, in the reign of Henry the Third: there have been thirty-eight to the present. Such is the brevity of human life! such the importance of working while it is called to-day!

The manor-house, which stood near the parsonage, was taken down in the year 1760; but the square of moats still survives, and retains somewhat of the "procul esto" dignity of the olden times. I observed, also, the remains of the fish-ponds in the ancient garden, and a few rows of trees, the successors of those under which Hooker perhaps walked with his patron when invited to partake of manorial hospitality. I trust, for the honour of the church, that Joan kept in the back ground on such occasions. She was no favourable specimen of what a clergyman's wife ought to be; and I question whether she possessed any one of the requisites which Herbert demands—namely, "training up her children and maids in the fear of God, with prayers and catechising and all religious duties;" "providing for

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which was presently denied them; for Richard was called to rock the cradle; and their welcome was so like this, that they stayed but next morning, which was time enough to discover and pity their tutor's condition; and having in that time remembered and paraphrased on many of the innocent recreations of their younger days, and by other such like diversions, given him as much pleasure as their acceptable company and discourse could afford him, they were forced to leave him to the company of his wife, and seek themselves a quieter lodging. But at their parting from him, Mr. Cranmer said, 'Good tutor, I am sorry your lot is fallen in no better ground as to your parsonage; and more sorry your wife proves not a more comfortable companion after you have wearied your thoughts in your restless studies.' To which the good man replied, 'My dear George, if saints have usually a double share in the miseries of this life, I that am none ought not to repine at what my wise Creator hath appointed for me; but labour, as indeed I do daily, to submit to his will, and possess my soul in patience and peace.'

"At their return to London, Edwin Sandys acquainted his father (then Bishop of London, and after Archbishop of York) with his tutor's sad condition, and solicits for his removal to some benefice that might give him a more comfortable subsistence, which his father did most willingly grant him, when it should next fall into his power."—*Walton's Life of Hooker.*

her family in such sort, as that neither they want a competent sustentation nor her husband be brought into debt;" or even "a curing and healing of all wounds and sores with her own hand"—certainly not moral ones. We may, however, without much doubt, apply to her Herbert's shrewd alternative where he says, speaking of "the parson in his house," that "his wife is *either* religious, *or* night and day he is winning her to be so!"

Drayton Beauchamp is mentioned in the Valorum Book of Edward the Confessor, and the Domesday Book of William the Conqueror. In the survey of Pope Nicholas, in 1291, in the reign of Edward the First, the parish was valued at 6*l*. 13s. 4d., and a collection was made in it to support the crusade. The present incumbent has not forgotten this ancient precedent, but has been very diligent in making "collections" for the benevolent *crusade* now carrying on by our Bible and Missionary Institutions, and our Societies for promoting Christian Knowledge, against vice and ignorance and irreligion throughout the world; and he has stirred up in this indigent and sequestered parish, a spirit of zeal and liberality which might well put to shame many richer districts. I need scarcely add, that among other plans of benevolence in his parish, he has instituted a village school for the children of the poor, which has been of great utility in civilizing the place, and preparing the ground for religious culture; and I am informed, that in many cases the instructions received at school have been eminently blessed to the children in after life.

The parsonage is an old-fashioned country building, situated in a sort of basin, within about a stone's throw of the church. It has undergone many repairs and additions since Hooker's time; but the room supposed to have been that good man's study still remains. Tradition has not handed down the destination of the other apartments: so that I was obliged to content myself with guessing which was the identical parlour in which "Richard was called to rock the cradle," when Edwin Sandys and George Cranmer came to visit him, as well as which was the "common-field" where they found him with Horace in his hand, "tending his small allotment of sheep," while his servant "went home to dine and to assist his wife to do some necessary household business." With one part of the modern furniture of the parsonage, Hooker, could he have witnessed it, would have been greatly delighted; I mean a small parochial library, recently founded, for the use of all who wish to avail themselves of the privilege which it affords. The books, I was told, have been more extensively read than could reasonably have been expected, considering the character of the population. The whole parish, I afterwards perceived, has been amply stocked with useful publications: in every farm-house and cottage, I believe without exception, is to be found a Bible or Testament, a Prayer-book, and a few religious tracts; and not a labourer or beggar leaves the parsonage gate without being presented with some little publication which may instruct him and his family how to become spiritually as well as sacramentally "children of God and heirs of everlasting life." I mention these simple facts chiefly to encourage other clergymen, or respectable laymen, in parishes similarly situated, not to be weary in well-doing, for in due time they shall reap if they faint not; a declaration abundantly verified in this parish, in which the materials were, I am informed, of a very unpromising kind, but where the improvement of the people during the last few years has been highly encouraging to those who have laboured among them. The Bibles and Prayer-books in the

houses which I visited had generally the stamp of the Society for promoting Christian Knowledge upon them, and have been supplied by the agency of the rector, through the medium of the Aylesbury District Society. How great would have have been the joy of such a man as Hooker, to have witnessed times like ours, in which all may possess, and all may learn to read, the Scriptures, which are able to make men wise unto salvation! In *his* day how little could the most zealous pastor effect beyond the limits of his own personal labours! he could not, in most cases, supply even his own parish with copies of the holy Scriptures, which few could purchase, and fewer could read; whereas now, by the agency of our charitable societies, the most retired clergyman may not only irrigate, if I may so say, his own immediate neighbourhood, but assist himself, and excite others, even the poorest, to assist also, in carrying the streams of life and salvation to the most distant and parched corners of the earth.

After duly inspecting the parsonage, and indulging for a time in those meditations which the associations connected with the place naturally awakened in my mind, I crossed the garden to view the church. It stands, as before mentioned, and as a church always *ought* to stand, near the parsonage, from which it forms a picturesque and pleasing object. The original part of it, which includes the nave and the tower, was built about the year 1213, in the usual fashion of those days; but there have been subsequent additions in different styles of architecture. I shall not, however, detain your readers with the particulars, but proceed with them to the interior, which I approached with something of that reverence which Mr. Cecil describes, when he says, "I never enter a Gothic church without feeling myself impressed with something of this idea —'Within these walls has been resounded for centuries, by successive generations, *Thou art the King of Glory, O Christ!*' The very damp that trickles down the walls, and the unsightly green that moulders upon the pillars, are far more pleasing to me from their associations, than the trim, finished, classic heathen piles of the present fashion." To have enjoyed the "damp and unsightly green" upon the walls of Drayton Beauchamp church in perfection, it should have been visited twenty years ago, when the admirers of such curiosities might, I am told, have been amply gratified; but the present incumbent—being perhaps of opinion with Mr. Cecil in another place, where he says, in public worship, "Attention should be paid to man as man: if he can sit easier on cushions, he should have cushions; I would not tell him to be warm in God's service, while I leave him to shiver with cold; no doors should creak, no windows should rattle"—has at considerable labour and expense divested the church of these picturesque accompaniments, and given it an air of more neatness and comfort than generally falls to the share of country churches. What, to the disgrace of the inhabitants, is the actual condition of *some* of these structures, may be learned from the following graphical description of one of them, contained in a somewhat curious pamphlet, lately published, intitled, "A friendly Remonstrance to his Parishioners on the State of their Church and Parish, by the Rev. L. J. Hobson, Perpetual Curate of Mexborough." That author remarks:

"No sooner had I entered upon the incumbency, than subjects of regret appeared on every side. I had the mortification to see throughout the church a general decay; the service-books quite in fragments; the pulpit and desk trembling under the weight of a minister, scarcely drawing ten stone; the floor of the clerk's desk actually sinking; the floors every where shewing fright-

ful chasms; the pews jagged, mutilated, and creaking on the slightest pressure; and the walls partly white, partly black, and partly green. In the chancel, the monuments of the patriotic Saviles, formerly so beautiful and ornamental, were fast mouldering away; though traces of their ancient beauty were still visible even in their ruins. Looking for the royal arms, which formerly announced to me that I was officiating in a church of the Establishment, I at length espied them in the belfry, but so much defaced that they could scarcely be deciphered. The clock, also, had ceased to strike; and one of the bells, which was broken, sent forth a sound just audible, and seeming with its two companions to say;

> No longer Church and King,
> In silver sounds I ring:
> I mourn in plaintive lay
> This church's foul decay.

"After noticing the state of the church, I must now pass on to notice what I remarked worthy of animadversion during the time of divine worship and subsequently. Small as was the congregation when I officiated, I hoped that my mind was about to forget its sorrows, and to be revived and animated by the devotions of the little flock which had survived the general wreck. The fire was beginning to kindle, and all thoughts about sublunary things were vanishing; when 'kneeling upon my knees,' according to the direction of the rubric, to offer up the confession, I observed that nearly all who were present had the effrontery to *sit down*, yes—to sit down, though professing to acknowledge their sins, and to deprecate the wrath of the Almighty. Nor was this the only disobedience to the orders of the church; for, instead of following the minister in 'a humble voice,' few opened their mouths, unless to exhibit symptoms of lassitude and indolence, hereby shewing how tedious was the service, and their strong disinclination to bow down before the Throne of the heavenly grace. Proceeding with the service, I came to the lessons for the day; and here, at least, I imagined I should be able to gain attention. It did not certainly strike me, from what I had already witnessed, that the reverence for the inspired word would be as signal as was that of the Jews in the time of Ezra, when all stood up as soon as the Book of the Law was opened;—yet since it is the custom in our churches to sit and be at ease, I did expect to see the congregation in a listening attitude. But no: scarcely had I proceeded to read one verse, before I remarked in several parts of the church an oblique motion of the head, and was interrupted by a noise considerably louder than a whisper. The service was at last concluded, and the congregation, if such it ought to be called, began to depart. But in what manner did it depart? With silent footsteps, because treading the courts of the Lord's house, and countenances indicating the fine and grateful feelings which the Psalmist experienced, 'O how I do love the place where thy honour dwells?' Far from it. The pew doors were thrown open with a violence that threatened dislocation to the hinges, and nearly all went forth with as much noise and unconcern as the flock of geese betrayed, which, by a singular coincidence of disagreeable things, happened to be in the church-yard.

"After service, having occasion to walk over a great part of the village, I met several parishioners in their work-day clothes, others bearing burthens, and others I saw in small groups, making free observations upon the peaceable passengers, and seconding their witticisms by convulsive shrugs or indecent laughter. On my route, passing a public-house, it was with sorrow I was able to count almost as many persons sacrificing to the

god of drunkenness as had attended morning service at church. In the streets, children were to be seen pursuing their games, and women at the doors of their cottages smoking tobacco, and ever and anon lending their efforts to the chorus of discordant sounds which on every side assailed my ears. Nor was this all. The morning of the Sabbath I found was the time usually appointed to settle the labourers' wages: and hence their wives and children were observed, in all directions, hastening to the different shops to buy provisions. On the banks of the river, moreover, were to be seen watermen hauling their vessels along, and giving neither themselves nor their cattle any respite on the holy day of the Lord. This is a short but accurate description of one of your Sundays."

Should this paper chance to meet the eye of the writer of this "Friendly" anatomical "Remonstrance," he may safely quote to his parishioners the example of Drayton Beauchamp as a specimen of what a country church and congregation *ought* to be. The church I found perfectly clean; the elaborate monument of the Cheneys, which was once pretty much in the condition of that of the Saviles, had been washed and scoured; and the pews, pavement, and windows duly mended*. The whole, in fact, is in as good repair as the age of the building and the circ-

eth his corn, be out of reparations, what diligence useth he to make it in perfect state again! If his stable for his horse, yea, the sty for his swine, be not able to hold out water and wind, how careful is he to do cost thereon! And shall we be so mindful of our common base houses, deputed to so vile employment, and be forgetful towards the house of God; wherein be treated the words of our eternal salvation, wherein be ministered the sacraments and mysteries of our redemption?" "And forasmuch as your churches are scoured and swept from the sinful and superstitious filthiness wherewith they were defiled and disfigured [in the times of Popery], do ye your parts, good people, to keep your churches comely and clean; suffer them not to be defiled with rain and weather, with dung of doves and owls, stares and choughs, and other filthiness, as it is foul and lamentable to behold in many places of this country."

At Drayton the "stares and choughs," or similar intruders, having been expelled from the body of the church, have taken unmolested refuge in the tower, the steps and upper apartment of which they have so completely blocked up with sticks, that it was with difficulty I could force my way to the top to survey the surrounding country. Some of the neighbouring hills are highly picturesque. I observed various traces of Roman and ancient British encampments upon them. Some circular chariot courses winding up to their summits, are still very perfect. The celebrated Ikening-street runs through the parish, and skirts the neighbouring hills in its course from Wiltshire to Norfolk—the country of the Ikeni or Iceni. It would seem, by the way, very probable that this road is not, strictly speaking, Roman, but British; having been newly-modelled indeed by the Romans, but originally made long before their time for the purpose of internal communication between the different native tribes. Various reasons might be assigned for this conjecture, were the present the place to detail them. I will not, however, quit this rambling note without adding, that the most beautiful prospect, in a moral view, was the sight of more than thirty parish churches, which in a clear day

* Mr. Hobson, and other clergymen similarly situated, would do well to circulate among their parishioners the "Homily on Repairing and Keeping Clean of Churches." The simplicity of the style of the Homilies renders them very acceptable to country people. They cannot comprehend finely-spun arguments, or always enter into the meaning of our modern polished style; but they can readily understand what is meant when it is said, in the language of this Homily, that "it is sin and shame to see so many churches so ruinous, and so foully decayed, almost in every corner. If a man's private house, wherein he dwelleth, be decayed, he will never cease till it be restored up again. Yea, if his barn, where he keeps

cumstances of the place admit. As for the behaviour of the congregation, (for I remained in the parish over a Sunday,) it was just such as Hooker would have approved, and such also as Mr. Hobson may recommend to his rustic parishioners—plain, simple, and devout. The church was crowded; and the day being remarkably fine, it was an extremely interesting spectacle to observe the villagers approaching on every side across the meadows, or descending the neighbouring hills, many of them from several miles distance, with their Bibles, prayer-books, and psalm-books in their hands; which, I am happy to say, proved not for shew but use;—for, what is not so common as it ought to be in country parishes, the whole congregation joined heartily in the responses and in the singing; the latter in the appropriate attitude of standing. There were nearly seventy communicants on the day I attended; the average, I understand, is about sixty, which, considering that the sacrament is administered monthly, is an unusually large proportion for so thinly populated a district. I conversed with several labourers after the service, who proved by their simple but pious remarks how highly they valued, and *on right principles*, this most comfortable sacrament of the body and blood of Christ. I certainly observed nothing at the conclusion of the service to remind me of Mr. Hobson's "flock of geese," except that many of the congregation who came from a distance evinced something of a *gregarious* principle, by assembling in little groups in the church-yard, conversing or reading till the time of the evening service, having brought their repast with them in the morning, that they might have it in their power to attend church a second time, which the distance of their habitations would otherwise have prevented their doing. In the evening I observed many of the same faces at the parsonage, where the children were catechised and instructed.

The furniture of the church is much the same as is usually seen in country parishes. The font, which I conclude must have been ancient even in the days of Hooker, is amply large enough to comply with the direction of the church in the rubric in the baptismal service, by which the clergyman, if the sponsors think the child can "well endure it," is enjoined to "*dip* it in the water warily and discreetly." The fonts which are made in these degenerate days would seldom allow of this process, if, as might happen, the parties wished it. The reading pew I observed has two desks; the one so placed that the minister may look towards the altar in reading prayers; the other at right angles with it, that he may turn round and face the congregation in reading the lessons. Our ancestors, considering that the minister in the prayers addresses God in the name of the people, and in the lessons, absolution, &c. the people in the name of God—generally arranged the reading desk in this manner. Modern innovation has rendered the custom nearly obsolete. The pulpit is not particularly remarkable; but I could not look at it without veneration, while I thought of Hooker, and repeated to myself the quaint remark of Walton; "Where he fixed his eyes at the beginning of his sermon, there they continued till it was ended. The reader has a liberty to believe that his modesty and dim sight were some of the reasons why he trusted Mrs. Churchman to choose a wife for him." The

may be counted from a bank adjoining the parsonage-garden. I can conceive the delight with which Hooker must have looked around upon this feature of the scenery, and the fervour with which he would offer up his prayers that in all of them the word of God might be faithfully preached, and both ministers and people be walking in the ways of holiness and peace.

pulpit cloth has in large gold letters the date of 1663 upon it; namely, three years after the Restoration. It is made of crimson figured velvet; and from the circumstance of its date, and its quondam finery, I could almost imagine it was placed by the Cavalier party in triumph over their Puritanical fellow-parishioners, who had perhaps destroyed the old one as a relic of Popery. The velvet cushion, from the perforations made in its texture by the silent hand of time, could not fail to remind me of its illustrious kinsman in the church of the Westmorland Vicar. The pulpit, desk, and cushions of most country churches are admirably adapted for stifling the voice of the clergyman, while, from their shelving form, they afford little or no support to his manuscript, which consequently requires to be held the whole time of preaching with a firm grasp; to the great comfort no doubt of those who wish for so fair a plea to repose their chin and elbows on their cushion, but to the grievous annoyance of others who have no predilection for such luxuries. It would tend greatly to the edification of the church, if the next time her forms are revised, an exterminating edict were issued against velvet cushions.—I was gratified to observe on the altar the Homilies in folio published by the Prayer-book and Homily Society. A copy ought to be in every church in the kingdom. Near the porch are pasted up the Instructions published by the Society for promoting Christian Knowledge for devout worship, and other useful papers on reading the Scriptures,' &c. which have doubtless been found serviceable by catching the eye of persons at entering the church, and reminding them of their duties in it. The windows appear to have been once painted; only one of this description at present remains, with eight of the Apostles well executed. The pavement, or at least a part of it, was originally tesselated. Some specimens are still preserved at the parsonage, by the good taste of the present incumbent, who has taken great pains to rescue the antiquities of the place from dilapidation.

There are several curious monuments in the church, with the particulars of which it would be tedious to trouble your readers. Most of them cover the dust of the Cheyne family. Among the oldest is a brass plate in memory of one of them, who died in the year 1375—with the customary addition "cujus animæ propitietur Deus." A brass effigy in the centre of the chancel, clad in French armour, and without inscription, is probably still older, and is supposed to belong to one of the family who died in 1360; namely, Sir Thomas Cheyne, shield-bearer to Edward the Third. In the chancel was pointed out to me a spot where, it is said, reposes the body of Sir John Cheyne, who died Aug. 15, 1468, aged 100 years. He had been in his youth a soldier in the holy wars; in which he slew "quemdam immanissimum gigantem" near the sepulchre of Christ, for which he was made a knight*.—I could not find that any tradition remains relative to the memory of poor Hooker, who also in his day grievously wounded, though he did not slay, a huge giant of another sort. He remained in the parish too short a time probably to make a deep impression, even if he had been a man calculated to do so, which I think he was not. Walton describes him as "an obscure harmless man; a man in poor clothes; his loins usually girt in a coarse gown or canonical coat; of a mean stature, and stooping; and yet more lowly in the thoughts of

* The sepulchral inscription which once preserved those particulars, is now no longer in existence; but I am indebted for them, as well as for several of the foregoing facts, to a curious manuscript of Browne Willis's in the British Museum. Willis has given the inscription entire.

his soul; his body worn out, not with age, but study and holy mortifications; his face full of heat-pimples, begot by his inactivity and sedentary life. God and nature blessed him with so blessed a bashfulness, that as in his younger days his pupils might easily look him out of countenance; so neither then nor in his age, did he ever willingly look any man in the face; and was of so mild and humble a nature, that his poor parish-clerk and he did never talk but with both their hats on, or both off at the same time: and to this may be added, that though he was not purblind, yet he was short or weak sighted." Retired, studious clergymen of this description are not usually the most popular or useful pastors in a country parish, at least till they have resided in one place long enough for their real weight to be felt, and their character appreciated*. Happy is the minister who has acquired a healthy taste equally for the more secluded, and the more public duties of his profession; who divides his hours equitably and cheerfully between his family, his study, his oratory, and his parish; and has learned the useful art of combining his knowledge of books with a knowledge of the world, and the humility of the Christian with the courteous manners of the gentleman. I should add, however, in justice to Hooker, that this last quotation from his biographer, ought not to be taken alone; for notwithstanding his alleged "inactivity and sedentary life," he is described in other parts of the narrative as prompt at every call of duty, and devoting himself with exemplary diligence to the *active* labours of his profession. Still his habits of mind seem to have been too scholastic for the capacities of a rustic auditory. Walton says; "His sermons were neither long nor earnest, but uttered with a grave zeal, and an humble voice; his eyes always fixed on one place, to prevent his imagination from wandering, insomuch that he seemed to study as he spake; the design of his sermons, (as indeed of all his discourses,) was to shew reasons for what he spake; and with these reasons such a kind of rhetoric, as did rather convince and persuade than frighten men into piety."

In returning homewards from my visit, I was led into a train of reflections, which, on sitting down to write the present remarks, it was my intention to have thrown together upon paper; but, like many a clergyman who has dwelt so long on the introductory part of his discourse, that he has no time for the summing up or application, I must leave the province of moralizing to the solitary effort of my readers.—The subject furnishes ample materials for this exercise. We may learn from it an edifying illustration of the providential dispensations of God, while we behold this quiet unobtrusive man called from his obscure country parish to be Master of the Temple, harassed in his domestic circumstances; assailed and persecuted by vehement partizans; and at length called to his heavenly rest, at the early age of forty-six. We may

* Hooker was only a few months at Drayton, as appears from the following list of dates extracted from Walton's narrative, and which may not be unacceptable to the reader for reference.

Richard Hooker, born	1553
Admitted to Corpus Christi College, Oxford,	1567
Elected Fellow of Corpus	1577
——— Lecturer in Hebrew	1579
Received Holy Orders, about	1580
Preached at St. Paul's Cross	1581
Married to Joan Churchman, about	1583
Presented to Drayton, Dec. 9	1584
Appointed Master of the Temple, March 17.	1585
Made Minor Prebendary of Salisbury, July 17.	1591
Instituted to Bishop's Bourne, near Canterbury, July 7.	1595
Took cold by coming by water from Gravesend to London, and died aged 46 years	1600

further derive encouragement to hope that in every period there has always been much humble and unknown piety in the land; many that have not bowed the knee to the image of Baal. The name of Hooker, at the time of his residence at Drayton, was probably little known in his neighbourhood beyond the precincts of his own parish, where he was labouring diligently but unobtrusively in the vineyard of his Divine Master. A cursory traveller of the Puritan party would perhaps have surveyed the little church and parsonage as they appear in the valley at a short distance from the high road, and have whispered to himself as he journeyed on his way, about unfaithful shepherds, and benighted flocks, little thinking that that simple dwelling contained one of the most devout and heavenly-minded pastors in the kingdom; and that from the pulpit of that solitary church were probably delivered some of the most faithful, affectionate, evangelical, and edifying discourses which it has been the lot of any age to produce.—One reflection more, upon which, if this paper had not been already, I fear, tediously protracted, I should be inclined to dilate, is the vast importance of an established church. I am not prepared to say how many or how few of the thirty-eight successive rectors of the little village of Drayton have been men of personal piety or pastoral affection; but taking the case at the most unfavourable estimate possible, it is still consoling to reflect, that in this remote spot,—a spot which, in all probability, the voluntary zeal of unofficial teachers emanating from our towns and cities would never have penetrated,—the Gospel has been faithfully *preached* for centuries by the reading of the word of God; and provision made for the administration of the Christian sacraments, and the public exercises of devotion. There may not have been all the religious advantages which were desirable; but even in the worst of times, the people can never be said to have been left *wholly* uninstructed, as would probably have been the case had there been no established church to take pity upon them, and to carry its ministrations into their sequestered hamlet. And, what is also a point of considerable importance, the staff, if I may so say, of the regiment has always remained, even when the garrison was worst appointed; so that, by the blessing of God, nothing was wanting but pastoral piety and diligence to restore it to a state of efficiency. The observance of the Sabbath—the recognition of the chief principles of religion—the sacraments, especially that of baptism—the regular worship of God—the public reading of his word—the solemnities connected with the various rites and offices of the church—have never been forgotten, and must in every period, whatever might be the personal character of the incumbent minister, have had considerable influence among the people; and many an unlettered Christian may have died in the faith and fear of Christ, whose piety was unknown beyond the little circle of a retired cottage, and was nourished by aliment which a pampered and opinionated religionist would have despised.

VIATOR.

To the Editor of the Christian Observer.

THOSE of your readers who are acquainted with the first edition of M. L'Archer's Herodotus, published in 1786 (Paris, 7 tom. 8vo), cannot fail to have observed with pain how largely the notes are infected with a spirit of hostility to the Christian religion. It will, however, be consoling to them to learn, that in the second edition (1802, Paris, 9 tom. 8vo,) the author has made the amplest amends in his power for the injury done to Christianity, by publicly renounc-

ing his errors and confessing his decided conviction of the truth of the Gospel. In his preface (p. xxxviii.) he remarks—"Being at length deeply convinced of the truths taught in the Christian religion, I have retrenched, or new-modelled all those notes which might injure it. Persons have drawn from some of them consequences which I disapprove of, and which are far from my thoughts. Others, I must own with candour and to clear my conscience, contain things that a more mature investigation and deeper researches have convinced me rest upon too slight foundations, or are absolutely false. Truth cannot but gain by this avowal. To her I have consecrated all my studies. I have been most anxious to return to her ever since I thought I had discovered her. May the homage which I render to her in true sincerity of mind discharge me from all the errors which I may have broached and sought to propagate*!"

I have a threefold reason, Mr. Editor, in requesting your insertion of this recantation;—first, as it shews the ingenuousness of the writer, and exhibits a useful lesson to all who have in any way, by word, writing, or example, done injury to religion or to society, to repair the mischief as far as possible, not only by secret humiliation before God, but by penitent confession before the world; secondly, as it affords another instance to the many on record, of an open opposer of the Gospel constrained by the force of its evidences to become its defender; and thirdly, to request that any of your readers who may have copies of the first edition of this work, or who have access to libraries in this country or abroad, in which it is contained, would transcribe this recantation and fix it conspicuously in the work as an antidote to its poison.

CAUTUS.

* Enfin intimement convaincu de toutes les vérités qu' enseigne la religion Chrétienne, j'ai retrenché, ou reformé, toutes les notes qui pouvoient la blesser. On avoit tiré des unes des conséquences que j'improuve, et qui sont loin de ma pensée. D'autres renfermoient des choses, je dois l'avoner avec franchise, et pour l'acquit de ma conscience, qu'un plus mûr examen et des recherches plus approfondies m'ont demontré reposer sur de trop légères fondemens, ou être absolument fausses. La vérité ne peut que gagner à cet aveu. C'est à elle seule que j'ai consacré, toutes mes veilles. Je me suis empressé de revenir à elle des que j'ai cru l'avoir mieux saisie. Puisse cet homage, que je lui rends dans toute la sincérité de mon cœur, me faire absoudre de toutes les erreurs que je puis avoir hasardées, et que j'ai cherché à propager.

To the Editor of the Christian Observer.

I REQUEST your insertion of the following letter from Daniel Gentle, a condemned criminal, who suffered last December at Newgate for an extensive robbery, to a person who had been his fellow-servant. My chief reason for wishing it inserted is, that the sentence printed in Italics, and which contains a warning that may be useful to other young men, was omitted by those newspapers from the reading of which the poor man dated his ruin. B.

"Saturday Morning, Condemned Room, Newgate, Dec. 9, 1820.

"My dear Friend,

"Little did I think I should be so soon snatched from you; but God only knows: his will must be done. My dear friend, I always respected you as my own brother. I hope my fate will be a warning to you. I am grieved to my heart to think you are deprived of a comfortable situation through me; but I hope God Almighty will protect and provide for you. I hope you will not forsake his laws. Always look up to Him; for if He leaves us we

commit the greatest sins. My dear friend, repent of your past sins; never leave your God, and He will never leave you. Begin this night to examine yourself, and repent of your sins. Mind! you must be stedfastly purposing to lead a new life. *Let me persuade you, instead of taking the newspaper on a Sunday after dinner, pray begin, on Sunday next, and take your Bible.* Read the 55th chapter of Isaiah, the 6th chapter of John, and the 3d of Romans. Mind, and repent; and begin and sow your seed on good ground. God Almighty is very good: He has brought me to see the error of my ways. My present situation is trying to flesh and blood, but I hope will be a comfort to my soul. I have prayed heartily to God for his forgiveness. I hope he will receive my soul: He is a merciful God: it is his will and pleasure. Mind, and do not be easily persuaded. Ask yourself a question first; say, What am I? What is this world to the value of my soul? My dear friend, be particular, and guard against being a hypocrite. This is almost the worst sin that can be committed. My dear friend, mind and put on the cloak of righteousness in sincerity. Pray look more to your Bible. The Lord always be your protection in this sinful world.

"Your well-wisher,
"and dying friend,
"D. GENTLE."

REVIEW OF NEW PUBLICATIONS.

The Christian and Civic Economy of Large Towns. By THOMAS CHALMERS, D. D. Minister of St. John's Church, Glasgow.—No. III. *Application of the Principle of Locality to the Work of a Christian Minister.*—No. IV. *The Effect of Locality in adding to the useful Establishments of a Town.* Glasgow: Chalmers and Collins. 1820. price 1s.

THE apprehension of surfeiting our readers by too heavy a meal of the economics of Dr. Chalmers, has already been stated as our chief reason for not bringing these third and fourth Numbers of his periodical papers into the same critique with the second. Without this reason, such an incorporation of the three Numbers would have been but natural, as these two are to be considered as little more than corollaries from the propositions established in that which preceded them. The dependence of these papers, however, on their predecessor will justify us in making smaller demands than, before on the patience of our readers, as the same reasonings will serve for both. Dr. Chalmers himself is evidently a friend upon principle to *reiteration;* and we are generally inclined to think with him, that few deep and abiding impressions are made upon the hard surface of the public mind, except by striking often, and with all our heart, upon the same particular spot. The philosopher, indeed, who classes the understandings of men among the "soft substances", of metaphysical production, will find himself grievously mistaken in their impressibility. We are not by any means prepared to say, that our author does not, in some instances, push his opinion of the obtuseness of his species a little too far, and that even in the two present Numbers nothing would have been gained by a little compression and consolidation. At the same time, as he has completely suc-

ceeded in carrying the strongest conviction to our own minds, we ought perhaps to consider his method of convincing as the best possible method. We would add, however, that we are never less disposed to dwell upon little peculiarities of manner than when considering the truly masterly and important reasonings of this distinguished writer; and to these reasonings we will now call the attention of our readers.

It is obvious that almost every argument hitherto adduced by Dr. Chalmers, or by ourselves in the examination of his papers, on the *general* advantages of the local system, is strictly applicable to *places of worship*. If the local influence of a school and a schoolmaster be considerable, much more that of a church and a minister of the Gospel. But then the multiplication of places of worship to the extent required, independently of other objections, would seem to involve that of substituting an irregular and undisciplined system of church government for the organized and unvarying system of an established church. Lest, therefore, any of the author's reasonings should appear to bring his attachment to a church establishment into question, he opens the third of his essays by an able defence of that institution; and, we are free to say, that although the same mode of defence has been often employed, and employed, amongst others, by ourselves, we have never before seen it used with the same power, or with the same promise of success. Let us consider his argument.

It is sometimes conceived by those who are hostile to religious establishments, that although the prejudices of mankind may favour them, yet that sound sense and philosophy are opposed to them. Our own conviction has always been the very reverse of this; and we are rejoiced to find ourselves supported in the view we have taken of the subject, by one who will not be suspected of narrowness of mind, or of dishonest compromise with known evils, or of childish succumbency to antiquated prejudices. Dr. Chalmers has learnt in the porch of enlightened philosophy, a lesson which plainer men may also find in their Bibles and their daily experience. We shall give our readers the benefit of some quotations from the author on this subject.

"It is perhaps the best among all our more general arguments for a religious establishment in a country, that the spontaneous demand of human beings for religion is far short of the actual interest which they have in it. This is not so with their demand for food or raiment, or any article which ministers to the necessities of our physical nature. The more destitute we are of these articles, the greater is our desire after them. In every case, where the want of any thing serves to whet our appetite, instead of weakening it, the supply of that thing may be left, with all safety, to the native and powerful demand for it, among the people themselves. The sensation of hunger is a sufficient guarantee for there being as many bakers in a country as it is good and necessary for the country to have, without any national establishment of bakers. This order of men will come forth, in number enough, at the mere bidding of the people; and it never can be for want of them, that society will languish under the want of aliment for the human body. It is wise in government to leave the care of the public good, wherever it can be left safely, to the workings of individual nature; and, saving for the administration of justice between man and man, it were better that she never put out her hand either with a view to regulate or to foster any of the operations of common merchandise.

"But the case is widely different, when the appetite for any good is short of the degree in which that good is useful or necessary; and, above all, when just in proportion to our want of it, is the decay of our appetite towards it. Now this is, generally speaking, the case with religious instruction. The less we have of it, the less we desire to have of it. It is not with the aliment of the soul, as it is with the aliment of

the body. The latter will be sought after; the former must be offered to a people, whose spiritual appetite is in a state of dormancy, and with whom it is just as necessary to create a hunger, as it is to minister a positive supply. In these circumstances, it were vain to wait for any original movement on the part of the receivers. It must be made on the part of the dispensers. Nor does it follow, that because government may wisely abandon to the operation of the principle of demand and supply, all those interests, where the desires of our nature and the necessities of our nature are adequate the one to the other, she ought, therefore, to abandon all care of our interest, when the desire, on the part of our species, is but rare, and feeble, and inoperative, while the necessity is of such a deep and awful character, that there is not one of the concerns of earthliness which ought for a moment to be compared with it." pp. 89, 90.

Consider next the manner in which our author meets an objection often alleged against church establishments.—

"We are quite aware, that a pulpit may be corruptly filled, and that there may be made to emanate from it the evil influence of a false or mitigated Christianity on its surrounding neighbourhood. This is an argument, not against the good of an establishment, but for the good of toleration. There is no frame-work reared by human wisdom, which is proof against the frequent incursions of human depravity. But if there do exist a great moral incapacity on the part of our species, in virtue of which, if the lessons of Christianity be not constantly obtruded upon them, they are sure to decline in taste and in desire for the lessons of Christianity; and if an establishment be a good device for overcoming this evil tendency of our nature, it were hard to visit, with the mischief of its overthrow, the future race either of a parish or of a country, for the guilt of one incumbency, or for the unprincipled patronage of one generation. We trust, therefore, in the face of every corruption which has been alleged against them, that our parochial establishments will stand, so as that churches shall be kept in repair, and ministers, in constant succession, shall be provided for them. At the same time, we hope that no restriction whatever will be laid on the zeal and exertion of Dissenters; and that any legal disability, under which they still labour, will, at length, be done away. The truth is, that we know not a better remedy against the temporary and incidental evils of an establishment, than a free, entire, and unexcepted toleration; nor how an endowed church can be more effectually preserved, either from stagnation or decay, than by being ever stimulated and kept on the alert, through the talent, and energy, and even occasional malignity and injustice of private adventurers. Still, however, such is our impression of the overwhelming superiority of good done by an establishment, that, in addition to the direct Christian influence which it causes to descend upon the country from its own ministers, we regard it as the instrument of having turned the country into a fitter and more prepared field, for the reception of a Christian influence from any other quarter; insomuch, that had the period of the Reformation from Popery, in Britain, been also the period for the overthrow and cessation of all religious establishments whatever, we apprehend that there would not only have been no attendance of people upon churches, but a smaller attendance of people upon meeting-houses than there is at this moment. They are our establishments, in fact, which have nourished and upheld the taste of the population for Christianity; and when that taste is accidentally offended, they are our establishments which recruit the dissenting places of worship with such numbers as they never would have gotten out of that native mass which had been previously unwrought, and previously unentered on." pp. 91—93.

This reasoning is to us, we confess, unanswerable; and happy shall we be if it serve to establish any doubting mind, or to humble the vanity and weaken the antipathies of those whom it fails to convince. Nor let it be thought that such vanity or antipathy are only ideal offences, having their shadowy existence merely in the fancy of a critic. Churchmen of the present day have, indeed, little or nothing to complain of in what

may be called the higher departments of Dissent, in those truly respectable and highly gifted individuals who would be an ornament to any church. But there are certain subalterns in Dissent, who, anxious to flesh their maiden swords in the sides of the Establishment, and looking at the subject as it is distorted by the prejudices of their education, or darkened by their own proper short-sightedness, adopt a mode of attack likely indeed to irritate, but most unlikely to convince. Their habit is to address the more religious and enlightened members of the Establishment, as being in fact secret converts to the folly and mischief of such an institution; and as though their adherence to it was nothing short of a sacrifice of Scripture to convenience, or of conscience to interest. To such individuals (who are far from enjoying the sanction of the more enlightened members of the body to which they belong) the reasonings of Dr. Chalmers may be singularly useful; of whom, at least, it cannot be said, that the brain is confused by the pressure of a mitre, or the conscience warped by the sunshine of court favour. But to return to the papers before us—

The author, not satisfied with thus maintaining the *general* advantages of an established church, goes on to shew that it has a peculiar advantage as *connected with the system of locality*.

"In our last chapter, we made a comparison between local and general Sabbath-schools. Now, a church is, or easily might be, in effect, a local Sabbath-school. Its district is, or ought to be, the parish with which it stands nominally associated, and its sitters ought to be the inhabitants of that parish. The established ministers of a large town should be enabled, each to concentrate the full influence of his character and office, on his own distinct and separate portion of the whole territory. Any thing that can disturb the reiteration of his attentions to the same local quarter of the city should be resisted as a detraction from his real usefulness. And what we affirm is, that the united influence of the exertions of all the clergy, when generalized and extended over the town, will never nearly amount to the sum of their separate influences, when each is permitted to give the whole both of his Sabbath and week-day labour to the people of his own geographical vineyard." pp. 95, 96.

It would be an insult to the memories of our readers to proceed to the proof of these positions, because any such proof would consist in a mere recapitulation of the arguments in our last Number. It is obvious that all the reasonings founded upon the increased interest both of the teacher in the people, and of the people in the teacher, would apply here with augmented force. The difference is, in fact, almost immeasurable between the interest *felt* by these two parties in each other, in the two cases where the minister *does*, and *does not*, hold intimate and daily communion with his people.

But there is another principle which lends its aid, both in deepening the mutual interest between the minister and the people, and in pushing forward the general cause of religion, where the same individuals habitually listen to the same teacher or are habitually attended by him in private; and this is *sympathy*. Dr. Chalmers has some observations upon this topic too striking to be withheld.

"There is nothing fanciful in the charm which we thus ascribe to locality. It is the charm of tact and of experience. It is better, when the people who live beside each other are under one common impression of good from their minister, than when these same people live asunder from each other. It is not known how much that impression is heightened by sympathy. Did each of the thousand who attend a dramatic performance, satisfy himself with reading the composition at home, the total impression among them were not half so powerful; as when, within the infection of one another's feelings, they sit together, at its representation

in a theatre. This is, in part, due to the power of sensible exhibition in the acting. But it is also due, in great part, to the operation of sympathy. And when contiguous families hear the same minister on the Sabbath, or come within the scope of the same household attentions on other days, there is between them, through the week, a prolonged, and often a cherished sympathy, which, were the families widely apart in distant places of the town, would have no operation. Such a common topic, too, of reference and attention, would have a cementing influence on every little neighbourhood. It would draw next-door families into closer and nearer relationship with each other, and shed a mild, moral lustre, over many vicinities, now crowded with human beings, but desolate in respect of all those feelings which go to sweeten and to solace human bosoms. It would, in fact, go a certain way, to transplant into our larger towns, the kindliness of select and limited intercourse; so that, even though the minister could be the visitant of as many families, and the friend of as many individuals, on the general, as on the local system, yet the very circumstance of their being scattered, instead of being contiguous, makes a heavy deduction from the amount of his influence upon them. And, on these various accounts, do we think that a city clergy would be greatly more effective under an arrangement, where, instead of the hearers of all churches being intermingled in every direction over the town, they were, as much as may be, recalled from this state of dispersion, so as that they may be found together in their respective parishes, and there offer to each of the ministers one separate and compact body of acquaintanceship." pp. 99—101.

After such a delineation of the advantages of an established church, the question is not unlikely to be asked, "Why, if an establishment be an engine of such mighty operation, has it done so little? Is it at all evident that, with the same talent and professional ardour, an established clergyman does more to stay the declension of religious habits in towns, than the dissenting minister who labours in the same field with him?" To this Dr. Chalmers is disposed to reply, that if the clergyman is not the more efficient of the two, it is not the fault of his church, but springs from some cause independent of it and hostile to its character and constitution. And he names a cause which (at least in Scotland) has created so "wide a disruption between city ministers and the people of their respective localities," as to account at once for the comparative inefficiency of the Establishment.

The cause to which he alludes, is the prevailing practice of *throwing open the seats of a place of worship to applicants from all quarters, instead of giving a decided preference to the inhabitant of the parish.* The effects of this mistaken policy he thus describes:

"It is this which, trifling as it may appear, has struck with impotency our Church Establishment in towns, and brought it down from the high vantage ground it might else have occupied. In this way each church is made to operate, by a mere process of attraction, over an immense field, instead of operating, by a process of emanation, on a distinct and manageable portion of it. With the exception of his civil immunities, and his civil duties, which last form a heavy deduction from his usefulness, there remains nothing to signalize an established over a dissenting minister, though the capabilities of his office ought to give him the very advantage which a local has over a general Sabbath-school. That which, in argument, forms the main strength of our Establishment, has, in practice, been so utterly disregarded, as, in fact, to have brought every city of our land under a mere system of Dissenterism. It is not of the powerful influence of Dissenters that we complain: it is of the feeble influence of their system. It is not that they are become so like unto us, as to have gained ground upon the Establishment: it is, that we have become so like unto them, as both of us to have lost ground on the general population. Locality, in truth, is the secret principle wherein our great strength lieth; and our enemies could not have devised more effectual means of prevailing against us, in order to bind us and to afflict us, than to dissever this principle

from our Establishment. Our city rulers, without the mischievous intent, have inflicted upon us the mischievous operation of Delilah; and since we are asked why it is that, with all the strength and superiority which we assign to an establishment, we put forth so powerless an arm on the general community, we reply, that it is because, under this operation, our strength has gone from us, and we have become weak, and are like unto other men." pp. 105, 106.

The same practice, as far as we know, does not prevail to any considerable extent in England. But then a variety of other circumstances contribute to produce among us the like results. How, for example, to name only one of these causes, can any thing of a local spirit or efficiency be kept alive in a parish consisting of from 10 to 20,000 inhabitants, in which one poor creature of flesh and blood presides, and who perhaps consumes one half of his own zeal in taking care that nobody else shall display theirs among his people? But to the question of large parishes, and unassisted clergymen, "rari nantes in gurgite vasto," we hope to return at the close of this discussion; and, in the mean time, we wish to confine ourselves chiefly to the statements of Dr. Chalmers. His remaining observations in these two Numbers, may be considered as replies to the two following questions.

1. In the *first* place, has the actual state of things produced any serious evils as to attendance on Divine worship? And, 2. Are there no such objections as serve to countervail all the arguments of the author for the introduction of his new system? We shall notice each of these queries in its proper order.

In reply to the first question, as to the actual effect of the present system on the *number of attendants at places of public worship*, we could wish to produce the following curious statement from our author—a statement which, though not constructed entirely according to our wish, is drawn up with more precision on the whole than any thing of the kind we have before seen.

"Let it be premised, that, in a country parish, the number who should be in attendance upon church, is computed at one half of the whole population. In towns where the obstacle of distance is not to be overcome, a larger proportion than this is generally fixed upon. We think it, however, overrated at two-thirds, and shall therefore assign the intermediate fraction of five-eighths, as the ratio which the church-going inhabitants of a town should bear to the total number of them.

"The first result that we shall give, is the fruit of a larger survey, made in one of the extreme districts of Glasgow, and comprehending a population of 10,304. The number of Sabbath-hearers ought, at the rate now specified, to have been 6240. The number of seats actually taken, in all the churches and meeting-houses put together, was only 2930. This survey becomes more instructive, when regarded in the separate portions of it. As it passes onwards to the limits of the royalty, where the people become poorer, and the space which they occupy is in contact with that enormous parish, the Barony, whose population, by a recent survey, is found to be 51,861, the proportion of non-attendance becomes much greater. There are, along the line of separation between the city and the suburbs, contiguous populations of 377, 400, 500, 475, 469, and 468, where the numbers that ought to attend a place of worship, are 236, 250, 322, 297, 293, and 295, respectively; and where the sittings actually taken, which correspond to those numbers, are 76, 74, 131, 87, 103, and 113. Thus, in some instances, is it found, that the church-going population bear only the proportion of less than one-fifth to the whole, and than one-third to that part of the whole, who would, in a well-ordered state of things, be in a regular habit of attendance upon ordinances. It is remarkable, that in one of those spaces which comprised a population of 875, there were not above four individuals who had a sitting in an established church; so that, were it not for Dissenters, who take up at least 148 out of the whole, and 38 in chapels of ease, there would have been a district of the city, with a larger po-

pulation than is to be found in many of our country parishes, in a state nearly of entire heathenism. The country, in fact, lies under the deepest obligation to the dissenting clergy; and let no petty jealousies interfere with the acknowledgments due to men who have done so much to retard the process of moral deterioration, and whose ability and zeal have carried onward, to the limit of its utmost possible operation, the high function that they fulfil in the commonwealth.

"This survey was not carried beyond the limits of the Royalty; but we are sure, if it had, that all the results would have been aggravated. In a parish of upwards of 50,000 people, where one church, and three subsidiary chapels, form the whole amount of accommodation provided by the Establishment, we confidently aver, that not one-fifth of those who live in it, and not one-third of those who should have sittings, are in the habit of attendance upon any ordinances whatever; and that this computation holds, after Dissenterism has put forth all its resources, and it has been free to expatiate over every neighbourhood of human beings for several generations. Such is the tried inefficiency of its mechanism. It will never, of itself, do the work of an establishment, however essential it may be in a country, to stimulate and to supplement an establishment. And when we contemplate the magnitude of those suburb wastes, which have formed so rapidly around the metropolis, and every commercial city of our land—when we think of the quantity of lawless spirit which has been permitted to ferment and to multiply there, afar from the contact of every softening influence, and without one effectual hand put forth to stay the great and the growing distemper—when we estimate the families which, from infancy to manhood, have been unvisited by any message from Christianity, and on whose consciences the voice of him who speaketh the word that is from heaven has never descended, we cannot but charge that country, which, satisfied if it neutralise the violence, rears no preventive barrier against the vices of the people, with the guilt of inflicting upon itself a moral, if not a political suicide." pp. 109—112.

It will at once be perceived in this statement, that Dr. Chalmers estimates the number of attendants at places of public worship by the *number of seats* taken in a parish. Now is there not a flaw in this estimate? Or is it a fact in the ecclesiastical economy of our sister country, that *none* have an opportunity of attending the public services of religion except those who pay for admission? If so, how superior is the state of things amongst ourselves where, in every new church especially, a large space is preserved for the spiritual advantage of the poor! How important in this view is that regulation of the Society for the Building of Churches, which consents to no application of the higher orders, till the interests of their poorer brethren are secured! We confess we feel a decided objection to that description of polite places of worship where wealth and gentility are the essential tickets of admission, and the title to worship God is bound up with the title to earthly distinction. Not only is it the duty of the state to make ample provision for the instruction of the poor, but, in our opinion, every congregation is sensibly injured by their exclusion. It is useful to *the poor* themselves to discover, by seeing a rich worshipper at their side, that the rich also have their sins to confess, and their woes to lament; that they are agitated by the same fears, and animated by the same hopes, and stand in need of the same consolations. Nor is it less useful to *the rich*, to learn the common guilt and poverty of all who stand before God. But it is especially profitable to *the minister*, to be recalled, by the presence of a multitude of poor ignorant suffering creatures, from those loftier and more speculative topics into which an exclusively polished and refined congregation might be likely to seduce him, to the plain broad fundamental verities of faith and holiness, to the great and gracious truths on which the everlasting destinies of rich as well as poor are suspended. It is the

mixed character of our congregations, as some of our court sermons may testify, which assists to preserve to us the mixture of honesty and delicacy, of simplicity and refinement, which distinguishes many of the sermons of the present day. And it will be found, we believe, by every minister, in the end, that what is best for the one class of society is best for the other; and that the arrow pointed at a poor man's bosom will be the first to reach the conscience of the rich.

But we conceive that there is also this defect in the statement of Dr. Chalmers, that he does not allow for the probability that the seat occupied by one member of a family during a part of the day, may be occupied by another member of it at a different hour. We are disposed to agree with Dr. Chalmers, that "in a well ordered state of things"—that is to say, in a parish where every individual who could frequent a place of worship was to be found there—the attendance would rise to the extent of five-eighths of the whole population. But we must keep in mind that whatever system is adopted to multiply the number of church-goers, will still have to contend with the corruption of human nature. And it would be as unphilosophical to expect, that a system which has to encounter that corruption should produce its full results as that a machine should act in a resisting medium as it would if it were acting in vacuo. We say this however, not to weaken the impression of the necessity of the change which Dr. Chalmers urges, but to guard against the effects of disappointment on the part of those who should expect that the results from an adequate supply of church or chapel room in any given district, will be not only immediate but coextensive with the moral wants of the population.

But this view of the subject brings us to the consideration of the second point we proposed to discuss; namely, whether there are not *objections* to the adoption of Dr. Chalmers's plan, strong enough even to countervail his facts and reasonings.

In the first place, it is asked whether the experiment has not been tried without the smallest success, to bring in what Dr. Chalmers happily terms the "outfield population," to a place of worship? Dr. Chalmers himself gives us an account of an experiment of this kind, which we shall extract for our readers.

"An experiment may often be as instructive by its failure, as by its success. We have here to record the fate of a most laudable endeavour, made to recal a people alienated from Christian ordinances, to the habit of attendance upon them. The scene of this enterprise was Calton and Bridgeton—two suburb districts of Glasgow which lie contiguous to each other, bearing together, a population of above 29,000, and with only one chapel of ease for the whole provision which the Establishment has rendered to them. It was thought that a regular evening sermon might be instituted in this chapel, and that for the inducement of a seat-rent so moderate as from 6d. to 1s. 6d. a year, to each individual, many who attended no where through the day, might be prevailed upon to become the regular attendants of such a congregation. The sermon was preached, not by one stated minister, but by a succession of such ministers as could be found; and as variety is one of the charms of a public exhibition, this also might have been thought a favourable circumstance. But besides, there were gentlemen who introduced the arrangement to the notice of the people, not merely by acting as their informants, but by going round among them with the offer of sittings; and, in order to remove every objection on the score of inability, they were authorised to offer seats gratuitously to those who were unable to pay for them: Had the experiment succeeded, it would have been indeed the proudest and most pacific of all victories. But it is greatly easier to make war against the physical resistance of a people, than to make war against the resistance of an

established moral habit. And, accordingly, out of the 1500 seats that were offered, not above 50 were let or accepted by those who had before been total non-attendants on religious worship; and then about 150 more were let, not, however, to those whom it was wanted to reclaim, but to those who already went to church through the day and in whom the taste for church-going had been already formed. And so the matter moved on, heavily and languidly, for some time, till, in six months after the commencement of the scheme, in September 1817, it was finally abandoned." pp. 114, 115.

Let the author's comment on this disappointment be considered.

"There were several ingredients of success, however, wanting to this experiment. There was no such reiteration of one minister, as would ripen into familiarity or friendship between him and his hearers. There was no reciprocity of operation, between the duties of the Sabbath, and the duties of the week. The most aggressive part of a minister's influence upon the people lies in his being frequently amongst them; the recognised individual, whose presence is looked for at their funerals, and who baptizes their children, and who attends their sick-beds, and who goes round amongst them in courses of religious visitation. There was nothing of all this in the experiment; nor were the Christian philanthropists who did go forth upon the population, so firmly embodied under one head, or so strictly and officially attached to one locality, as fairly to represent the operation of a stated minister, and, where possible, a residing eldership. Above all, in so wide and dispersed a locality in question, it was not by the marvellous doings of one year, that a great or visible change in the habits of the people ought to have been expected. The descent of more than half a century, will not be so easily or so speedily recovered. Such an achievement as this can never be done without labour, and without the perseverance of men, willing to plod and to pioneer their way through the difficulties of a whole generation." pp. 115, 116.

In this comment we heartily concur. There is, we confidently believe, no part of our own metropolis, or of any great town in the empire, where a patient personal application, from a resident minister devoted to his work, would not *let* the whole of a place of worship, supposing it properly adapted to the extent of the population, at the rate of five shillings a sitting. We have lately seen the experiment tried among a thinly scattered population, and in an agricultural district where the wages are low, at the rate of 15s. a sitting, with complete success.

It has also been asked, whether the "*fluctuation of inhabitants*" in great cities would not oppose considerable difficulties to the establishment of the local system? Dr. Chalmers's reply to this question is worthy of attention.

"The quantity of fluctuation is greatly over-rated. The district referred to in our last chapter, as having been assumed by a philanthropic individual, for the purpose of its moral and economical cultivation*, contains 219 families, of which there were 23 removals at the last term, or about one-tenth of the whole. It will, speaking generally, be found not to exceed this fraction, in small contiguous districts of such a population; and even from this, there ought to be an abatement, in estimating the number of yearly removals from a parish: for many of the movements are internal, being from one small district of the parish to another. And besides, even though there were removals out of the parish every year, at the rate of one-tenth of all the families in it, we are not to infer, that, in ten years, there is a complete change of families! or that the old parish is thus scooped away by so many liftings of the people who live in it. The truth is, that the movement is far more a vibratory than a successive one. The families that leave a parish this year, are, in a great measure, the very families that came to it last year. There is a certain number, and those chiefly of the worse-conditioned of the population, who are constantly upon the wing; and they alternate from one parish to another, over the heads of a stable population. A

* See our last Number, p. 558.

locally parochial system would serve, in the long run, to retain even these; but, even in their present amount, they leave the great bulk of the inhabitants of every parish, in a fixed and permanent state for any species of cultivation that might be applied to them. We believe, indeed, that the families of a city parish are less given to change than those of an agricultural parish, from the expiry of leases, and, above all, the yearly fluctuation of farm-servants." pp. 124, 125.

The justice of this reply will not, we think, be questioned. It would indeed be absurd to deny that, with dispositions as unsettled as those of nine-tenths of mankind, and in the present unfixed character of the times, when commerce and physical strength, and manufacturing skill, and capital, are so anxiously scooping out to themselves new channels, fluctuation will be considerable. It will, however, be much diminished by the improvement of moral habits, and the wider diffusion of a temper of gratitude and contentment. And moreover it is not fair to consider the local system as acting in one solitary city, but as operating in *all* the cities of the land. And, supposing it to act thus generally, fluctuation would then be of less consequence; as the minister, in losing one of his own flock, might often have the happiness to barter him for a better from that of his neighbour.

Another objection not unfrequently urged against the author's reasonings is, the "danger lest the erection of new places of worship should empty the old ones, and therefore nothing be gained by the process." The *fourth* of these Essays opens by an able development of the grounds on which the author hopes for happier results. Our readers will be glad to have it, from Dr. Chalmers's own words.

"There is a direct and arithmetical style of computation, which often fails when it is applied to the phenomena, or the principles of human nature. It is thus, for example, that many conceive an alarm, lest one benevolent society should suffer in its revenues, when another benevolent society is instituted in the same town, and among the same people. They calculate by a mere process of subtraction upon the money of subscribers; and they do not calculate on the moral impulse which every new scheme of philanthropy is fitted to send into their hearts. They seem not aware, that the mere habit of liberality, in behalf of one object, renders them more accessible to the claims of any new object, than if the habit had not been previously called into existence. The truth is, that after all which is given away in liberality, there still is left, in the fund for such luxuries as may easily be dispensed with, and in the fund which goes to the loose and floating expenses of pocket-money, an ample remainder for meeting fresh and frequent applications. The money is, of course, lessened by the amount that has previously been given; but, if the habit and disposition of giving be increased, this may secure for an indefinite length of time, more than a full compensation. And thus it is, that in starting some new enterprise of philanthropy, one may far more surely count on being liberally supported, in a town teeming with previous charities—and where the fund for benevolence has, therefore, to a certain degree been impaired, but the feeling of benevolence has been strengthened by exercise—than in a town where, as no encroachment has yet been made upon the means, so no excitement has yet been given to the motives, of charity.

"And there is a similarity to this, in the matter before us. The new church which is opened, will not so operate by a process of subtraction upon those who hear in meeting-houses, as it will operate by a process of fermentation upon those who hear no where. It will increase the taste and the demand for church-going. If rightly followed up, by such local and aggressive operations as we have already explained, it will leaven the dead mass, and revive an appetite for the ministrations of Christianity, beyond its own power to meet and to gratify. The population is greater than, perhaps, with the most rapid process of church-building, which can rationally be counted on, will be overtaken in the course of a century. And, meanwhile, it were no paradox to those who know the amplitude of the field that is yet

unbroken, and who calculate on the power of a living excitement sent over the face of it, though, for many years to come, churches and meeting-houses were seen to spring up in frequency together, and both the Dissenters and the Establishment gained ground contemporaneously on the vast unoccupied extent that yet lies before them." pp. 130—132.

Few individuals practically engaged in the promotion of plans of benevolence, have not verified these observations by experiment. The fund for benevolence has unquestionably a limit in the actual *necessities* of human nature. Men cannot and will not give to others so as to starve themselves. But there is a wide interval between what is *necessary* and what is *expedient*, over which the spirit of Christian charity may range, and out of which she may enlarge her contributions for the alleviation of human misery, and the advancement of human happiness: and upon this source of supply she will daily be disposed to draw more and more. And it is true, to a certain extent at least, of the benevolent feeling, that it gains by giving, and does the more to-day on account of what it achieved yesterday.

The last objection of which we find any special notice in these Essays, is as to the romantic and *visionary* character of a plan which, in order to secure the permanent moral instruction of a population of 150,000 people, Dr. Chalmers admits, will require no less a sum than 100,000*l.* The examination of this objection is very satisfactory; but we have not time to go farther into it than to give the following brief extract.

"One society, that should propose to raise a hundred thousand pounds for a project so gigantic, may well be denounced as visionary; but not so the society that should propose to raise one or two thousand pounds for its own assumed proportion of it. There is many an individual, who has both philanthropy enough, and influence enough, within the circle of his own acquaintanceship, for moving forward a sufficiency of power towards such an achievement. All that he needs, is the guidance of his philanthropy at the first, to this enterprise. When once fairly embarked, there are many securities against his ever abandoning it till it is fully accomplished. For, from the very first moment, will he feel a charm in his undertaking, that he never felt in any of those wide and bewildering generalities of benevolence which have hitherto engrossed him. To appropriate his little vicinity—to lay it down in the length and the breadth of it—to measure it off as the manageable field within which he can render an entire and a lasting benefit to all its families—to know and be known amongst them, and thus have his liberality sweetened by the charm of acquaintanceship with those who are the objects of it—instead of dropping, as heretofore, of his abundance into an ocean where it was instantly absorbed and became invisible, to pour a deep, and a sensible, and an abiding infusion into his own separate and selected portion of that impracticable mass which has hitherto withstood all the efforts of philanthropy—instead of grasping in vain at the whole territory, to make upon it his own little settlement, and thus to narrow, at least, the unbroken field, which he could not overtake—to beautify one humble spot, and there raise an enduring monument, by which an example is lifted up, and a voice is sent forth to all the spaces which are yet unentered on—this is benevolence, reaping a reward at the very outset of its labours, and such a reward, too, as will not only ensure the accomplishment of its own task, but as must, from the ease, and the certainty, and the distinct and definite good which are attendant upon its doings, serve both to allure and to guarantee a whole host of imitations." pp. 154, 155.

Nothing indeed can be more obvious than that those plans, and those only, deserve the title of "visionary," which propose to accomplish the end without the means. And such evidently are the projects of those who hope to evangelise a parish by giving one minister and one church to perhaps 50,000 people, and one school, capable of receiving a few hundreds, to 10,000

children. The plan of the author has, at least, this title to rationality and common sense, that *it is practicable*, and, if brought into action, would be likely, under the Divine blessing, *effectually to answer its purpose*.

We have already so far exceeded the bounds originally proposed to ourselves, that we shall add little by way of comment on the preceding quotations and remarks. To one topic to which we have already adverted—namely, the impediments to the public worship of God in our own country—we must again briefly refer.

It may seem to be a hardy, but it is, in our judgment, an indisputable statement, that many parts of our own great cities and towns are miserably destitute of facilities for the public worship of God. Let the enormous extent, for example, of some of our parishes be considered. Even *before* the late census, which, we know, yields, in almost every case, a very large accession of numbers, St. Pancras contained 46,300 inhabitants—Shoreditch, 43,900—St. George's, Hanover Square, 41,687—Lambeth, 41,644—and Mary-le-bone, 75,624. How immense the moral necessities of such a population, and how impossible that it should be brought under the vigilant spiritual superintendence of any one individual! The crying demand then of the present moment is, in the first instance, to break up each of these overgrown parishes into convenient subdivisions; and, next, to create sufficient funds for the erection of a church, and the maintenance of a minister, in every such subdivision; and this we conceive might be done without disturbing the personal rights and property of incumbents or patrons. Indeed, many of these livings are public property; and it would be easy, we conceive, by degrees to establish, in all, commutations which would satisfy all parties. It is surely not to be tolerated, that because, when a spot of ground was thinly inhabited, it was consigned to the superintendence of one minister, it should still have no other superintendent, when its population has multiplied from units to thousands. That constitution of church or state is radically defective which will not adjust itself to the varying condition of society. Surely Parliament will have no such preference of the letter to the spirit of our institutions, as to perpetuate a system which consigns so large a part of the people to ignorance and vice.

If it be alleged, in mitigation of the evil, that, with the population, the means of instruction have increased, we would then beg to refer our readers to the statements of that truly valuable friend to his country and his church, Dr. Yates*, —who, to his honour be it spoken, first exposed to the public eye the real wants of the people, hitherto shrouded by those magnificent panegyrics on our nation and circumstances, to which our vanity lends so covetous an ear. His calculations may probably require some minute deductions, although on the other hand the evil has been increased in the interval. But, suppose the result of a just calculation at all to approach to that which he has announced, and we have then more than half a million of individuals, within eight miles of St. Paul's cathedral, shut out from the possibility of partaking of public worship in the national or in any church. In other words, we have a population thus excluded from religious ordinances exceeding that of several whole counties. And now let us ask whether such a state of things does not imperiously demand a change; whether the broils of Parliament about mere party questions would not be well exchanged for the calm discussion of points such as these. The Dissenters from the Establishment indeed provide pasture for a small portion of this scattered flock. But by far the larger proportion

* See Christian Observer for 1815, p. 735.

of them is left to wander in the wild wastes of ignorance and profligacy to pick up their food as they can; or rather to be swallowing poison, when they ought to be fed with the bread and with the water of life.

It may however be said to all this, that "the Establishment has now begun to move—that churches are building in various quarters—and that in Mary-le-bone for instance, besides the spacious building already erected, four new churches are likely to be built." All this may be true; but the truth when admitted does not promise an adequate remedy for the evil. How inadequate is the addition of four places of worship to a parish consisting of upwards of 80,000 inhabitants, and that even if all its chapels of ease be taken into the account. It is one of the evils, as Dr. Chalmers justly states, of the vaunted interference of Parliament, that the people are led to conclude that Parliament has done all that is requisite, and that its grant may be considered as a full discharge for the labour or liberality of individuals.

"To make this plain by an example: The number of people in Glasgow and its suburbs is about one hundred and fifty thousand; of whom ninety thousand should be in a condition to attend church. Even though our chapels of ease were turned, as they ought to be, into parish churches, there is scarcely accommodation in our Establishment for the one-fourth of this number; and, ere it can overtake the one-half, there must be no less than fifteen additional fabrics built; leaving, after all, as large a space for the energies of Dissenterism, as the Establishment shall itself have overtaken.

"In repairing the defects of a great moral apparatus it does harm to underrate the magnitude of the object. It is by so doing that the advisers of public measures are often so sanguine in respect of anticipation, while the measures, themselves are so slender in respect of efficiency. The grant, for example, of a million sterling for new churches in England, and the proposal of a hundred thousand pounds for the same purpose in Scotland, sound far more magnificently in the public ear, than they will be found adequate to the necessity which they are intended to meet. They have certainly been matters of gratulation to those who are friendly to our national establishments, and who, at the same time, regard Christianity as the alone specific for all the distempers of society. Yet it is not to be disguised, that, even when carried into full accomplishment, they will leave a vast extent of our population unprovided for. And, what is more, Government will positively have retarded the cause which it means to help, if, by its interference, it shall propagate this delusion—that, as the strength and wisdom of our great national council are now in motion upon the undertaking, all individuals, and all the subordinate bodies of the state, may now wait, suspended in a kind of respectful abeyance on that supreme body, whose function it is to oversee all, and to provide for all." pp. 132, 133.

"It is well, indeed, that both the council of a city and the great council of a nation should be told what an arm of impotency it is that they often put forward. It is altogether grievous to remark the satisfaction, with which a magistracy will dwell on the achievement of adding one church more to a city, that stands in need of an additional twenty. It is not the one church that is to be regretted; but it is the repose, or even the triumph of a great exploit, which is evidently felt by many of our public functionaries upon the occasion. It is not even the circumstance of one church only being built in the space of two or three years, that ought to be complained of. It were vain to expect any thing else than a very gradual movement, even though all the applicable energies of society were brought to bear upon it. But the thing to be mainly regretted is, the deceitful imagination that enough is doing, or enough is done, when we see put on their uttermost stretch the feeble and inadequate energies of a ruling corporation. The glare of magnitude and publicity which is attendant upon its proceedings, serves far more to blind the general understanding into the treacherous conclusion, that enough is doing, than it does to enlighten it upon the question how much is to be done. After the slight and superficial enterprise is over, it may be made out arith-

metically, that the former proportion of the outfield to the church-going population are not sensibly affected by it; that the elements of depravity are nearly in as great force as ever, and the counteractions which have been provided for it, nearly in as great feebleness as ever; and, in a word, that, thoroughly to fill up the neglected spaces, which have so widened and multiplied over the expanse of a town or of a kingdom, something far more gigantic must be done, than appears to lie within the means either of Government or of any inferior municipality in the land." pp. 135, 136.

The truth then is, that the aid hitherto granted by Parliament falls in almost every instance infinitely short of the exigencies of the case, and only deludes us with a shew of good. It may indeed be unreasonable to expect that the national purse, especially with the present enormous demands upon it, should supply the wide-spread deficiency of churches which unhappily exists in the land; and it may be true, that the only adequate fund for that purpose is the purse of the people themselves. But surely it is, in that case the bounden duty of Government to give free scope to popular benevolence and piety. If this were done, we confess that, for ourselves, we should have little doubt that the religious zeal and Christian benevolence which prevail among us, would in no long time supply abundant means for the erection of the requisite number of places of worship. What, then, is the encouragement which is necessary to promote the building of churches by private contributions? It is simply this—"to give to the builders and endowers of places of worship the patronage of them, at least for a time." It is a curious fact, that a clause to this precise effect, which was introduced about three years ago into an Act of Parliament by the present Chancellor of the Exchequer, had nearly passed the House of Commons, when an almost casual circumstance excited an opposition to it, in which some individuals who, had they known the real merits of the question, would have acted very differently inconsiderately joined; and little zeal being manifested in defence of the measure, excepting by the Chancellor of the Exchequer himself, the clause was rejected, and the country doomed, we fear, in consequence, to a prolongation, for perhaps another century, of the same lamentable dearth of Christian instruction which prevails at this moment. We hope, however, that the eyes of the nation will at length be opened; and that the necessity will be felt of converting what in too many cases is a merely nominal, into a real and effective, establishment, by actually providing for the spiritual wants of the multitudes within its pale. Parishes must be divided and sub-divided. Churches and chapels must be multiplied. The minister must be qualified and disposed with affectionate and persevering earnestness to search out that part of his people who are disinclined to attend the ordinances of religion, and to draw them within the holy influence of the doctrines of truth and righteousness. He must have affection and zeal sufficient to lead him to labour unweariedly, to rescue some "as from the fire," to guide others on their heavenly way; "to reprove, rebuke, exhort, with all long-suffering," every creature whom he finds loitering on the verge of eternity, or in danger of sinking to eternal perdition. He must, in short, be ready at all times to feed and watch over the flock of which he has received the oversight, and, with St. Paul, to spend and be spent for their sakes.

But we must not suffer these tempting topics to detain us. Enough has been said, we fear, to try the patience of some of our readers. Would to God that enough had been said to lead our men of influence to set to work in

removing the absurd and mischievous impediments which the law, as it now stands, presents to the erection of places of worship, where wanting. In case of their removal we feel confident of the result. Multitudes would immediately avail themselves of the scope thus given to the march of their benevolence, and would combine to carry on this labour of love. We are aware that many will be incredulous of the efficacy of such a plan, and will make their very incredulity the justification of their inactivity. They will not even exert themselves with the view of obviating the existing counteractions, because they cannot believe that either the disposition or the means of the Christian public are such as to make the concession when obtained of any material use. It was a maxim of the ancient mistress of the world, that no man should "despair of the republic." In the spirit of that maxim, and with an application infinitely less questionable, we would say, "Let no man despair of the church of Christ." Let no man conclude *a priori*, that others will not do their duty when an opportunity is given to them of glorifying God and conferring extensive benefits on their fellow-creatures. Let our legislators put the benevolence of their constituents fairly to the test. Let them supply us with a model, if it so please them, in the forward liberality of their own conduct; but, above all, with a sphere for our activity. Let them but clear the ground, and assist in laying the foundation, and they will soon have the satisfaction of seeing temples to the living God rising like exhalations from the earth, and crowded with thousands and tens of thousands of worshippers who are now outcasts from every Christian privilege, and condemned to helpless, hopeless ignorance. For ourselves, we have no question that there is in England a hitherto unworked and most productive mine of religious benevolence, which, if existing shackles and restrictions were removed, would prove adequate to the supply of all the church-room that is wanted; and the only consideration that would remain would be, how to fill the pulpits when erected, with able and pious ministers. But this is a topic on which we mean not now to enter. Our next paper will be exclusively devoted to it.

The Life of William Sancroft Archbishop of Canterbury, compiled principally from original and scarce Documents. With an Appendix, containing Fur Prædestinatus, Modern Policies, and Three Sermons by Archbishop Sancroft. Also, a Life of the learned Henry Wharton; and Two Letters of Dr. Sanderson, now first published from the Archiepiscopal Library at Lambeth Palace. By GEORGE D'OYLY, D. D. F. R. S. Domestic Chaplain to his Grace the Archbishop of Canterbury; Rector of Lambeth, and of Sundridge, in Kent. In Two Volumes. London: Murray. 1821.

THE acquaintance which we form with the celebrated individuals of past ages, by reading the general history of their times, is, for the most part, superficial and unsatisfactory. They enter and pass over the stage in a manner both too rapid and too formal to allow of our conversing with them at ease, and of developing their real character: we see them only as they appeared before the public, and are seldom allowed to follow them to their houses, and to track them into the retirement of private life. Hence it frequently happens, that their political conduct is greatly misunderstood; and, although when certain acknowledged facts of national interest are discussed, conjecture is rarely at a loss to account for them, and to explain the secret springs by which the political machine was set in

motion; we know that our speculations are very liable to err, and, that the opinions of one age have been completely disproved and set aside by the more accurate intelligence of a later period. To this correction of erroneous historical assertions, biographical researches have materially contributed; and in proportion to the rank and consequence of the person whose memoirs are laid before us, and to the degree in which he participated in the great events of the times in which he lived, will usually be the benefit conferred upon authentic history by the publication of such memoirs.

Instances of this sort will readily present themselves to every reader: and it is unnecessary to state how important in this view is a correct life of Archbishop Sancroft. He lived at a very turbulent period; and his name will go down to posterity as connected with some of the most remarkable occurrences of those distracted times. A judicious memoir of this eminent man is important likewise on many other accounts; if he have hitherto been misrepresented, it is due to himself, to the high station which he held, and to the church of which he was so distinguished a member, that his principles should be fairly stated and his name be rescued from reproach. The task could scarcely be undertaken in a satisfactory way without a ready access to the library of Lambeth palace. This privilege, Dr. D'Oyley possessed; and, whilst availing himself of the opportunity thus afforded, he has neglected no means of information, whether in print or in manuscript, which might render his work more worthy of the public eye. For a statement of particulars on this head we refer to the preface, and shall proceed to lay before our readers the result of his inquiries, with such observations as occur to us on the perusal.

William Sancroft, the subject of this memoir, was born at Fresingfield, Suffolk, in the year 1616-17, and was descended from an ancient and respectable family. He is said to have received his education at Bury, and to have given early proof of considerable abilities. At the age of eighteen he began his studies in the university of Cambridge, as a member of Emanuel College, of which his uncle, Dr. William Sancroft, was at that time master, and under the tuition of Mr. Ezekiel Wright. Toward this gentleman he seems to have cherished the warmest feelings of respectful gratitude; and we have upon record decisive proof of that feeling long after the cessation of much personal intercourse, and when the relation of tutor and pupil might seem to be forgotten. The situation which Sancroft obtained in the list of competitors, on commencing Bachelor of Arts, indicates a creditable proficiency in mathematical learning; but to studies of this sort he probably did not apply any particular attention: his favourite pursuits appear to have been the various branches of classical learning, together with poetry, history, and theology; and he is said to have made a progress in them, which was calculated to give a very favourable impression of his application and talents.

The life of a student seldom admits of much variety; and we cannot be surprised if few particulars have been recorded of the early years even of Archbishop Sancroft. Dr. D'Oyly has, however, presented us with two of his letters, written when he was about twenty-five years of age, which may assist us in forming a judgment of the character of his mind. They exhibit him in a very pleasing and amiable point of view. The first of them is addressed to a beloved friend in a dangerous illness; the second to his own father, announcing its fatal termination. The last of these we subjoin; and there are few persons who will not be affected by the perusal of it.

"Dear Father,—The sad news which

I shall tell you, you know already; but give me leave to weep it over again into your bosom, and that will be some ease to mine. I have lost the companion of my studies, my friend by choice, my brother in affection: I shall sum up all if I tell you I have lost my dearest Arthur Brownest; one in whose acquaintance I promised myself, nay, found so much, as I never durst hope for, till I found it experimentally, and now despair ever to find the like. Besides those abilities natural and acquisite, wherewith God had enriched him; besides that virtuous disposition, and those many powerful attractives in his carriage, whereby he won the love and affection of all that knew him, one thing there was, which made him deservedly more dear to me than others, and that was his exceeding love to me, which I know to have been so great as few brothers equal, none exceed. I am distressed for thee, my brother Jonathan! very pleasant hast thou been unto me; thy love to me was wonderful, surpassing the love of women. Four days before he died I was with him; and when I had taken my leave of him, and was gone out of the chamber, he called for me again, and again bade me farewell in the Lord, and fixed a ghastly eye on me, and, putting his bones about my neck, (for that was all which was left of his arms), he prayed God to bless me, and told me he should never see me more in this world. I was at his burial, and helped to lay him in the bed of rest; and now there is nothing left for me to do, but to love his memory and imitate his virtues, which God give me grace to do. He was mortified to all worldly things long before he died. Yet, father, I know he found not more difficulty to part with any thing than with me his unworthy friend; so dearly did he love me. I know he is now a glorious saint in heaven; and it is but self-love that makes me thus bewail his loss. Sleep on, blessed soul, upon the downy lap of eternity: thy name shall always be to me as an ointment poured forth! and, when I forget thee, let this be my punishment, to feel another as great a loss.—If he might have had the making of his own will, I am sure I should have been heir of all; but his father would not suffer it. Yet thus far he prevailed, that no man should see a paper or note-book of his (whereof he had many) but I; and his reason was, he said, because I loved him, and would bear with any imperfection in them. His father bade me take what books I would. One I took and no more, as a remembrance of my dead friend. His mother hath since sent me, as a token, a bridle and saddle which he had made him a little before his death. O that good woman! she is the object of my pity; her life was bound up in the lad's life, and she will go down sorrowing into the grave. Sir, I am sorry to have benighted your thoughts with this sad narration, yet you see I cannot get out of it. When I have such a subject, it is easier to fill sheets than to confine myself to a page. I had nobody to whom I might better unlade my heart, for it was swoln with grief; and yet there is one thing behind (which, I will tell you when it shall please God to bring me again into your presence), which is the sorrow of sorrows, the first-born of all my griefs." pp. 11—14.

The habits of study which Sancroft had so well cultivated during the first years of his residence in college, remained with him after the immediate call to exertion had ceased: and we find him as Master of Arts and Fellow of his College, availing himself of the delightful and invaluable opportunities which a college residence affords for cultivating the several departments of useful knowledge. In the midst of severer studies, he still retained his attachment for poetry: and there remains at this day among his papers a common-place book, now imperfect, which was filled with a selection of poems in Latin and English, partly serious and sacred, and partly of a lighter description. It is worthy of remark, that in this manuscript are some poems of Milton, which, according to Warton, were probably transcribed within three years after their publication: and as this seems to be "the only instance on record of these poems having received the slightest mark of notice or attention during the first seventy years after they were published," it must be admitted, as Dr. D'Oyley, in citing the observation of T. Warton very justly observes, that this fact

is very creditable to the taste and judgment of Sancroft.

About this period, his character and attainments procured for him several friends, who took a warm interest in his welfare: and two situations were proposed to him, highly honourable in themselves, and sufficiently tempting to a young man who was to depend mainly upon his own exertions. It does not appear that he accepted either of these offers, or any other of a similar nature: but the applications thus made to him served to exhibit in a very pleasing manner the filial deference which he paid to the judgment of his father, and his unwillingness to take any step without the sanction of parental authority.

The aspect of public affairs had now become very serious and alarming: and the universities were doomed to feel all the violence of factious and unprincipled men. In the visitation of Cambridge by the Earl of Manchester, who came to carry into effect the design of the famous Covenant, sixty-five Fellows were soon deprived of their situations: and it became necessary for every one who derived emolument from the colleges to determine upon the line of conduct which he meant to pursue. The case came with peculiar force to Mr. Sancroft, on account of the expulsion of Dr. Holdsworth, the master of his own college, who, besides his connexion with the society at Emanuel, was, moreover, one of Sancroft's personal and valuable friends: and he seems not to have hesitated for a single moment to stand by his sovereign and the church, and to reject the Covenant. In a letter addressed to Dr. Holdsworth, soon after his removal, he expresses himself in terms of honest indignation at the pretended patrons of liberty and religion, and avows his resolution under all circumstances to maintain his integrity.

"For my part," he observes, "tædet me vivere hanc mortem—a small matter would prevail with me to take up the resolution to go forth any whither where I might not hear nec nomen nec facta Pelopidarum. Nor need we voluntarily give up our stations; I fear we cannot long maintain them. And what then? shall I lift up my hand? I will cut it off first. Shall I subscribe my name? I will forget it as soon. I can at least look up through this mist and see the hand of my God holding the scourge that lashes; and with this thought I am able to silence all the mutinies of boisterous passions, and to charm them into a perfect calm." p. 32.

How it happened that with such principles and such determination of character he was suffered to remain within the walls of his college, when so many worthy persons, not more eminent than himself, and certainly not more conscientious, were swept away by the storm, it is perhaps, at this day, impossible to ascertain: whether, as Dr. D'Oyly thinks, "his talents and excellent qualities recommended him to favourable consideration with the leaders of the opposite party, and inclined them to overlook him," or whether some other circumstance operated in his favour, the fact was, that he remained undisturbed in the active business of tuition, till the total overthrow of the monarchy, and the murder of the king.

The manner in which he writes to his father, concerning this tragical event, is very characteristic; and there were many in the university who sympathized in his loyal and generous feelings.

"When we meet," he observes, "'tis but to consult to what foreign plantation we shall fly, where we may enjoy any liberty of our conscience, or lay down a weary head with the least repose; for the church here will never rise again, though the kingdom should. The universities we give up for lost; and the story you have in the country of Cromwell's coming amongst us will not be long a fable; and now 'tis grown treason (which in St. Paul's time was duty,) to pray for kings and all that are in authority; the doors of

the church we frequented will be shut up, and conscientious men will refuse to preach, where they cannot, without danger of a pistol, do what is more necessary, pray according to their duty. For my part, I have given over all thoughts of that exercise in public, till I may, with safety, pour out my vows for Charles II., the heir, I hope, of his father's virtues, as well as kingdoms. In the mean time there are caves and dens of the earth, and upper rooms and secret chambers, for a church in persecution to flee to, and there shall be our refuge." pp. 44, 45.

The sudden death of his father called his attention for a time to scenes of domestic sorrow; but the dominant party allowed him no long interval of repose. The intolerant "Covenant," of which we have spoken, was in a few years followed by the no less odious "Engagement;" an oath by which the Independents, having supplanted their Presbyterian rivals, required all persons to bind themselves to the republican government then established, and disqualifying recusants from holding any office in church or state. As the Presbyterian *Covenant* had been levelled at the loyal friends of the church, the Presbyterians in their turn now suffered from the *Engagement*, and many fellows of colleges, who had been put in by the Earl of Manchester, in 1643, were dispossessed in 1650. Some judgment may be formed of the violence with which the successive factions proceeded, from the single statement, that the number of masters and fellows ejected during the time of the troubles, at Cambridge, amounted to about two hundred. Sancroft was expelled from his fellowship about the month of July, 1651.

"It is highly interesting," says Dr. D'Oyly, after deducing many particulars which justify the remark, "to observe the firm and resolute line of conduct which Mr. Sancroft maintained during this season of trial to all loyal subjects and all faithful sons of the church. It happened then, as it happens in all revolutionary times, that various hypotheses were started, to make men's consciences easy under compliance, to induce them to truckle without scruple to the authorities which prevailed, and to measure their notions of what was just and right by their feeling of what was most conducive to their present interests. The specious arguments which were invented on this side of the question, wrought upon many highly estimable persons, both amongst the clergy and the laity, who probably sincerely reconciled to their consciences compliance with all the oaths and engagements imposed by the government of the day. But Mr. Sancroft's conscience was formed of a firmer texture, and from less yielding materials. Bred up in loyal attachment to his sovereign, and ordained a minister of God's church on earth, he had sealed his ties to the service of both, in the sight of heaven, by the most solemn of all engagements; and, having done so, he could not be induced by any earthly consideration to bind himself in allegiance to those by whom the monarchy had been torn up from its foundations, and the holy church laid prostrate in the dust.

"His firm and inflexible behaviour at this early period of his life finely illustrates the motives from which he afterwards acted at the time of the Revolution. It shows that the scrupulous regard to the obligation of an oath which he then maintained with excessive rigour, sprang from no feeling hastily or suddenly contracted, but from a principle which was deeply rooted in his heart, which formed an original and integral part of his character, and by which, under all the varying circumstances of his life, he steadily directed his course." pp. 62, 63.

Men of sound principles and cultivated talents were now almost universally driven from situations of trust and power: but the press was still open; and Sancroft speedily availed himself of its assistance, in order, if possible, to bring back the public to a more sober and reasonable mind. The publications commonly ascribed to him about this period are, the "Fur Prædestinatus," and "Modern Policies;" the former being intended to expose the doctrines of rigid Calvinism,—the latter

"to hold up to deserved contempt the hollow and false policy which had been too successful in raising many worthless and profligate persons to stations of authority." The character given by Dr. D'Oyly of the former of these works is one in which it can scarcely be expected that all his readers will concur. Let the principles of Calvinism be stated in the harsh and unqualified manner which pleased many of the headstrong incendiaries of that day, and some even of the perturbed spirits of the present, and it will be extremely difficult, with any pretensions to candour and fairness, to avoid the force either of Sancroft's reasoning or of the observations of Dr. D'Oyly. But we are persuaded, that by far the greater part of intelligent persons, who adopt the system of Calvin, would shrink with horror from the practical conclusions which are frequently ascribed to it: admitting the general creed of Geneva, they deny that the consequences charged upon it derive any sanction from that creed. "It should be remembered, however," says Dr. D'Oyly, "that the question is not what consequences the Calvinistic teachers themselves have deduced from their doctrines, but what consequences are legitimately deduced from them and flow from them by a natural tendency." Still the question recurs, Do these consequences flow from them by a natural tendency? The proposition is affirmed or denied according to the previous views of every individual; and whatever be our own private opinions, and whatever the merits of the case, the experience of many ages forbids us to look forward with much confidence to unanimity on the subject.

The "Fur Prædestinatus" is undoubtedly a work of considerable ability. It was designed, and, without doubt, was also calculated to give a strong impression of the mischievous effects of the principles which it combats. The argument is briskly maintained, and the quotations are striking and appropriate; and if it be open to the objection, that brief extracts of theological writings, separated from the connexion in which they stand, and deprived of those qualifications which they might receive from other parts of the work to which, they belong, furnish only a doubtful evidence of the views of the writer, the circumstances of those disastrous times would probably leave little leisure or inclination for reflections of this sort. With the horrors of that terrible civil war before their eyes—a civil war which, though not by any means exclusively raised by the Calvinistic party, and though it was even reprobated by some of them, yet found numerous supporters among the disciples of that creed—most persons would discover a practical illustration of this argument in the history of their own experience. What was suspicious or defective in the reasoning would seem to be confirmed by facts of indisputable occurrence; and we cannot be surprised either at the popularity of the work, which soon ran through several editions, or at the violent resentment with which the advocates of a doctrine thus fearlessly and powerfully assailed set themselves to vilify and calumniate its unknown author; and indeed, if we may judge from the spirit which they occasionally manifested, it was happy for him that he *was* unknown*.

* Of the style of one of these men Dr. D'Oyly gives us the following specimen.

"De histrionici hujus, qui vocatur, dialogismi autore, quis fuerit, nec constat, nec refert. Nimis se prodit, non tantum Calviniani nominis, sed et totius orthodoxæ doctrinæ hostem, forte juratum, certe infensum, utpote qui clarissimos omnes Ecclesiarum Reformatarum heroas et fundatissimos receptæ religionis articulos, scurrili quidem sed et inficeto stylo petulantius perstringit." p. 70.

"An edition of the Fur Prædestinatus was published in 1813, for Sharpe, Fenchurch street; and in 1814, an English

The other tract, entitled, "Modern Policies," had likewise a wide popularity, and must have been productive of considerable effect in exposing to just abhorrence the principles of policy at that time but too generally adopted. The praise given by Dr. D'Oyly to this work, though unquestionably high, seems not unjust: and we concur with him in thinking that, from the knowledge which it displays of the human heart, it is scarcely to be considered with reference to those times alone, but that it is applicable to all times in which similar delusions prevail and similar practices are followed.

We pass over the other literary occupations of Mr. Sancroft about this time, to pursue the thread of his history.

The materials for an account of this part of his life appear to be scanty; and it is difficult to discover even the places of his occasional residence. Having lost the emoluments of his academical situation, he had probably no great superfluity of wealth; but several letters which are still extant, prove that according to his ability he was very charitable to those who for conscience sake had suffered in the same cause, and many of whom were in a state of real destitution. With his university friends in particular, who still remained at Cambridge, he continued in active correspondence. Among the most intimate of these friends was Mr. H. Paman of St. John's College. A specimen of this gentleman's communications will be found in the following letters; and the picture furnished by them of the state of the university is one which, for the sake of good taste and common sense, as well as on more sacred accounts, we heartily hope will be seen no more.

"St. John's, March 5, 1652.

"Honoured Tutor,—I did intend this day to have been at Triplow, but that some letters from my father, which inquire after your health, arrested my resolution. I hope, by this opportunity, to know that your ague is gone, and your health renewed and young again. F——— at London thanked God for the bitter mercy*. And Peters more scurvily said, the business was so long doubtful that God was brought to his hums and hawes, which way he should fling the victory. Most believe it was an Edgehill victory. After so long banishment, the Common Prayer last Thursday at night entered into Trinity chapel, and once more consecrated it. Dr. Hill, next morning, they say, snuffed: he thought sure his incense would not ascend with strange fire, and presently swept the chapel with an exposition. Dr. Comber had leave to be buried in his own vineyard; and, though he might not live upon his own ground, he may sleep and rest there. He showed so much gentleness while he lived, there is no fear of an angry tormenting ghost."

"To Mr. Wm. Sancroft, from Henry Paman, at Mr. Gayer's Lodgings, in the Middle Temple.

"St. John's, March 30, 1653.

"Honoured Tutor,—I humbly thank you for the account I received of your health, which is always very acceptable, I am sorry to hear Mr. Gayer has got an ague. I was with Mr. Orator, (for so his first and excellent fruit of his office yesterday makes me remember him,) who returns his humble service. Mr. Peters preached here on Sunday, and, in the general, cheated the company and expectation with a sober honest sermon; only he was not so severe as altogether to forget what many came for, but satisfied them sometimes in words and sometimes in action. At Ely, he told the people the draining of the fens was a divine work, having a resemblance to the work of the third day. Mr. Boreman preached yesterday, who, they say, deceived few men's expectations, for it was generally thought a grave piece of affectation. He told Mrs. Comber, she need not use the ora-

translation of it was prepared and published by Dr. Nichols, Dean of Middleham, with an Appendix, exemplifying the argument by the case of a malefactor executed at Northampton." pp. 71.

"* This seems to allude to the great naval battle fought between the English and Dutch admirals, Blake and Van Tromp, for three days, about February 18, 165⅔. See Echard."

tor, for he would sufficiently supply that; which yet was the fairest piece of the solemnity. He observed that the Dr. was born of New-year's day, and that it was then presaged he would be a deodate, a fit new-year's gift for God to bestow on the world. He was a Joseph, the twelfth son, and christened on the Epiphany twelfth day—born and christened on two eminent holy-days, in high esteem with the church constantly before these times. He drove the chariot of this college for fourteen years, till a boisterous northern storm cast him out of the box. He was called to dispute at St. Andrew's in Scotland: they wondered as much at his subtilty as we have done at their strange actions since.—These are some fragments which I make bold to send you of that long meal we had, without one drop of liquor. The solemnity was private, in Trinity College—some few invited had gloves and ribbons, but no entertainment beside.—Honoured Tutor, your most real servant,——Henry Paman.

"My most humble service to Mr. Gayer."

"To Mr. Wm. Sancroft, from Henry Paman.

"Dated St. John's, July 3, 1656.

"The business of the commencement is over, from whence none returns with fairer credit than Mr. Frost, who kept the B. D. act, Dr. Boylston the other. They call him Dr. Deborah, for so is his wife's name; and she, they say, the greatest prophetess. Our nation of physicians still increase; we have five Drs. this year; so numerous we are, that we shall soon be reduced to the necessity of practising upon one another, as the great fish on the smaller. We had one B. D. out of Suffolk, who came rather to make sport and satisfy his wife, than for credit to the university: his name is Beversham. I will give you a taste of him. In his English sermon upon this text—'The wind bloweth where it listeth,'—'A twig from the stem of Jesse whipt Nicodemus into a right understanding of regeneration.'" pp. 80—84.

In the following year Mr. Sancroft executed a project which he had for some time entertained, and, contrary to the advice of several of his friends, he passed over into Holland; the common place of voluntary exile for the royalists of England. Here he was joined, in 1658, by an intimate friend, Mr. Robert Gayer, and induced to extend his travels to the south of Europe. His biographer traces him to Geneva, Venice, Padua, where he entered himself a student, and to Rome; at which last place having received the welcome intelligence of the restoration of the king, he returned to England before the close of the year.

Dignities and preferments now flowed rapidly upon him. His friend, Dr. Cosin, to whom he had rendered some important services during the Usurpation, having been nominated to the see of Durham, appointed Sancroft his domestic chaplain; and in this capacity he was selected to preach in Westminster Abbey, at the consecration of his patron and six other new bishops. So high indeed was the estimation of his learning and piety, that he was publicly consulted on most occasions of importance which affected the interests of the church; and he seems to have had a large share in the alterations of the Liturgy, of which we shall speak hereafter, adopted by the convocation after the fruitless experiment of the Savoy Conference. About the year 1661 he was appointed chaplain to the king: in 1662 he was recommended by royal mandate to the degree of D. D. at Cambridge; he became in a short time Rector of Houghton-le-Spring, Canon of Durham, Master of Emanuel College, Dean of York, Dean of St. Paul's, Archdeacon of Canterbury, and in 1677 he was promoted to the Archbishopric. In each of these situations, till he was finally raised to the primacy, he employed himself in the conscientious discharge of his various duties, and distinguished himself on many occasions by activity of mind and generosity of character.

His return to Cambridge as Master of that college from which he had been so iniquitously expelled, must have been to him a most gra-

tifying occurrence; especially as the election rested with the Fellows of he house. The puritanical party had recently been very powerful within its walls; and as the spirit of that party can scarcely be supposed to have disappeared in a moment, it must have required consummate prudence, as well as great firmness of character, to preside over the college with success. A letter addressed by Sancroft at this time to his former tutor, Mr. Ezekiel Wright, is particularly interesting, both as it serves to exhibit his own feelings and to afford some view of the state of the college. Here, at least, the dominant faction had done little for the promotion of learning. The reader will be gratified with the following extract.

"Emanuel College, Jan. 17, 1663.

"Rev. Sir, my ever honoured Tutor,—I beg your pardon that your very friendly and obliging letter hath lain so long in my hands unanswered. I was, when you wrote it, in Suffolk (where I had been but once these last seven years, and that above two years since), and found it about a week after at Cambridge, as I passed by towards London, whither many occasions called me. In the mean time I have read it oft with great contentment, and after all this long demur find it difficult to express, how much I value both the affection and the wisdom of it. In earnest, sir, I never pleased myself more in the relation I once had to you, nor had ever more need to be your pupil than now. Beyond all my expectation I am come back to the college, where I knew nobody at all, my acquaintance being wholly worn out, or rather, I am come into a new college, quite another thing from what I, and much more what you, left it. 'Tis true, in some regards the change is such that I cannot but thank God for it: there being neither faction amongst us, nor disaffection to the government of church or state, but a general outward conformity to what is established by law, and, I hope, true principles of duty and obedience deep laid within, and a cheerful readiness to take off all the instances of that former singularity which rendered us heretofore so unhappily remarkable.

"'Tis with regret and reluctancy that I turn my eye upon our defects and our infelicities; and I had rather make them the matter of a free conference, than bring them upon paper; yet into your bosom, sir, I shall, I hope, have leave to pour them, and assure myself that, as few will apprehend them as well as you, none is able to advise more apt and proper remedies.

"I complain not that the throng is not so great about us as it was (especially reflecting what it was that drew the many hither).—Blessed is the barren, rather than she that is always drawing forth her breasts to the children of disobedience. May we be desert and wilderness all over, rather than send forth such unhappy swarms and colonies as we did in this age of sorrow; which were so many and so numerous that the stock is decayed at home, and we have none in the college capable of succeeding to our vacant fellowships. By the end of this week I shall have elected, since I returned hither, seven fellows, but most of them from abroad; so that half the society are foreigners: and yet worse; the eminent elsewhere will not be wooed to look towards us, having fairer invitations at home; they come sooner by two years (in standing, and many years in age) to their fellowships, than we; and without that rigid examen which frights some from us: they keep them longer (being perpetuities) than we ours, which are thought to be but for a term; and, which is most considerable, ours, while they have them, are not so well worth the owning; the statutable allowance being so miserably scant, that if the crowd fail us (as now it doth), you know very well, sir, they afford not a competent subsistence: so that we are glad to accept of such as tender themselves; and forced to serve ourselves of his majesty's grace and favour, for the removing of some lesser incapacities (of age and country) in a person otherwise fitly qualified for the main; and glad to be so eased, where our over rigorous statutes pinch us. And then for scholarships, they are so many, and so few to fill them, that there is never any competition; the golden spur of emulation is lost, and few will study hard to obtain that to which a little proportion of learning will bring them.

"It would grieve you to hear of our public examinations; the Hebrew and Greek learning being out of fashion

every where, and especially in the other colleges, where we are forced to seek our candidates for fellowships; and the rational learning they pretend to being neither the old philosophy, nor steadily any one of the new. In fine, though I must do the present society right, and say, that divers of them are very good scholars, and orthodox (I believe) and dutiful both to king and church; yet methinks I find not that old genius and spirit of learning generally in the college that made it once so deservedly famous; nor shall I hope to retrieve it any way sooner than by your directions who lived here in the most flourishing times of it." pp. 125—128.

As Dean of St. Paul's we find him at first anxiously engaged in husbanding the resources of the church, with a view to the reparation of the cathedral: it had been long in a ruinous state, and, during the civil wars and the Republic, had, partly by a profane and barbarous use of the place, and partly by neglect, hastened rapidly to decay. But within a few months after his accession to the deanery, the church was almost entirely destroyed by the fire of London; and his attention was now diverted from the repairing of the old building to the construction of a new one. Having written on the subject to Sir Christopher Wren, that distinguished architect wished to learn from him, in the first instance, what limit it was intended to fix with regard to expense, that he might thus be enabled to design something according to the means. Happily the dignitaries who took a prominent part in the prosecution of the work, were determined to proceed upon a grand scale: they resolved "to frame a design handsome and noble, and suitable to all the ends of it and to the reputation of the city and nation; and to take it for granted that money would be had to accomplish it." This resolution, which, according to Dr. D'Oyly, was owing as much to Sancroft as to any single individual, was communicated by him to Sir Christopher in the words just cited; and the design presented by that great architect was adopted. Dr. Sancroft himself subscribed largely toward the building; and under his superintendence, in 1675, the first stone was laid; and, although he lived not to witness the completion of the fabric, he had the satisfaction to see it in a few years in a state of considerable advancement.

It ought to be mentioned as greatly to his credit, that much as he was engaged in this splendid undertaking, he found leisure for those works of unostentatious benevolence, which had little to recommend them but their real utility; and the augmentation of at least one poor benefice and the erection of the hamlet of Shadwell, which had hitherto belonged to Stepney parish, into an independent rectory, not without a sacrifice, in each case, of his personal interests, serve again to manifest the liberality of his character and the attention with which he promoted the welfare of the church.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

Preparing for publication:—Lectures on Ecclesiastes, by Dr. Wardlaw;—Travels in Palestine, by J. S. Buckingham;—A Voyage to Africa, by William Hutton;—A Letter to Mr. Malthus on Population, by Dr. Booth;—A Catalogue of Works in various Languages,

on the History, Language, and Antiquities of the Irish; by R. Ryan;—The Duellist, by the Author of the Retreat.

In the press:—A Voyage of Discovery in the South Sea and Bhering's Straits, to discover a North-East Passage, undertaken at the expense of Count Romanzoff, by Lieutenant O. V. Kotzebue;—The Second and Third Series of "Church-of-England Theology," by the Rev. Richard Warner, "printed in manuscript characters, for the use of young divines, and candidates for Holy Orders!"—[Mr. Warner might do well perhaps to entitle his next series, "Helps to Laziness; or Hypocrisy made easy, being a series of discourses typographically prepared for the use of those divines who not only have no ideas of their own, but will not even be at the pains to transcribe those of others; and whose notions of Christian sincerity do not prevent their practising a gross deception before God, and in the face of their congregations." The following might serve as texts for this new series: "Man looketh on the outward appearance, but the Lord looketh on the heart;" "Serve the Lord with a willing mind, for the Lord searcheth all hearts;" "My heart shall not reproach me as long as I live;" "Behold an Israelite indeed, in whom there is no guile;" "Take heed of hypocrisy, for there is nothing hid which shall not be uncovered;" "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation in the world;" "God loveth a cheerful giver;" "All things are naked and open unto the eyes of him with whom we have to do;" "Lay aside all guile and hypocrisy." For a motto, the well-known lines of Cowper might serve as well as any other.

He grinds divinity of other days
Down into modern use; transforms old print
To zig-zag manuscript, and cheats the eyes
Of gallery critics by a thousand arts.
Are there who purchase of the doctor's wares?
Oh, name it not in Gath! it cannot be
That grave and learned clerks should need such aid.
He doubtless is in sport, and does but droll,
Assuming thus a rank unknown before,
Grand caterer and dry-nurse of the church."

Should such a new series appear, it ought to be addressed exclusively to superannuated clergymen, and not to "young divines," who, as long as they have strength to grasp a quill, can have no excuse for availing themselves of Mr. Warner's pseudo-manuscripts.—We have thought it right to make these remarks in passing, lest even the literary announcement of such a work should be liable to misconstruction. Of the discourses themselves we know nothing, except that they profess to relate to "points of Christian practice, and the Parables of Jesus Christ," while they carry on their front that stamp of disingenuousness which has called from us these remarks.]

We abridge the following particulars from the Report of the Select Committee of the House of Commons, on the Poor Laws, presented on the 10th. of last July. It appears that the expenditure for the poor has continued to increase from 1812 to 1820; the first period averaging 6,122,844*l.*; the second 6,844,290*l.*; the third 7,430,622*l.*; but the annual abstract shews, that this increase has not been progressive, year by year, throughout the whole period, and that it is not now progressive. From the year 1812-13, the amount declined gradually in the two subsequent years (which were years of war); rose again in the next three years, so as to be in 1817-18 greater in pecuniary amount than at any former or subsequent period of which returns exist. In each of the two succeeding years, forming the first and second of the third triennial period, the expenditure declined again, but not very considerably. The returns for the year 1820-21 had not been made up; but the Committee were informed, that the greater number of the returns which had already been received exhibited diminution. Select vestries, under the act 59 Geo. III. c. 12, have been appointed in 2006 parishes, and assistant-overseers in 2257. The whole number of parishes, townships, or other subdivisions, from which returns have been required, is about 14,700.

A new application of the air-pump has recently been made, which promises to be highly useful in the arts, especially in dying, pickling, sizing, &c. Let the substance to be submitted to the process, be placed in an air-tight vessel fit for the purpose, and be closely

piled up, and upon it pour the dye, size, vinegar, brine, or whatever other liquid is to be used in the operation, so as completely to cover the mass. The lid then being closely fitted, proceed to exhaust the space over the fluid with an air-pump. The air in the vessel being rarified, that portion of air which is contained in the interstices of the paper, flax, cotton, cloth, meat, vegetables, or other substances under experiment, will rush out to the top, and escape through the valves of the pump. On re-admitting the atmosphere, the fluid prevents the regress of the air to the substance to be saturated, and serves by its pressure to force the fluid into possession of every minute interstice. By this means every part becomes equally impregnated, without injury to the fabric. An apparatus of this kind has been erected in the printing-office of the Bank of Ireland, for wetting bank-note paper, and is found very serviceable.

IRELAND.

The following is the substance of a Report published by the Royal Dublin Society, respecting the Moving Bog of Kilmaleady, in King's County.

The bog of Kilmaleady contains about 590 acres; in many parts it is 40 feet in depth; and it is considered to be the wettest bog in the county. It is bounded on all sides, except the south, by steep ridges of high land: but the southern face is open to a moory valley, through the centre of which flows a stream, which serves as a discharge for the waters from the bog and surrounding country. The bog of Kilmaleady, like all other deep and wet bogs, is composed, for the first eight or ten feet from the surface downward, of a reddish brown spongy mass, formed of the still undecomposed fibres of the bog moss (*sphagnum palustre*) which by capillary attraction absorbs water in great quantity. Beneath this fibrous mass, the bog gradually becomes pulpy, till, at length, towards the bottom, it assumes the appearance, and, when examined, the consistence of a black mud, rather heavier than water. The surface of the bog of Kilmaleady, was elevated upwards of 20 feet above the level of the valley, from which it rose at a steep angle. Its external face, owing to the uncommon dryness of the season, being much firmer than usual, the inhabitants of the vicinity were enabled to sink their turf-holes, and cut turf, at a depth of at least ten feet beneath the surface of the valley, and, in fact, until they reached the blue clay which forms the substratum of the bog. Thus many of the turf-banks reached the unusual height of 30 feet perpendicular: when at length, on the 19th day of June, the lower pulpy and muddy part of the bog, which possesses little cohesion, being unable to resist the great pressure of water from behind, gave way, and being once set in motion, floated the upper part of the bog, and continued to move with astonishing velocity along the valley to the southward, forcing before it not only the clumps of turf on the edge of the bog, but even patches of the moory meadows, to the depth of several feet, the grassy surface of which heaved and turned over almost like the waves of the ocean. In a very short space of time the whole valley, for the breadth of almost a quarter of a mile between the bog-edge and the base of the hill of Lisanisky, was covered with bog to a depth of from eight to ten feet, and appeared every where studded with green patches of moory meadow. After this the bog skirted a hill, and made its way over every impediment, till it was skilfully checked by opening the course of the stream where it was choked up, and thus lowering the head of water which floated the bog.

ITALY.

A Roman newspaper states, that the sculptor Canova is superintending the building of a beautiful church at his own expense, in honour of the Holy Trinity, at his native place, Passagno. It is said that it will in form resemble the Pantheon of Rome, and be ornamented with a portico resembling that of the Parthenon of Athens. The interior will be decorated with sacred sculptures by this artist, and with a picture of his own composition. Canova has lived for many years at Rome, imposing on himself the most severe privations; and he intends now to dedicate the fruit of the labours of his whole life to this object.

INDIA.

On the 25th of January last, the annual examination of the head pupils of the Calcutta School Society took place. The examination consisted of two parts: First, of the Hindoo boys educated in the schools under native masters, in which the boys pay for their own instruction; and, secondly, those whose education is defrayed by the School So-

ciety. Of the former class there are 86 schools in different parts of Calcutta; and the total number of boys exceeds 2,800. They were divided into four sections; the first was examined in reading; the second in general geography, &c.; the third in spelling; the fourth in arithmetic. Specimens of their writing were also exhibited. The elder pupils, educated at the Hindoo College, were next examined in English; the first class in miscellaneous questions in geography, astronomy, and natural philosophy. The readiness and accuracy of their answers are stated to have been very gratifying. The three lower classes were examined in reading and arithmetic. The meeting was closed by an examination of a number of Bengalee girls, belonging to a school instituted by the Juvenile Society for the establishment and support of Female Bengalee Schools.

The following is a description of the new church in Madras, which is said to exceed in point of architecture any Protestant temple in India. The whole of the building is of solid masonry, without timber-work. The interior is of the Composite order; the exterior, of the Ionic. The dome rests upon an entablature of stone, and the entablature is supported by 16 stone columns, covered with fine chunam, fluted, and beautifully ornamented. The height of the dome in the centre is 54 feet from the floor; the diameter of the whole of the interior part of the church within the wall, is 80½ feet. The flooring is of marble, and the seats are of mahogany. The entrance is supported by a double colonnade of the Ionic order. Adjoining to it is a vestibule, which leads into the body of the church. Over the vestibule is a fine steeple, 165 feet in height. The dome is constructed with hollow cones, in the Syrian style. The steeple can be seen from every part of Madras, and at a great distance by ships coming from sea.

The Bishop of Calcutta has authorized the Bombay Courier to state, that his lordship never was present at the exhibition of a Moorish or other native dance at the Government House in Calcutta, as was alleged by a witness, in the late Queen's trial. The Bishop's family, with some others, were invited by the Countess of Loudoun to an evening party, to hear some native airs sung by a female of great vocal celebrity; and her singing is said to have been accompanied with a sort of dance, which is stated to have been perfectly unexceptionable in point of decorum; but the Bishop was not present on that or any similar occasion; and his lordship justly regrets that his name should have been made use of in such a connexion. —We think it right to notice this disavowal, both in justice to his lordship, and lest his example and authority should be pleaded in favour of any questionable amusements which it becomes the Christian, in virtue of his baptismal engagements, to renounce.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons on the Christian Character, with occasional Discourses; by the Rev. C. J. Hoare, Rector of Mitcham, and late Vicar of Blandford.

A Reply to the Rev. S. Lee, M. A. Professor of Arabic in the University of Cambridge: in answer to his Remarks on the new Translation of the Bible from the Hebrew Text; by John Bellamy, Author of the History of all Religions. 8vo.

Part I. of Practical Lectures upon the Gospel of St. John; by the Rev. J. R. Pitman, M. A. 8vo. 18s.

A Sermon preached at the Coronation of King George the Fourth, in the Abbey Church, Westminster, July 19, 1821; by Edward Lord Archbishop of York. 4to. 2s.

An Admonition to Christians, on the Study of the Bible. 6d.

Scripture Teaching, or the Fundamental Doctrines of Christianity explained and enforced in the Words of Scripture itself. 4d.

Village Prayers; by a Clergyman. 12mo. 1s.

Some remarkable Particulars concerning the rapid Civilization of the Negroes in the Colony of Sierra Leone. 8vo. 2s.

A short Examination and Defence of certain Expressions in the Office of Baptism; and in the Catechism of the Church of England; by a Clergyman. 8vo. 3s. 6d.

A Letter to the Rev. Joseph Wilson, A. M. in reply to his Remarks on the Bishop of Peterborough's Eighty-seven Questions. 2s.

The Education of the Christian Minister; by the Rev. Mordaunt Barnard, B. A. 1s. 6d.

MISCELLANEOUS.

The History and Antiquities of the

Cathedral Church of Oxford, with Engravings and Biographical Anecdotes; by John Britton, F. S. A. medium 4to. 1*l.* 4s. imperial 2*l.* 2s.

New Picture of Dublin; by J. J. M'Gregor. 10s.

The History and Antiquities of the Cathedral Churches of Great Britain, with Engravings; by J. Storey. 4 vols. 8vo.

Memoirs of the Rev. J. Stowell; by the Rev. H. Stowell, Rector of Ballaugh, Isle of Man. 12mo. 3s. 6d.

Part I. of Botanical Illustrations; by W. Jackson Hooker, LL.D.

Pomarium Britannicum; by Henry Philips. 8vo.

Vegetable Materia Medica of the United States; by W. P. C. Barton, M. D. 2 vols. 4to. 6*l.* 6s.

The Lyrics of Horace; translated by the Rev. F. Wrangham, M. A. F. R. S. 8vo. 10s. 6d.

A Treatise on Pyroligneous Acid. 6d.

A new Greek and English Lexicon to the New Testament, on the plan of Dawson's Greek and Latin Lexicon; by the Rev. Henry Laing, LL.D. 8vo. 10s. 6d.

A History of Brazil; by J. Henderson. 4to. 3*l.* 13s. 6d.

A History of Madeira, with 27 coloured engravings. Imperial 8vo. 2*l.* 2s.

Regal Heraldry; by T. Willement. 4to. 2*l.* 2s.

Report of the Committee of the Society for the Improvement of Prison Discipline, and the Reformation of Juvenile Offenders. 2s.

Lucidus Ordo, comprising a Course of Studies on Musical Science; by J. Relfe, Musician in Ordinary to his Majesty.

A Physiological Essay on the Sensibility of Animals. 8vo.

Poetical Essays on the Character of Pope, as a Poet and Moralist; by C. Lloyd. 12mo. 3s.

Poetical Fragments; by Richard Baxter. 12mo. 4s. 6d.

Lays on Land; by Ismael Fitzadam. 7s.

Thoughts on the Music and Words of Psalmody, as at present used among the Members of the Church of England; by the Rev. Rann Kennedy, A.M. 8vo. 4s.

Webb's improved Psalmody, containing all the established Church Tunes, with numerous Adaptations, from Handel, Purcell, Corelli, Haydn, Webbe sen. &c. and various original Tunes by the Author.

A Collection of 24 Original Tunes, set to choice Hymns and Psalms; by Webbe, sen. and jun.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY—SEVENTEENTH REPORT.

(*Continued from page* 581.)

THE opposition made in certain parts of Europe to the circulation of the holy Scriptures among the members of the Roman Catholic Church still continues; but the Catholic distributors, for the most part, persevere in their work, unintimidated by threats and prohibitions. In Germany, in France, in Italy, in Spain, the thirst for Scriptural knowledge is making sensible progress; and the Society have not been backward to avail themselves of the various opportunities of imparting assistance towards cherishing that auspicious feeling. The Catholics in France are becoming more desirous to receive the holy Scriptures. The Society had distributed 45,000 copies: they find fresh demands in almost every direction.

The retirement of Gosner from Germany to Russia has left Professor Leander Van Ess almost alone in that portion of the Biblical field. The number of copies of the Scriptures which he has distributed, amounts to no fewer than 408,210, of which, nearly 400,000 were of the Catholic version. "The astonishing success, (observe his Committee of Accounts, in their address to the Society,) with which the Lord has been pleased to attend the labours of this his valiant soldier, who has so nobly defended the cause of Light against the powers of darkness, has filled our hearts with the warmest gratitude. With unwearied zeal he devotes all his energies to the diffusion of the Gospel of salvation, and by the strengthening influence of redeeming love braves the storms which assail him, and remains firm as a rock in the midst of the ocean continually buffeted by the raging waves."

In the islands of the Mediterranean, and the surrounding countries, much had been done, in the course of the last year, towards organizing measures for

carrying the benevolent designs of the Society very extensively into effect. Through the instrumentality of the Malta Bible Society, many thousands of Syriac, Arabic, Greek, and Hebrew New Testaments have been conveyed into Greece, and different parts of the Levant: Italian New Testaments have also been distributed by it in various directions. The Ionian Bible Society at Corfu appears to have struck its roots; and two new Auxiliaries have been added to it, in Ithaca and Paxos.

The Vice-President and Secretary of the Athens Society write:

"We have the satisfaction of announcing that our good Archbishop, Dionysius, has accepted the presidency of our Society. The work of God goes forward, and does not fail to extend daily, not only in Attica, but in the Peloponnesus, Bœotia, and the neighbouring countries; so that we hope soon to be in want of many more copies of the Divine Book, to satisfy so many people who are asking for it with eagerness."

In the East the Society has had the satisfaction of seeing its object increasingly valued, and the means of carrying it into effect continually improved.

The Committee of the Calcutta Bible Society, announce as in progress an edition of the Old Testament in the Hindoostanee (or Oordoo) language, and another in the Malay, with the Arabic character, after a careful revision by the Rev. Mr. Hutchings. They have printed a large edition of the Gospel of St. Matthew, and another in Hindoostanee and English, for that numerous body of natives who are anxious to acquire a knowledge of the English language. In Calcutta the work is in great request, and large supplies were on their way to the schools of the Church Missionary Society, established at Chunar, Benares, Agra, and Lucknow. Two other useful works of a similar nature have also issued from the Calcutta press—the Gospels of St. Matthew and St. John, with the English and Bengalee on opposite pages. Mr. Ellerton's valuable translation of the New Testament into the Bengalee language, had been completed, and one thousand complete Testaments distributed, besides seven or eight thousand copies of the Gospels. The Armenian Scriptures have proved highly acceptable to the persons for whose use the edition was printed; and the Society has performed its part, in placing the Scriptures within reach of a Christian church which possessed the strongest claims to their earliest attention.

The Committee of translators at Serampore announce, that the whole of the Scriptures are now published and circulated in five languages, and the New Testament in fifteen. The languages in which both the Old and New Testaments have been published, are the Bengalee, the Sanscrit, the Hindee, the Orissa, and the Mahratta: the ten additional languages in which the New Testament has been published, are, the Chinese, the Seik, the Pushtoo or Afghan, the Telinga or Teloogoo, the Konkuna, the Watch or Multanee, the Assamese, the Gujuratee, the Bikaneer, and the Kashmeer. Besides these fifteen, in which the New Testament is completed, there are six other languages in which it is brought more than half through the press. These are the Kurnata or Canarese, the Nepal, the Harotee, the Maruwar, the Bhugelkhundee, and the Oojjayinee version. The remaining versions in hand are, the Jumboo, the Kanouj, the Khassee, the Kousulee, the Bhutuneer, the Dogura or Palpa, the Mughudha, the Koomaoon, the Gudwal, and the Munipoor, all which are in the press; besides editions of the New Testament, to the amount of 20,000 copies, in the Bengalee, the Sanscrit, the Hindee, the Mahratta, and the Orissa.

The Committee of the British and Foreign Bible Society state, that, viewing the establishment of the Missionary College, by the lord Bishop of Calcutta, as pregnant with great advantages to the religious improvement of India, they had offered a grant of 5,000*l.* in aid of that department which is to be appropriated exclusively to the translation and printing of the holy Scriptures.

At Bombay, the translation of St. Matthew's Gospel into the Mahratta had been finished, and copies of it have been circulated. The Armenian Archbishop, who was lately in Bombay, received with thankfulness many copies of the Scriptures in Armenian and Arabic, and encouraged the members of his church to read them. At Surat, the Archdeacon and Priest of the Armenian Church gladly accompanied one of the members of the Bombay Committee in visiting the Armenian Christians in that city, in order to ascertain and supply

their wants; and every house so visited, found to be without the Scriptures, was furnished with at least one copy of the New Testament. The Syrian Christians in Travancore have been supplied with Syriac Testaments; and the Armenian Archbishop from Etz Miatzen, on quitting Bombay, took with him some copies for the use of Christians in Persia and Turkey who speak that language.

An Auxiliary Bible Society had at length been formed at Madras; one of the first measures of which was, to appoint a Sub-Committee of Translations, consisting chiefly of gentlemen acquainted with the languages of India, and authorized to procure assistance wherever it can be had, from European or native scholars of every description.

The new edition of the revised Cingalese Testament, amounting to 3,500 copies had been completed at Columbo; and the translation of the Old Testament into the same language, was proceeding without interruption.

From Canton and Malacca, the accounts of the Rev. Drs. Morrison and Milne respecting the Chinese Scriptures are of a gratifying nature. By the joint labours of these two indefatigable translators, a complete version of all the canonical books of holy Scripture into the Chinese has been effected; and they are now very diligently occupied in the work of revision. In the meanwhile the Rev. Dr. Marshman, at Serampore, has laboured with equal success on the same object, and is employing himself in carefully revising his work.

In Africa, the prospects of the Society improve. The journeys of the Rev. Messrs. Burckhardt, Jowett, and Connor, have done much towards opening an entrance for the Scriptures into Egypt, and some of the contiguous countries; and there is reason to believe that when the Arabic Bible, now preparing by Professors Lee and Macbride, shall have been completed, followed by some portions of the New Testament in the Amharic dialect of Abyssinia, the value of these hopeful beginnings will be more fully perceived.

In South Africa, the supplies of Bibles and Testaments which the Society has furnished, have been found very acceptable. A Missionary writes: "Here, in Africa, much good has been done. I remember, twenty years ago, when we commenced our labours, our attempts to convert the Hottentots and Boschemen were looked upon by most of the colonists with contempt, as they considered the Hottentots so very stupid that all attempts to communicate instruction to them would be in vain; but the contrary has been fully evinced, and the labours of the missionaries, both within this colony and beyond its borders, have been crowned with great success. There are even at Griqua town more than three hundred who can read, and many among these have made a great proficiency in reading the Scriptures, and labour to treasure them up in their minds."—On the 23d of August of last year, a Society was formed at the Cape of Good Hope, under the designation of the "South-African Auxiliary Bible Society," of which Sir Rufane Donkin, the Lieutenant-Governor, is president. "I am persuaded," he writes, "that, independently of the paramount duty by which every Christian is bound to impart the light of the Gospel to those who are unacquainted with it, I shall be rendering an essential service to the colony, if I can lay the foundation of a system which shall introduce Christianity, and consequently civilization, among the surrounding tribes; and I hope the day is not far off, when those who are now heathen savages shall be converted into civilized Christians."

The Auxiliary Society at Sierra Leone, under the zealous patronage of his Excellency Sir Charles MacCarthy, the Governor of that Colony, continues its labours in the common cause; and has remitted, in this year, 175*l.* to the funds of the parent institution.

In New South Wales, three Bible Associations have been formed, in connexion with the Auxiliary; namely, at Sidney, Paramatta, and Windsor: and the Branch Society at Van Diemen's continues to afford it a very liberal and effectual co-operation.

From Jamaica, the Auxiliary Society of the People of Colour had sent a third remittance of 160*l.* sterling. The Barbadoes Auxiliary Society of the People of Colour, in its Third Report, announces a distribution of 53 Bibles and 122 Testaments. Its Committee observe, that, "in endeavouring to circulate the Scriptures, they find much anxiety among the slaves to receive them; those who can read, delight in their Bibles; many have commenced learning to read, and Bibles have been promised them

at reduced prices."—From Dominica a correspondent writes;—"The supplies, with which I have been furnished from different sources are now almost totally exhausted, and, in the article of French copies, wholly so. I believe I may say the Bible has real friends among the superior ranks in this colony, whose attention I hope will, ere long be called to its circulation."—In the island of Antigua, chiefly through the diligent exertions of the Moravian Missionaries, the Scriptures furnished by the Society are read with attention and profit by not a few individuals among the native population of the island. From the Bahama Islands gratifying intelligence has been received of the successful distribution of a number of Spanish Testaments, both at reduced prices and gratis, among Spaniards who have visited the port of Nassau. A correspondent writes; "I am informed there is no comparison between the moral state of this colony now, and twenty years ago, when they had few, if any, Bibles. The Sabbath was then totally disregarded; now, I believe, it is kept with as much decorum as in most parts of England."—The Auxiliary Society of the People of Colour in the Bermuda Islands has within one year from its commencement distributed 305 Bibles and Testaments. The domestic objects of this institution are stated to be, "To foster the devotional spirit which is evidently upon the increase; to sow the seeds of education among the lower orders; to excite to the study of the holy Scriptures; and thereby to improve the moral and religious condition of all classes of the inhabitants of Bermuda."

From Demerary the correspondent of the Society writes;—"Many of the Slaves highly prize the Scriptures. Some, who had not learned a letter of the alphabet, have applied to me for Bibles. On inquiring what use they intended to make of a book which they could not read, their reply has been, that they had friends who could read it to them. Several Negroes with whom I am acquainted carry their Bibles or Testaments three or four miles, in order to have a few verses read."

In Spanish South America the Committee have ascertained that a desire to peruse the holy Scriptures exists, and appears to be progressively awakened in proportion as copies are distributed through the comparatively few channels which as yet have been opened for their transmission.

In the United States of America, the national establishment under the designation of the "American Bible Society" carries out its operations to the utmost limits of the Union. From the greatness of the scale on which they are now conducted, it has become impracticable for us to exhibit any such account of them as would furnish a just idea of the variety of their details. From the commencement of the Society to the expiration of the first nine months of its fifth year, there have been printed, or were printing, Bibles and Testaments, which (with 800 French Testaments of de Sacy, from London) make a total of 226,552 copies. Of this number 29,000 Bibles and 25,000 Testaments have been printed, or been committed to the press, during the first nine months of the fifth year. Within the same period 20,030 Bibles, 12,278 Testaments, and 50 Indian Gospels, have been issued, making the total of issues in English, French, German, Gaelic, Dutch, Welsh, Spanish, and Indian languages, 129,460 copies. The receipts in the above-mentioned nine months have been upwards of 35,000 dollars, and the expenditure has nearly reached 37,000. There had been an accession of twenty-six Auxiliary Societies, making the total of Auxiliaries, on the 1st of February of the present year, 233.

In British North America, the Scriptures continue to be circulated through the Bible Societies, of which accounts have been given in former Reports. A new Auxiliary Society has been established in Montreal, under the patronage of his Excellency the Earl of Dalhousie, the Governor in Chief. From the Moravian Missionaries in Labrador, the Committee continue to receive the most pleasing accounts of the gratitude and delight with which the Scriptures are read by the Esquimaux Christians, at the three stations of Hopedale, Nain, and Okkak. The following communication from the last of these places will be read with particular interest, and with it we shall conclude our abridgment:—"To the venerable British and Foreign Bible Society, we beg to present the thanks of our Esquimaux Congregation, by special commission from them, and in the manner most acceptable, for that invaluable present made to them of a printed translation of the

Epistles of the Apostles, in the Esquimaux language. Many exclaimed, 'Ah! we are not worthy that these benevolent men should think of us also, and do us so much good; that they should send us the precious Gospel in our own language.' These, and similar expressions of thanks were heard, while we distributed among them the copies of this work. Many tears of gratitude and joy flowed down their cheeks. We most cordially join them in thanks to that worthy Society for this repeated proof of their kindness towards this Mission. May the Lord crown their glorious work with abundant and increasing success, that the word of God may be known throughout the world, and they themselves may reap an eternal blessing by its distribution through their hands!—Our schools are diligently attended: the benefit bestowed upon young and old, by teaching them to read the Scriptures, is great indeed. The children read them to their parents in their dwellings, where they daily prove a rich pasture to their souls, even when absent from us at their hunting and fishing places, and deprived of the usual means of instruction."

SUNDAY-SCHOOL SOCIETY FOR IRELAND.

The Tenth Report of the Sunday-school Society for Ireland states, that the number of schools assisted by the Society had been 806: the number of scholars reported as attending them, was 84,174. The number of schools was then 1091; containing, 113,525 scholars. The increase during the past year had been 285 schools, and 29,351 scholars; which exceeds the increase of the preceding year by 33 schools, and 5065 scholars. Of these 1091 schools, 70, containing 4751 scholars, were considered as having either failed from untoward circumstances, or having merged into other schools. Besides these 1091 schools, there were about 50 schools, which, having funds sufficient to defray their expenses, have only required permission to purchase books at reduced prices. There had been an increased demand for books from an additional number of schools—a circumstance most gratifying to the Society, but which calls for much exertion to procure funds to cover the increased expenditure.

The issue of books from the depository, during the year, has been 803 Bibles; 18,416 Testaments; 56,944 Spelling-books, No. 1. and No. 2; 19,455 Alphabets; and 1995 Freeman's Card for Adults; exceeding the issues of the preceding year by 3062 Testaments, 15,615 Spelling-books, No. 1. and No. 2., and 3366 Alphabets.

The Society particularly call the attention of the public to the large supply of Testaments required, to enable them to give even limited grants of this essential book to schools. Through the continued liberality of the British and Foreign Bible Society, the Committee procured gratuitously, from their depository, the truly welcome supply of 10,000 Testaments fully bound. Had not this efficient aid been afforded, the Committee could hardly have continued their grants to the schools. They press upon the feelings of the public, how important it is that each child who can read well, should, if possible, be enabled to introduce this Sacred Book into the bosom of his family; which must in many cases be impracticable, should want of funds prevent or contract the issues of Testaments from the depository. The Committee also acknowledge a grant of 500 Testaments from the Hibernian Society, for distribution among the schools.

The following books had been granted, or sold, at reduced prices, since the formation of the Society:—5627 Bibles; 63,419 Testaments; 40 Scripture Extracts; 192,947 Spelling-books, No. 1. and No. 2.; 60,033 Alphabets; 1995 Freeman's Card for Adults; and 1280 Hints for conducting Sunday-schools.

The Committee advert to the different situation in which their Society is now placed, compared with its circumstances two or three years since. On the one side, schools are increased in number from 554 to 1091; and the issue of Testaments and Spelling-books, during two years, had exceeded the entire number distributed up to April 1818—a period of more than eight years: but, on the other hand, they had to lament that their funds had not proportionably increased, so as to meet this increased demand. They, however, trust that the public will contribute liberally to the support of the Society, to enable it not only to supply the schools at present in existence, but to extend their aid to those persons who may be desirous of diffusing still more widely the

blessings of Sunday-school instruction.—The total net payments of the tenth year were 2775*l.* 0s. 8½d.

The Committee continue to receive the most satisfactory evidence, corroborating that of former years, of the tendency of the schools to promote the welfare of the districts in which they are placed.

They also announce the encouraging fact, that there is now no county in Ireland, in which there are not one or more schools in connexion with the Society. There are considerably more than 6300 persons, who, from motives of benevolence, gratuitously teach in the schools—a description of teachers whose services no money could purchase, and whose qualifications often far exceed those of any who could be induced to undertake the office from other motives. Under such care, it is natural to suppose that the appearance and demeanour of children must considerably improve. "Accordingly," remark the Committee, "your correspondents testify that habits of order, cleanliness, and good conduct, have been materially promoted. The children, who, at their first admission into the school, returned the kind questions of their teacher with a vacant stare or a sullen scowl, soon learn to consider their superior as their friend—to know that his approbation is to be sought, and his reproof avoided. The sense of decency and propriety which the children thus acquire is spread through the little circle at home—it influences their parents—it is communicated to their weekly associates—it regulates their conduct on the Sabbath; and, instead of that holy day being almost characterized by scenes at variance with the design of its institution; instead of its public solemnity being destroyed by groups of noisy and disorderly children, making the day of rest a season of idleness and vice, profaning the name of the Most High, and gradually acquiring the deadly habits of profaneness and irreligion — many villages in Ireland now present the pleasing spectacle of a number of clean and neatly, though poorly, dressed children, with their books in their hands, proceeding peaceably, first to the Sunday-school, and afterwards to public worship; and sometimes the evening is closed by the reading of the holy Scriptures to the domestic circle. The spirit of improvement which has been excited in the Sunday-school, has frequently been felt through all the relations of life. Parents have borne witness to the increased attention and obedience of their now dutiful children; masters have stated the improvement of their servants: and parochial ministers have borne their important testimony to the increased attention with which their instruction has been received, and the addition which has been made to their congregations, by the attendance of the children and their families.

"Such have been the general good effects of these schools. Of their more immediate influence on the individual lives and characters of the children who receive instruction, your Committee would briefly report, That the knowledge of the holy Scriptures which they acquire has frequently, through the mercy of God, produced the blessed fruits of righteousness here, and, it may be humbly hoped, of eternal glory hereafter. Frequently do the reports of your correspondents speak of the blameless edifying lives and the happy deaths of those, who, had it not been for the advantages of the Sunday-school, would have probably remained ignorant of God and his salvation, and exposed to all the evils of ignorance and irreligion.

"But your Committee feel that the effects of Sunday-schools are but in their infancy. In affording instruction to the children who at present attend the schools, they are educating those who will become the parents of the next generation; and who will not fail to communicate to their children and their households after them, the sacred truths which they now learn. Then will the instruction given at school coincide with the impressions received in early youth, and be enforced and strengthened by the example which the children will see at home; and thus will the benefit of your present exertions be not only multiplied in extent, but strengthened in point of influence: which must be evident to all who have ever dwelt, with gratitude and delight, on the happy results which flow from the efforts of a pious and exemplary parent—embracing every opportunity of training up his children in the nurture and admonition of the Lord."

SOCIETY FOR FEMALE SERVANTS.

The Committee remark, in their Eighth Report, that "the deficiency of good

trust-worthy servants is to be mainly ascribed to the circumstances in which most of them are at first placed out in services, of from the difficulty of procuring for young girls situations of respectability, suitable for the protection of their morals, and the improvement of their understandings and their hearts. At the early stages of their service, a due measure of religious principles and Christian example, is seldom afforded them; nor have they regular opportunities of attending Divine worship. Yet it is by these only," they add, "that a due moral impression can be made or preserved on the minds of servants, as well as of others, or the influence of conscience over the conduct can be expected to be maintained." Under the impression of these sentiments the first reward distributed by the Society for faithful service is a Bible. In the course of the preceding year seventy-three servants, who had been nominated twelve months preceding, have received this reward, making the whole number distributed since the commencement of the institution, four hundred and sixty-two. In addition to the Bible, the Committee recommend, that a few entertaining but religious and instructive books, should be placed in every kitchen, to occupy, especially on the Sabbath, that leisure which might otherwise be spent in the perusal of injurious publications.

The names of 1313 servants have been put on the Society's books, as wanting situations, and 425 names of subscribers as requiring servants; 397 of whom have been supplied through the medium of the Registry, and, the Committee hope, in most cases to the mutual satisfaction of the respective parties. The Committee remark, that most of those servants who have lived, some two, five, seven, and ten years in the same situations respectively, are spoken of by their mistresses as being conscientiously religious, and these stationary servants are chiefly found with employers who conduct their families on Christian principles. Seven hundred and forty-four pecuniary rewards have been distributed since the formation of the Society, amounting to the sum of 1197*l.* 10*s.* exclusive of the rewards in Bibles, before mentioned. During the year a sum of 20*l.* has been given among five respectable servants, on their marriage. A similar society has been lately established at York; and the Secretary has been applied to from various other places for instructions for the prosecution of the same object. The Committee strongly recommend the formation of Local Societies in all the towns and large villages throughout the kingdom.

AMERICAN BOARD OF MISSIONS.

The income of this Society, during the last year, was 39,000 dollars in money, besides contributions to a considerable amount, in various articles suitable for the different missions. The value of these articles is estimated at 5700 dollars. From more than one hundred different places, boxes of clothing, of almost every kind, suitable for children, and some for the missionaries and their families, had been prepared and sent forward. The Choctaw Indians also have pledged the annual sum of 6000 dollars, to be received by them from the Government, during the whole time that it shall be paid, that is, for sixteen or seventeen years to come, in aid of the operations of this Board, for the instruction of themselves and their children in Christianity and civilization.

Since the commencement of the Society there has been paid from its funds, the total sum of 201,160 dollars: namely, Palestine Mission 2350; Bombay and Ceylon Missions, about 100,000; Sandwich Islands' Mission 10,470; Missions to the American Aborigines 51,000; Foreign Mission School 17,340; Contingencies 20,000. There have been received under the patronage and direction of the Board, as Missionaries and Assistants, sixty-two men, and forty-eight women; in all, one hundred and ten.

The present number of pupils in the Foreign Mission School, is twenty-nine: four from the Sandwich Islands and Otaheite, one from the Marquesas, one Malay, eight Cherokees, two Choctaws, three of the Stockbridge Tribe, two Oneidas, one Tuscarora, two Caughnewagas, one Indian youth from Pennsylvania, and three natives. Of thirty-one heathen youths, seventeen are thought to have given evidence of a genuine faith in the Gospel; and others are anxious for religious instruction.—Speaking of the efforts of the Society for the benefit of the neighbouring Indians, the Board remark; "Ten years ago, the Aborigines of our country were regarded by this great community,

with the exception of here and there an individual, as an utterly intractable race; never to be brought within the pale of civilized society, but doomed to melt away and become extinct; and a spirit of vengeance and of extermination was breathed out against them in many parts of our land: not a few even of the friends of missions held the projected mission to those outcasts of the wilderness to be a hopeless enterprize: now, the whole nation is moved by a very different spirit: from the highest places of the national Government, down to the humblest conditions of society, all classes are inspired with good will toward the Indians: the desire to serve, rather than to destroy them, is every where testified."

We cannot follow the proceedings of the Board throughout its various missions, but shall abridge a few particulars respecting the Mediterranean and Australasian stations.

From Scio the Missionaries write;—"The acquisition of Modern Greek is now our principal object; and for this our situation is favourable. Besides pursuing the study of the languages, we converse a little, in our stammering way, with individuals, on the subject of religion; and we do a little by distributing the Scriptures and tracts. The Greeks receive Bibles and tracts very readily."

"In consequence of an invitation from Professor Bambas, the head of the college, we visited a large school in the vicinity (a branch of the college), for the purpose of distributing religious tracts. It was the time of the weekly examination. In the first room which we entered were about sixty youths, from twelve to twenty years of age, and three instructors. At the close of the examination, the Professor informed the Students, that two American friends were present, who would supply the school with copies of a religious tract. 'The tract contains,' said he, 'extracts from the writings of Chrysostom, a holy man in the church, and must be read with attention and seriousness. On Monday your teacher will inquire whether you have diligently read it.' After this we visited the three lower classes, and tracts were distributed in the same manner.

Similar scenes occurred at visiting the college, and various private schools.

Another channel for distributing the Scriptures and tracts was afforded by the Russian Consul, from whom the Missionaries learned, that about one hundred vessels leave the port of Scio every year, under the Russian flag; and that there are some men who can read, on board almost every ship. To these he gladly undertook to supply tracts and Bibles.

The Missionaries state, that in Scio, which contains more than sixty thousand Greek Christians, "the whole Bible is not found in the churches; and seldom, indeed, in the houses. We have seen," they add, "only two Bibles, one Septuagint, and three Testaments, excepting those left by the Rev. Mr. Jowett and the Rev. Mr. Williamson."

The college in this city was established about five years since. There are, at present, seven or eight hundred students, and fourteen instructors; one professor of chemistry and rhetoric, one of mathematics, one of theology, geometry, &c., one of the Turkish language, one of the Latin and French, and nine teachers of the ancient and modern Greek. A gentleman in Russia has recently given 20,000 or 30,000 dollars to this seminary. Tuition is given gratuitously to all the students.

The Committee had considered it probable that Smyrna would be found the best situation on the eastern shores of the Mediterranean for a permanent Missionary Establishment. From this place the Missionaries had travelled three hundred miles, and visited Pergamos, Thyatira, Sardis, Philadelphia, and other places. In this tour, they distributed 1300 tracts, sold and gave away twenty-one Bibles or Testaments, and engaged two persons to act as agents for the sale of the Scriptures.—The Board had opened a separate fund, for the maintenance of a printing establishment, in the Mediterranean, for Western Asia—a measure which they had reason to think would be productive of extensive benefit. The subscription to this fund has been taken up with great zeal and liberality. The clergy of the Greek Church are willing to receive books; and the superior ecclesiastics encourage the distribution of tracts, as well as Bibles.

The intelligence from the Sandwich Island Mission is of a very encouraging nature. The young king, who had been inducted into the office of high priest before his father's death, has come to the resolution of destroying the whole system of idolatry. This was done with full deliberation, and with the consent of all

who had any voice in the government, and without any opposition from the people. When the resolution was taken, orders were issued to set the buildings and inclosures consecrated to idolatry on fire; and, while the flames were raging, the idols were thrown down, stripped of the cloth hung over them, and cast into the fire; and the whole Taboo system was destroyed the same day. The sacred buildings were, some of them, thirty feet square: the sides were formed by posts twelve or fourteen feet high, stuck into the ground, and the intervals filled with dry grass; the roofs were steep, and thatched with grass, in such a manner as to defend the interior from rain. The Morais, or sacred inclosures, were formed by a sort of fence; and were places where human sacrifices were formerly offered. Before these inclosures stood the idols, from three to fourteen feet high, the upper parts being carved into a hideous resemblance of the human face. The Taboo system was that which was perpetually used to interdict certain kinds of food, the doing of certain things on certain days, &c.; in short, to forbid whatever the king wished not to be done. On some subjects, the Taboo was in constant operation; and had been, very possibly, for thousands of years. It forbad women and men to eat together, or to eat food cooked by the same fire. Certain kinds of food were utterly forbidden to the women; particularly pork and plantains, two very important articles in those islands. At the new moon, full, and quarters, when the king was in the Morai, performing the various mummeries of idolatry, it was forbidden to women to go on the water. Every breach of the Taboo exposed the delinquent to the punishment of death. The king had sent down orders to Woahoo and Atooi to burn the monuments of idolatry there also. The order was promptly obeyed in both islands. In Atooi, the Morais, and all the consecrated buildings, with the idols, were on fire the first evening after the order arrived.

The people of all these islands had heard what had been done at the Society Islands; and there is no doubt that Divine Providence made use of this intelligence to prepare them for so remarkable a change. There is an urgent demand for missionaries.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

SPAIN.—The accounts from Spain present melancholy details of a new calamity—a pestilential fever which has made great ravages in Catalonia, particularly in its capital, Barcelona, and has extended to Arragon and other parts of the peninsula. A strong military force has been drawn around the infected districts, and communication as far as possible intercepted with the neighbouring provinces. It is, however, a subject of dispute, even in Spain, whether the fever is really capable of being transported, and extensively propagated in places where there exist no circumstances of a natural kind to favour its progress. There was a time when the epidemic known by the name of the Sweating-sickness, was considered a calamity as incident to London as contagious fevers to Spain, but cleanliness and ventilation, with a copious supply of water, and the prevalence of rational principles in medicine and science, have rendered this capital as favourable to health, as most large towns in the world. We would hope that as the present time of peace is peculiarly suitable to the prosecution of plans for the permanent comfort and prosperity of the nations, this epidemic in Spain may lead intelligent persons in every part of the world, to examine more into the causes of their local maladies, with a view, if possible, to devise suitable remedies. Spain cannot prevent the recurrence of hot weather and equinoxial rains; but much might unquestionably be effected towards rendering these and other atmospheric causes less terrible in their consequences on the human frame. The approach of cold weather will probably soon put an end to the ravages of the present malady.

The political affairs of that country are scarcely in a better condition; and the commotions, in the capital and elsewhere, seem to render it but too probable that a long period of mutual exasperation and of intestine disorder must precede a return to settled tranquillity. The Extraordinary Cortes have met, and have had work enough brought before them by the king, in his speech at their opening; such as the consolidation of the constitutional system; the division of the territory, and the best means of arranging, according to it, the political government, the Cortes, the military ordi-

nances, the naval force, and the militia; the measures necessary to restore the tranquillity, and to promote the welfare of the Americas, the examination and reform of the duties of customs, of the currency, and of the charitable institutions.

The first sittings of the Cortes have been chiefly devoted to the division of the Spanish home territory, which stood in great need of it, its provinces being of very disproportionate extent. The new provinces are to be named after the principal town in the district.

TURKEY.—Nothing authentic can yet be collected respecting the intentions of Russia with regard to Greece, although we continue to expect her armed interference. In the mean time the Greeks appear still to make head against the Turkish power, and they are said to have been successful in several enterprizes in the Morea. The rest of Europe is waiting in almost breathless anxiety the determination of Russia. That that determination will be in favour of hostilities, we can scarcely doubt; but whether it is or not, there seems very little room to hope that Greece can be tranquillized by means of any mediation which can be employed for that purpose. There exist now no elements of concord or confidence between the Greeks and the Turks. There seems, therefore, no choice between the entire liberation of Greece, and its abject unmitigated subjection to the ferocious and merciless dominion of a set of exasperated fanatics.

DOMESTIC.

The king is still on the continent, where he has been generally received, especially in his passage through France, and at Hanover, in a manner which must have been highly gratifying to his feelings.

We are happy to report a considerable improvement in the last quarter's revenue. The amount is about fourteen millions, being a large increase on the corresponding quarters of the last two or three years. The chief improvement is in the receipts of the excise department. Whether the improvement is permanent, or only temporary, remains yet to be ascertained. In the mean time our agricultural interests almost universally are represented to be in a state of very great depression. This is a subject which certainly calls for the united wisdom of our statesmen to investigate; more especially as much of the evil may be found to have arisen from those injudicious and short-sighted measures of palliation to which the landed interest have in a manner compelled the legislature to have recourse. Even the Agricultural Committees, which sat during the last session, have come to the conclusion that the policy of our present corn laws is bad; and must prove, on the whole and in the long run, prejudicial not only to all the other classes of the community, but to the land owners and farmers themselves. As to the question of rents, it is one which will arrange itself, and will best arrange itself, without any parliamentary interference. It is obvious that no rent can be permanently exacted which exceeds the profit remaining, after all charges of cultivation (including taxes, poors-rate, tithes, &c.) have been defrayed, and a fair return has been made to the tenant for the capital employed in his farm. To this excess, and to no more, can the landlord equitably look for rent, and the effect of exacting more can only be ruin to the tenant, and aggravated injury to himself. It cannot be denied, however, that the weight of the national taxes, but especially that of the poors-rate, falls with peculiar severity on the agricultural body. Whatever, therefore, can be effected in the way of retrenchment of the national expenditure, must contribute to its relief. But, above all, a reform of our present system of poor laws is most loudly called for by a variety of powerful considerations; and by this, among the rest, that if the evil of pauperism shall proceed at its past rate of progression, the whole of the net rent of the land must soon come to be divided among the poor, and the wildest dreams of the Spencean philosophy be thus realized. And the evil of the existing system is infinitely aggravated by this consideration, that every day it is maintained augments its demoralizing effect on the population, and also renders a reform more arduous and embarrassing. We are unwilling to repeat what we have said on this subject on former occasions: we will therefore content ourselves with referring our readers to our volume for 1819, pp. 693, 756, and 823, for opinions upon it to which we are disposed to adhere; only expressing our firm belief, that if our legislators would connect with the reform of the poor laws, measures both for provid-

ing employment for our population, and for removing the existing premium on the ruinous progress of its factitious increase; if they would make adequate provision for the due education of our youth in right principles and habits; if they would either supply the means of erecting places of worship, or remove the obstacles to their erection and endowment by private benevolence (the interests of religion alone being at the same time consulted by the government in the use of its church patronage); if they would reform those circumstances in our police which, in addition to the poor laws, tend so powerfully to corrupt the labouring classes, such as our gin-shops, lotteries, Sunday newspapers, state of our prisons, &c. &c.; and if persons of influence were in their respective spheres zealously to second the views of the legislature, by instituting local Sunday-schools, savings-banks, &c., and by other measures of active benevolence, and of conciliating attention to the temporal and spiritual necessities of their neighbourhoods: we might, in no long time, with the blessing of God, see our land assume a very different aspect. Let the efforts and the prayers of all good men be directed to this consummation; and if all our wishes are not realized, we shall yet succeed in mitigating much evil and in achieving much good.

ANSWERS TO CORRESPONDENTS.

W. F.; PHILITURGUS; P. P. C.; W. V.; VERITAS; E. G.; C. D.; R. J.; ZETON; SIMPLICIA; AN INQUIRER; OXONIENSIS; B. W.; CLERICUS; S. T.; and several *Lovers of Evangelical Preaching*, are under consideration.

So far from retracting the remarks in our last Number, on the subject of libelling, to please our angry correspondent, who signs himself, "No Religion without Loyalty," we deliberately repeat, and would even extend those remarks. His application of the epithets "respectable" and "conscientious" to the gentlemen he mentions, may be perfectly correct in other respects; it was only as publicly convicted libellers that we alluded to them. He is welcome also, to speak of the "Christian and loyal John Bull" *Sunday* newspaper; though, certainly, we cannot see much Christianity or loyalty in breaking the laws of God and the laws of the land, by such a violation of the Sabbath: but, be all this as it may, we are quite sure that "conscientious" and "respectable" and "Christian" and "loyal" men should avoid both libelling and scurrility; for it is quite as certain, that there is no religion in defamation, as that there is "no religion without loyalty." Does our correspondent imagine, that because "Christian observers" ought to be, and we are bold to say *are*, sincerely and devotedly loyal, they are to approve of every thing, however *un*-Christian, which any man who chooses to call himself loyal, may chance to say or do? Are Sabbath-breaking, and scurrility, and libelling, consecrated, because they happen to be employed on one side rather than the other of a question? And does our correspondent think that these delectable privileges are to be confined to conscientious, and respectable, and Christian, and loyal men?

AMICUS PAUPERUM, in reference to a suggestion in our Number for August, page 501, "wishes for sufficient information how to establish and conduct savings-banks in small country parishes," and fears that "even in a village containing upwards of a thousand inhabitants, the receipts would not be sufficient to purchase into the stocks, or to pay the expenses of conducting." Our correspondent greatly overrates both the trouble and expense of the machinery. Let two or three respectable persons become trustees, and receive the savings of their neighbours and transmit them periodically to the next savings-bank. This is the most simple and economical plan; but if no savings-bank exists within a convenient distance, let the trustees employ a broker in London to invest in the funds in their name whatever sums they collect, and to receive the dividends upon them, and reinvest these immediately, till the sum has accumulated sufficiently to be sold out and invested, if thought proper, in savings-bank debentures. It is not by establishing one or two savings-banks in a county, but by localising them in every district and village, that the great object of them can be adequately attained. If but five pounds can be collected, that sum is better than nothing: it is probably so much rescued from improvidence and waste, if not from vice; and the habits of frugality and self-denial, induced by the effort, operate beneficially on the individuals and on society, and are very closely connected, not only with their temporal, but with their moral, and even their religious welfare.

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RELIGIOUS COMMUNICATIONS.

BRIEF MEMOIR OF THE LATE THOMAS BATEMAN, M. D. &c.

IN order to introduce to our readers the following interesting and useful memoir, for which we are indebted to a friend, it is only necessary to state, for the sake of those of them who are unacquainted with the name of Dr. Bateman, that he was a physician of considerable eminence in London, and well known as the author of several medical works which we believe are held in high estimation in the profession; besides which he conducted the medical department of Dr. Rees's Encyclopedia, and was joint editor of the Edinburgh Medical Journal. His zeal and ability in superintending a Public Dispensary, and the House of Recovery or Fever Hospital, in London, were highly beneficial to those institutions, and to the public. He expired last April, at Whitby, in Yorkshire, in the prime of life, at the age of forty-three years.

For the Christian Observer.

The late Dr. Bateman settled in London soon after his graduation at Edinburgh in the year 1801; and his professional merits being very considerable, he was speedily elected Physician to two public institutions—a large Dispensary and the House of Recovery for Fever. He continued to distinguish himself, as he had done in Edinburgh, by his zeal and industry in the pursuit of science and literature; though he contrived to mix with his severer studies a large portion of the dissipations of gay society, and carried with him, into both these opposite pursuits, an energy of mind and of feeling which rendered him more than ordinarily susceptible of the enjoyments which either of them can afford. He always retained a high "sense of honour," as it is called, and was strictly careful to avoid, in all his conduct, every thing that the world esteems discreditable. He lived, however, to see and to feel, what at that time he had no conception of, how meagre a system of morality is that which the world is satisfied with, compared with the comprehensive morality of the Gospel—that Christian holiness without which "no man shall see the Lord." His habits of life thus concurring with the natural corruption of the human heart, and estranging him more and more from God, he soon became confirmed in his leaning to the wretched doctrine of Materialism, which he had been already tempted to adopt during the pursuit of his anatomical and physiological studies at Edinburgh. This lamentable tendency was strongly increased by the society which he now fell into of some men of considerable talent, who had already espoused all the principles of that unphilosophical as well as unchristian system; and though never able *fully* to embrace those opinions himself, he was yet sufficiently influenced by them to become sceptical respecting the truth of Divine Revelation, and was therefore of course a stranger to the hopes, as well as negligent of the duties, of Christianity.

In the summer of 1815, his health began to decline, and in the

following year a complaint in his eyes came on, which threatened loss of sight, and precluded him from all his accustomed sources of occupation and amusement. Under these circumstances, the writer of this memoir became his constant companion and attendant; and for four years had the misery of witnessing his total estrangement from God and religion. His health continuing to decline, he left London in July 1819, with an intention of trying the effect of a sulphurous water at Middleton, in the county of Durham, on his debilitated constitution. He was taken ill on the road, and with difficulty reached a village near Beverley, in Yorkshire; where he was obliged to remain during the following winter; and finding, at length, that his health required the sacrifice, he finally determined not to attempt returning to London. He had for some time been subject to attacks of the most alarming nervous languor, during which he was thought by all around him, as well as by himself, to be dying; and these now returned upon him continually, especially after using the least bodily exertion. During the winter he was considerably better; but on the return of warm weather, early in the spring of 1820, he had a severe attack of languor after a short ride. His dread of these attacks was so great, and they were brought on so frequently by the smallest fatigue, that he gradually relinquished all exertion, as he even believed that the exhaustion which would be produced by the effort of walking across a room, might prove fatal.

It was on Sunday the 9th of April that he first spoke to me on the subject of religion. He had passed the whole of the day in a state of extraordinary suffering, from languor, and a variety of nervous feelings, which he always said it was impossible to describe, farther than that they were inconceivably painful and distressing; and he went to bed at night with a firm persuasion that he should never again quit it; and, in fact, he did confine himself to it for the following three weeks, from the mere apprehension of the consequences of exertion.—Religion was a subject which, for many reasons, had never been discussed between us. Though the tenour of his life had made me but too well acquainted with the state of his mind, he had always avoided any declaration of his opinions, knowing the pain it would give me to hear them. He was habitually fond of argument, and skilled in it; and I knew that I was quite incompetent to argue with him. I considered too that the habit of disputing in favour of any opinion, only serves, in general, to rivet it the more firmly in the mind; men commonly finding their own arguments more convincing than those of their adversaries. And, above all, I knew that this was a case in which mere argument must always be insufficient,—for "it is with the heart that man believeth unto righteousness:" and in most, if not all, cases of scepticism, the will and the affections need to be set right even more than the understanding; and upon these argument can have no influence.—On the evening of the day I have mentioned, Dr. Bateman had been expressing to me his conviction that he could not live much longer, and complaining of the dreadful nervous sensations which continually harassed him; and then he added, "But all these sufferings are a just punishment for my long scepticism, and neglect of God and religion." This led to a conversation, in the couse of which he observed, that medical men were very generally sceptical; and that the mischief arose from what he considered a natural tendency of some of their studies to lead to materialism. I replied, that the mischief appeared to me to originate rather in their neglect to examine into the evidences of the truth of the Bible, *as an actual revelation from God*; because, if a firm conviction of that were once established, the authority

of the Scriptures must be paramount; and the tendency of all inferior studies, in opposition to their declarations, could have no weight. He said, he believed I was right, and that he had in fact been intending to examine fully into the subject, when the complaint in his eyes came on, and shut him out from reading. Our conversation ended in his permitting me to read to him the first of Scott's "Essays on the most important Subjects in Religion," which treats of "The Divine Inspiration of the Scriptures." He listened with intense earnestness; and when it was concluded, exclaimed, "This is demonstration! complete demonstration!" He then asked me to read to him the account given in the New Testament of the resurrection of our Saviour; which I did from all the four Evangelists. I read also many other passages of Scripture, with some of which he was extremely struck; especially with that declaration, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.) For two or three days he shewed increasing interest in the subject of religion; and I read to him continually the Scriptures, and other books which seemed to me best calculated to give him the information he thirsted for. When I went into his room a few mornings after, he said, "It is quite impossible to describe to you the change which has taken place in my mind; I feel as if a new world was opened to me, and all the interests and pursuits of *this* have faded into nothing in comparison with it. They seem so mean, and paltry, and insignificant, that my blindness, in living so long immersed in them, and devoted to them, is quite inconceivable and astonishing to myself." He often expressed in the strongest terms, and with many tears, his deep repentance, and his abhorrence of himself for his former sinful life and rebellion against God; but he seemed to have from the first so clear a view of the all-sufficiency of the Saviour's atonement, and of the Christian scheme of salvation, as freed him at once from that distrust of forgiveness which is so apt to afflict persons at the first sight of their sins, and of the purity and holiness of Him "with whom they have to do." The self-abasing views which he entertained of himself necessarily enhanced his sense of the pardoning love and mercy of God in Christ Jesus, thus graciously extended to him; and which he felt so strongly, that he was filled with the liveliest emotions of gratitude and joy, and in this happy state continued for several days.

He soon, however, experienced an afflicting reverse of feeling. One evening I left him to visit a near relative, at that time confined to her room in a precarious state of health; and his mother, who had been in attendance upon her, took my place at the bed-side of her son. Dr. Bateman told her, that I had been reading to him various detached portions of Scripture, and that he now wished to hear the New Testament read regularly through from the beginning. She consequently began to read, and had proceeded as far as the tenth chapter of St. Matthew, when he suddenly exclaimed, that he could not believe in the miracles of the Saviour, and that therefore he must perish for ever*. This suggestion of his spiritual enemy threw him into a state of the most dreadful anguish, and I was immediately sent for to his bed-side. On my arrival he had become a little more composed, but was still in great agitation; and was

* It needs scarcely be pointed out, how much more properly this might be called *temptation* to unbelief, than *unbelief* itself. While the difficulty of believing was felt, the awful consequences of not believing were fully admitted; that is, were firmly *believed*.

praying in agony to be saved, and not to be given up to this dreadful state of unbelief. To comfort his mind, we said what we could from Scripture, and from the experience of other Christians: and he was a little relieved by hearing some passages from an Essay in the volume before mentioned, "On the Warfare and Experience of Believers;" finding that his was not, as he had supposed, a case of new occurrence; but that the author of that work was already acquainted with its symptoms, and augured favourably of them, as often accompanying the progress of religion in the soul. Still the idea that his death was fast approaching, and that there was no hope of his mind being convinced before it arrived, quite overwhelmed him. Feeling ourselves to be very inadequate guides and comforters in these afflicting circumstances, we gladly adopted a suggestion of a friend that we should request a neighbouring clergyman of piety and judgment to visit him. Dr. Bateman himself grasped eagerly at the proposal, and I wrote immediately to the clergyman in question; but he was from home, and was not expected to return for two or three weeks. A few days after this unwelcome intelligence, Dr. Bateman told me, he had no doubt this disappointment was for his good; and that it was better for him to be left to himself, as he did not think anything could have convinced him so fully of *the efficacy of prayer*, as the sensible relief which he experienced from it during those conflicts of doubt and unbelief with which his mind continued to be harassed. He added, that he now spent whole nights in prayer. He felt perfectly assured that these doubts were the suggestions of the great adversary of souls, and remarked, that they were vividly and manifestly darted, as it were, into his mind, instead of arising from his own reflections, or resulting from any train of reasoning; and the absurdity of them, in many instances, was so obvious, that his judgment detected it at once, though he still had not power to drive them from the hold they took on his imagination, or to banish them, for the time, from his thoughts.

These paroxysms of distress and conflict, which sometimes lasted many hours, he continued subject to for about a fortnight: but they gradually became less long and violent, and he experienced increasingly great relief from prayer during their continuance; till at length they subsided entirely, and left his mind satisfied on all those points which had before presented so many obstacles to his belief.

About this time he received an unexpected visit from a medical friend, whose piety and truly Christian character distinguish him still more than his eminent abilities and professional skill. This gentleman, with great difficulty, succeeded in persuading him that he was by no means in that state of danger and debility which he had apprehended, and that he had the power of taking exercise if he could but exert sufficient resolution to attempt it. Experiment convinced him that this opinion was correct: he was prevailed on to leave his bed, and in a very few days was able to be some hours daily in the open air, and to take considerable exercise; and it is remarkable, that from this time he had no return of languor after fatigue, except in one instance. Thus was he delivered, by the gracious providence of God, from those overwhelming apprehensions of immediate death, which had been so instrumental in bringing him to Christ, as soon as they had effected that blessed purpose.

He now rarely spoke of the state of his mind and feelings; for such was the extreme reserve of his character, that it could only be overcome by deep and powerful emotions; and when no longer agitated by these, he returned to his na-

tural habits, and was silent on the subject that most deeply interested him. Still it was abundantly evident that it *did* interest him. The avidity with which he listened to the word of God—his eagerness to attend public worship (which for many years he had entirely neglected), and the heartfelt and devout interest which he obviously took in the service—his enlarged and active benevolence — the change which had taken place in his tastes, inclinations, and pursuits—all testified that he was indeed "brought out of darkness into marvellous light:" "old things had passed away, and all things had become new."

In the course of the summer his health and strength were considerably recruited: but towards the close of it, a little over-exertion in walking brought on an accession of fever, and a great aggravation of all the symptoms of his disorder; but still he continued able to take a little exercise. While he remained in the country he had much leisure, which was devoted entirely to religious reading; for every other subject had now become insipid and uninteresting to him; and never did the pursuits of science and literature afford him such vivid enjoyment as he now received from these hallowed studies. In November he removed to Whitby for the winter: and his health continued in much the same state till a short time before Christmas, when a walk, rather longer than usual, again produced increased fever and debility; and from that period his strength and appetite visibly declined, while his spirit was as visibly ripening for heaven. His faith and patience were strengthened; his hope was increased, his charity enlarged: yet he was naturally so extremely reserved in the expression of his feelings, that he rarely spoke of them till within the last month of his life, when he rejoiced "with a joy unspeakable and full of glory," which bore down all opposition; for he experienced a happiness to which all the accumulated enjoyments of his whole previous life could bear no proportion or comparison, even that "peace of God" which "passeth all understanding," and which must be felt, or at least witnessed, in order to form any just conception of its nature and effects. What a striking example did our dying friend now exhibit to us! From his early youth he had devoted himself with delight and industry to the acquisition of knowledge and the pursuits of literature and science; and he had "*had his reward*" in the honour and reputation which his success had procured for him—a reward which he keenly enjoyed and very highly prized. Those who have known only the pleasures which arise from worldly gratifications, surely ought to recollect, that, being confessedly ignorant of those spiritual enjoyments which they despise, they cannot be competent to decide upon their reality or their value: it belongs only to those who have experienced *both*, to appreciate either. And how did Dr. Bateman appreciate them? In contrasting, as he frequently did, his present happiness with all that he had formerly enjoyed and *called* happiness, he seemed always at a loss to find words to express how poor, and mean, and despicable all earthly gratifications appeared to him, when compared with that "joy and peace in believing," which now filled his soul; and "one particle of which," he sometimes said, "ten thousand worlds would not tempt him to part with." And it should be remembered, that this was not the evidence of a man disappointed in his worldly pursuits: he had already, as before observed, "had his reward" in this world—he had experienced the utmost success in the path which he had chosen—he had been keenly susceptible of intellectual pleasures; and of these, as well as of all inferior amusements, he had enjoyed more than a com-

mon portion; but when the only object that can satisfy the affections and fill the capacities of a rational and immortal being was revealed to him—when he viewed by the eye of faith that life and immortality which are brought to light by the Gospel—earthly fame, and honour, and pleasure sunk into the dust; and, in reflecting upon his past life, the only thing that gave him any satisfaction was the hope that his labours might have been beneficial to his fellow-creatures, for whom his charity had now become unbounded. He often said, that "the blessing of his conversion was never out of his mind day or night; that it was a theme of perpetual thanksgiving; and that he never awoke in the night without being overwhelmed with joy and gratitude in the recollection of it." He always spoke of his long bodily afflictions with the most devout thankfulness, as having been instrumental in bringing him to God; and considered his almost total blindness as an especial mercy, because, by shutting out external objects, it had enabled him to devote his mind more entirely to spiritual things. Often, latterly, he expressed an ardent desire to "depart and to be with Christ;" but always added, that he was cheerfully willing to wait the Lord's pleasure, certain that if he was continued in this world it was only for his own good, and to make him more "meet to be a partaker of the inheritance of the saints in light." He bore his bodily afflictions with the most exemplary patience, and even cheerfulness, and continually expressed his thankfulness that they were not greater; sometimes saying, "What a blessing it is to be allowed to slip gently and gradually out of life as I am doing!" He would not allow any one to speak of his *sufferings*, always saying, "they did not deserve a stronger name than inconveniences." He neither complained himself, nor would permit others to complain for him. Once, when the nurse who attended him said, "Oh that cough! how troublesome it is!" he replied, "Have a little patience, nurse: I shall soon be in a better world; and what a glorious change that will be!" Indeed, the joy of his mind seemed to have absorbed all sense of his physical sufferings. I once remarked to him, that he appeared to have experienced no intermission of these joyful feelings; and he answered, "For some months past *never*, and never the smallest rising of any thing like impatience or complaint." His mind, naturally active and ardent, retained all its powers in full vigour to the last moment of his life; and was never once clouded or debilitated, even in the most depressing nervous languors. Indeed, after the whole current of his tastes and affections had been turned into a new channel, its ardour and activity rather increased than diminished, from the deep conviction which he felt of the superiority of his present views and pursuits to all that had hitherto engrossed him. During the last week of his life especially, the strength and clearness of his intellect, and of his spiritual perceptions, were very remarkable; and on its being one day observed to him, that as his bodily powers decayed, those of his soul seemed to become more vigorous, he replied, "They do, exactly in an inverse ratio: I have been very sensible of it." He conversed with the greatest animation all the day, and almost all the night, preceding his death, principally on the joys of heaven and the glorious change he was soon to experience; often exclaiming, "What a happy hour will the hour of death be!" He dwelt much on the description of the new Jerusalem in the Revelations of St. John, and listened with great delight to several passages from Baxter's "Saint's Rest," and to some of Watts's hymns on the same subject. Once in the night

he said to his mother, "Surely you are not in tears! Mine is a case that calls for rejoicing, and not for sorrow. Only think what it will be to drop this poor, frail, perishing body, and to go to the glories that are set before me!" Not more than an hour before his death, when he had been expressing his faith and hope in very animated terms, I remarked to him, how striking the uniformity of faith and of feeling expressed by believers at every distance of time and place, and spoke of it as an indisputable evidence that these graces are wrought by "one and the self-same Spirit," and as a proof of the truth of the Bible, the promises and descriptions of which are thus so strikingly fulfilled and exemplified. He entered into the argument with his accustomed energy, and assented to its truth with delight. It seemed remarkable, that though he had during his whole illness been very sensible of his increasing weakness, and had watched and marked accurately all its gradations, yet he spoke, in the last moments of his life, of going down stairs as usual (he had been carried up and down for several days), and said "it could not require more than a very few weeks now to wear him out;" not appearing to be at all aware that his end was so very near, till about half an hour before his death. Finding himself extremely languid, he took a little milk, and desired that air might be admitted into the room; and on being asked if he felt relieved at all, said, "Very little: I can hardly distinguish, indeed, whether this is languor or drowsiness which has come over me; but it is a very *agreeable* feeling." Soon after, he said suddenly, "I surely must be going now, my strength sinks so fast;" and on my making some observation on the glorious prospect before him, he added, "Oh, yes! I am GLAD to go, if it be the Lord's will." He shut his eyes and lay quite composed, and by and bye said, "What glory! the angels are waiting for me!" then, after another short interval of quiet, added, "Lord Jesus, receive my soul!" and to those who were about him, "Farewel!" These were the last words he spoke: he gradually and gently sunk away, and in about ten minutes breathed his last, calmly and without a struggle, at nine in the morning of the 9th of April, the very day on which, twelve months before, his mind had first been awakened to the hopes and joys of the ever blessed Gospel.

What a contrast did his actual departure form with what I had had reason to apprehend, when I watched over his couch in London, expecting that every moment would be his last; and when, with a hard indifference and insensibility, he talked only of going to his "last sleep!" And how can I worthily acknowledge the goodness of Almighty God, who effected such a change in his state!

It appears that he preceded his revered, though unknown, instructor, Mr. Scott, exactly one week. He never ceased to remember, with the deepest gratitude, his obligations to that excellent man. It was only the evening before his death that he was recommending with great fervency, to a young friend, whose mother, under affliction, was first beginning to inquire after religious truth, to engage her to read "Scott's Essays," acknowledging, with fervent gratitude, the benefit he had himself received from that work, and concluding an animated eulogium, by saying, "How have I prayed for that man!"—What a blessed meeting may we not suppose they have had in the world of glory!

The medical friend before alluded to has most justly remarked, that "the entire simplicity and sincerity of Dr. Bateman's natural character give additional value to all that fell from him. He never used a language that was *at all* at

variance with his real feelings, and was in no degree given to vain imaginations." This testimony is very true, and this remarkable simplicity and sobriety of his natural character remained unaltered in the great revolution which took place in his principles and dispositions: he went into no exaggerations of feelings, or excesses of enthusiasm. And surely the merciful Providence which preserved his sound understanding, in all its integrity, to the last moment of his life, must silence the gainsayer and "the disputer of this world," who might strive to attribute the sacred influence of religion on his mind to the errors of an intellect impaired by long disease and suffering.

FAMILY SERMONS.—No. CLV.

Acts xi. 26.—*And the disciples were called Christians first at Antioch.*

In this passage we learn how the name of Christians, which we all bear, originated. It was taken from one of the names of our Saviour, and was bestowed on his followers soon after his resurrection from the dead. It was probably given at first in contempt and derision, and to mark the folly and the infamy of being the adherents of a crucified malefactor. But whether this were so or not, the name must have been very acceptable to the first Christians; for it identified them with their Lord and Master, to whom they owed their pardon and peace, their security, their happiness, their all; and they would therefore naturally rejoice and triumph in the appellation. *We* also bear the name; now no longer, indeed, a name of obloquy and reproach; but too frequently, alas! no more than a name, marking the form without the power of the religion of Christ. God grant that we may be saved from the dangers of such a state; and that, walking worthy of that sacred designation, we may not only be called Christians, but be so in deed and in truth!

It is the more necessary that we should ascertain whether we are entitled to this denomination, because in every age of the church numbers have borne it who have had nothing of Christianity but the name: many, too, have borne it who were utterly ignorant of the distinguishing truths of the Gospel, nay, who opposed and reviled them; many who, while they acknowledged the Saviour in words, have denied him by their works; and not a few who even have drawn from his pure and holy doctrines a sanction for opinions the most absurd and pernicious, and for practices the most vicious and degrading. Let us not flatter ourselves that this statement is applicable only to past ages. We have but to look abroad into the world, in order to be convinced that it may be applied with equal justice to the present day. If we inquire what religion those around us profess, we shall doubtless be told, that of Christ. They are called Christians, as at Antioch. But what evidence shall we discover that they are duly impressed, or suitably influenced by the awful and affecting considerations which that name involves. Do we not find, with respect to multitudes of Christians so called (God grant that none among us may be of the number!), that this world is the grand, perhaps the sole, object of their pursuit; and that they manifest no reverence for the authority, no attachment to the person, no gratitude for the grace and goodness of Him whose name they bear? And even of those who profess all this, how many are there who have drawn their system of religion, not from the Bible, the only source of true Christian knowledge, but from the vague and varying opinions of men, who lower or pervert its blessed truths, so as to suit the pride, or

sloth, or worldliness, or sensuality of their own minds. If this description applies at all to us—if, while we call ourselves Christians, we feel that we have not drawn our religion (not only our opinions but our practice) from the Bible—then are we Christians only in name.

If we would ascertain the character of those to whom that name is rightly given, we have only to look back to the verses which immediately precede the text. They are such as have obtained "repentance unto life," have "believed" in the Lord Jesus, and have "turned unto the Lord." They are those who exhibit the effects of "the grace of God," so as to make "glad" their teachers; who are "good men, full of the Holy Ghost and of faith," "with purpose of heart cleaving unto the Lord;" who are ready to suffer "persecution" for the sake of Christ; and lastly, who are his "disciples," learners in his school, and followers of his instructions. And here I would remark, that the term *disciple* is to be considered as applying, not to the Apostles and first followers of Christ only, but to all who deserve the name of Christian in every age. The Christian is a constant learner in the school of Christ.—But if this be so, how many among us must own that the name does not belong to them! How few are there who feel the necessity of coming to the Bible, that they may there learn from the mouth of Christ himself what is the will of God, that they may perform it!—Consider, as one instance among many, the course which is usually pursued by parents in preparing their children for the pilgrimage of life. How do they for the most part act? Their great object is to fit them for appearing with advantage in worldly society; to adorn them with what are called accomplishments; to place them in situations which are likely to advance their temporal interests. In short, they do all which they would do if the world, and worldly prosperity, and worldly distinction, and the praise of man were their sole and ultimate objects. A due attention to worldly and external advantage is not indeed to be blamed; but then it ought to be subordinate to the first and paramount duty of a parent—attention to the immortal interests of his children; seeking first, for them as well as for himself, the kingdom of God, in the firm persuasion that every needful blessing will follow if this be attained. But what vast numbers of parents, who even call themselves Christians, never seriously think of bringing up their children in the school of Christ, but leave them to such casual instruction as they may meet with at church or in the seminaries to which they may be sent! How few labour assiduously and earnestly to form their children's temper, dispositions, and habits; to regulate their conduct, their reading, their conversation, and their general spirit, by the precepts and the example of Jesus Christ, and with a reference to that everlasting life which is to follow this short and feverish state of probation! What can more strongly prove how little parents feel, in their own case, the value, as the disciples of Christ, of being taught by him? If we are his disciples indeed, if we really deserve the name of Christians, we shall be deeply impressed with the importance not only of entering as it were the school of Christ, but of continuing to be instructed by him to the very close of life. We shall feel that it is not enough to have once, or for a time, sat at his feet and heard his words; but we shall be daily imbibing his blessed lessons and fixing them more deeply in our hearts. We shall never be satisfied with past or present attainments; but shall be deriving from the word of God fresh instruction for working out our salvation, and endeavouring to secure a part in the inheritance of heaven.

But let us consider the lessons which the disciples of Christ were taught by his Apostles in the age when the name of Christian was first given to them.

1. The Apostles preached salvation to perishing sinners, through the sufferings and death of the Lord Jesus Christ.—They exhibited God as a Being of infinite mercy and love, to whom his sinful creatures might now draw nigh with a hope of acceptance through faith in the Saviour. This great doctrine lies at the root of all true religion, and if learnt aright will make us wise unto salvation. It is not now the number or magnitude of our past sins, but the disbelief of this truth, which can seal our final destruction; for it is unbelief which alone prevents our drawing nigh to God and obtaining his pardon and peace. We are naturally disposed to regard God as our enemy, as a hard master, as one from whom we must escape. But the Gospel teaches another lesson. We there learn, that God is long-suffering towards us; not willing that any should perish, but that all should repent and live. "And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him come and take of the water of life freely." Even in the Old Testament God is represented to us under the characters of grace and mercy. He is the Lord God, merciful and gracious, pardoning iniquity, mixing mercy even with his judgments. He thus exhibits himself for the very purpose of inducing sinners to lay down the arms of their rebellion, and submit themselves to him. In the same attractive light, but with still more touching claims on our regard and affection, is he represented to us by our Lord and his apostles. "He SO loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." It is this view of the Almighty which is so peculiarly calculated to melt the hearts of sinners in penitence, for the offences committed against so good and kind and gracious a God, and for having so long refused to listen to his voice; and to lead them to look up to him as their reconciled Father and their best Friend, and to submit themselves wholly to his future guidance.

2. Another lesson, closely connected with that last mentioned, respects the mode of our union and reconciliation with God.—It is through faith in a crucified Redeemer. It is at the foot of the cross of our Lord Jesus Christ that sinners meet in peace their offended God. There they may approach him with confidence. This is a lesson which all of us must learn before we can have any ground on which to assume the name of Christian. We must learn that Christ is our peace, who hath brought us nigh to God by the blood of his cross, having slain thereby the natural enmity of our hearts; and we must learn to rely wholly on him for this blessing, looking to him as the Author of our peace, as the interposing barrier between us and everlasting ruin, as the sole foundation of our hopes of everlasting life.

3. Another lesson we have to learn is the necessity of our being changed in heart, as well as in the relation in which we stand to God. —Our character must correspond to our new state. The Apostles are not more earnest in urging us to seek pardon and peace through the blood of the cross, than they are in urging us to renounce all sin, to acquire a new heart and a right spirit, to have our souls renewed in the image of God, to be created anew in Christ Jesus. These two lessons they uniformly and unvaryingly connect together. Thus in the Epistle to the Romans, the Apostle Paul employs the earlier part of it in unfolding the doctrines of man's depravity, of his redemption by Christ, of salvation by grace through faith in his propitiatory sacrifice, and of the necessity of

spiritual influences. To these doctrines he appends a variety of precepts and directions, teaching us how to walk and to please God. He enters into every minute particular of conduct by which we are bound as the disciples of Christ to glorify him and to prove the sincerity of our profession. Nor does he more strenuously insist on the cordial reception of the doctrines, than he does on the necessity of a free, willing, uniform, and universal obedience to the precepts. The very grace which bringeth salvation teaches every true disciple to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world; and those are not the disciples of Christ, nor entitled to the name of Christians, in whom it has not produced these effects in a greater or less degree, and who are not continually making progress in the divine life.

Now, if this statement be just, how utterly ignorant are most men of the very first rudiments of learning in the school of Christ, and how little progress have any of us made in acquiring them! We profess, perhaps, to have received the doctrines of his Gospel from early life. It might therefore have been justly expected that the truths thus embraced would have shewn themselves more and more in our lives, that we should have been increasingly intent from day to day on renouncing what is evil and pursuing what is good; on mortifying the flesh with its affections and lusts; on dying to sin and the world, and living unto God. But how far is this from being really the case with numbers who call themselves Christians! They are evidently thinking much more of the present changing scene, its honours and its pleasures and its pursuits, than of that far more important and durable scene which is soon to open upon us. How deeply does it concern such to examine carefully whether they be Christians more than in name!

4. In the time of the Apostles the change which was wrought in those who became Christians, was visible, not merely in the adoption of a new name and a new profession, but in their new character and conduct.—The change was such, that the Apostles rejoiced, and gave thanks to God in beholding it. So must it be now. If we are Christians, we must have undergone a change which will be visible to those who are intimate with us, and which, above all, must be visible to ourselves; for even in those happy cases in which the heart has been gradually brought into subjection to God at an early period of childhood or youth, the effects of this blessed change of character will prove its reality. If we are affected as we ought to be by the truths of the Gospel—if we have been turned from the power of satan unto God—if we have been brought under the prevailing influence of his faith, fear, and love, and without this we have no title to be called Christians—the alteration, at whatever period it may have taken place, and however early or gradual its commencement, must still be evident. Our light will shine before men. The reality of the grace which bringeth salvation will appear in the purity, the peace, the obedience, the holy dispositions, the works of faith and labours of love in which it will issue, and in that unfeigned humility which will give the honour of all, not to ourselves, but to Him whose grace alone hath made us to differ.

Before I close this discourse, let us employ a few moments in inquiring what right we have to the name of Christian.—It is an honourable name marking our relation to Christ, and involving a participation in his happiness and glory. It is therefore the more incumbent upon us to examine our title to bear it. Are we diligent learners in the school of Christ? Have we learnt there to be no longer indifferent to the concerns of our souls;

no longer to bestow our main thoughts and cares on temporal objects, but on God, on Christ, on futurity, on the eternal world of happiness or woe which awaits us? Carelessness about these things cannot consist with a claim to the appellation of Christians. Have the lessons learnt in the school of Christ taught us to renounce all dependence on ourselves—to see that all we do is stained with sin, and when brought to the test of God's law and Christ's example, must be found miserably wanting; and that therefore we cannot stand before God on the ground of our own merits and righteousness, but only on that of the merits and righteousness of our crucified Saviour? Humbled under a sense of guilt and weakness, have we been taught to value the mediation of Christ, and the light and influence and aid of his Holy Spirit, as indispensably necessary, not only to our entering on the divine life, but to our making any progress in holiness? Have we learnt more and more to lay aside the evils to which we are exposed, our darling and besetting sins; to sacrifice every sinful lust, though dear to us as a right hand or a right eye; to be ready to part with all, with life itself, rather than forfeit the favour of God? Let us not deceive ourselves in this matter. Whatever may be our estimation among our fellow-men; however high and forward may be our profession, and however ostentatious our zeal; while we cling to the world, while we knowingly harbour one sin in our hearts, we may have "a name to live," but we are "spiritually dead;" we may be called *Christians* like the disciples of old, but we have no right to the name;—"for the foundation of God standeth sure, having this seal, The Lord knoweth them that are his; and, Let every one that nameth the name of Christ depart from iniquity."

DR. HOLMES ON THE SEPTUAGINT.

(*Continued from page* 615.)

Section VIII.—Of the *third* edition of the LXX. after the Κοινὴ (or Vulgate) by Lucian; and of the plan which was adopted by that editor.

In succession to Origen, but after an interval of many years, Lucian, a Presbyter of Antioch, took the same ground. For a summary of what has been recorded concerning him by Jerome, Simeon Metaphrastes, Suidas, the author of the Athanasian Synopsis, Nicetas, and Euthymeus, the reader may consult Hody. It is evident that it was the object of Lucian so to remodel the Septuagint version, as that, when read in the churches of Antioch, it might clearly convey the sense of the Hebrew text to the general understanding of his people.

Concerning this edition, we must, in the first place, inquire whether Lucian adopted the Vulgate for his basis.—*That* circumstance none of the ancient Greek writers has affirmed; nor does it seem to be clearly made out even from what Jerome attests,—namely, "that the appellation of Κοινὴ (or the Vulgate) had been applied to the edition of Lucian." For the epithet Κοινὴ might perhaps have been given to the Lucianean edition, in order that *this* edition, whose *basis* was not placed in the text of the Hexapla, might be distinguished from the Hexaplar edition. To me indeed it seems, that Lucian did not make use of the simple Vulgate. Should we take it for granted, however, that he did fix on the *Vulgate* as the *basis* of his edition, and that he formed it in accommodation to the Hebrew text of that age, we may at once transfer all that has been said above respecting the plan of Origen to this undertaking of Lucian. It may suffice then to refer the reader to those observations. Let us proceed now to certain other points.

We must, in the second place, then inquire, whether Lucian, if he did make use of the Vulgate, went into a sufficiently extensive examination of manuscripts; and whether he employed them to effect a preliminary revision of that text, and to reconcile it, so far as such materials might be available, with the Hebrew.—But we find no record of any such measure delivered down to us by any writer. If then Lucian performed nothing of this kind, he was certainly more venturous than Origen himself; for he must of necessity have been frequently ignorant what the LXX. really had written, and what ought to be assigned to the interpolation or omission of others; since he could form no accurate opinion on these points, without a diligent investigation of the Septuagint text.

In the third place, we must inquire by what rules as respects the redundancies and deficiencies of the vulgar edition (provided he made use of it) he directed the plan of his revisal.—With respect to the *redundancies*, he must evidently have chosen one of these alternatives; to retain them with some mark of disapprobation, or at once to remove them from the text. Which of these courses he pursued, no one has distinctly informed us: we must therefore decide from the facts themselves; and we shall state, in conclusion, in what manner he seems to have acted. But, with respect to the *deficiencies*, recourse must necessarily have been had to supplements; and to *these* Origen had previously betaken himself. But still it might happen, that in supplying the defects of the Κοινή, the two editors would sometimes adopt different readings; and the *less* the difference may be in the supplements of this kind between the text of Lucian and the Hexaplar text, (and there does not appear to have been much difference,) the *more* probable it becomes, that Lucian, like Origen, preferred Theodotion before the rest. And I think indeed that this was the fact.

Lastly, it is necessary to inquire, whether Lucian might not have directed his attention to the *Tetraplar* text of Origen, rather than to the *Vulgate*; for there seems to have been no impediment to his doing so, nor was there any thing in the Tetrapla that could induce him to desist from the prosecution of his own undertaking. For the Tetraplar column of the LXX. had admitted no supplements in agreement with the Hebrew, from any *foreign* source; and therefore it was adopted solely for the private use of Christians, who, in their secluded studies, might here and there pause in the course of their reading, and ascertain at their leisure, how often, and in what manner, the Septuagint was to be supplied from the *three* versions occupying the parallel columns, in order that it might conform with the Hebrew. But Lucian, to answer the end he had in view, stood in need of a Greek interpretation, which should not only entirely correspond with the Hebrew, but which might also, in an assembly of Christians, be read *without interruption* to the end of the lesson appointed for the day. But the Tetraplar column of the LXX, as we have just said, was *not* of this kind. So far then as it appears from this, there is nothing to prevent the opinion, that Lucian laid the foundation of his edition in the *Tetraplar* text of the Seventy.—It is also to be observed, that whether he was guided by the *Tetraplar* column of the LXX. or by the Κοινή, Lucian had the *same* duties to perform. Both had *redundancies*, which required equally the same method of correction, and *supplements* were similarly to be introduced into both from foreign sources, before the Greek could be made to agree with the Hebrew. It therefore does not seem that any discrepancies which might exist

between the *Tetraplar* column of the LXX. and the *Vulgate*, were of such a nature as to induce Lucian to follow the text of the Vulgate, rather than that of the Tetrapla, in his edition. It may be added, moreover, that Lucian would find an easier and a smoother path which Origen had trodden before him. For the *more closely* Origen had reconciled the text of the LXX. from its *own* MSS. with the other versions, and through their medium with the Hebrew text, the less would Lucian have occasion to resort to foreign supplies. He would therefore gladly seize the helps which were at hand, already arranged in the places where he would desire to have them; and on that account likely to be of great service in his undertaking. On a careful consideration, therefore, of the facts hitherto noticed, my own opinion is, that the foundation of Lucian's edition was laid in the Tetraplar text of Origen. Yet although, as we conclude, Lucian made use of the Tetrapla, the appellation of "the *Vulgate*" might have been given to it, not only for the reason which I have before mentioned, namely, that it might be *distinguished* from the Hexaplar edition, but for another reason also, that the text of the Tetrapla had itself been formed out of manuscripts of the *Vulgate alone*.—Concerning the *basis* of the Lucianean edition, let what has been said suffice. By what rules Lucian was guided in the construction of it, shall next be enquired into.

Section IX.—That Lucian constructed his edition after the plan of the Hexaplar column.

Lucian does not seem to have at all framed his edition from the column of the LXX. in the Hexapla; for if he had been in possession of that work, he would certainly have seen that the object of which he was in pursuit had already been accomplished. In that edition, the Hebrew text had already been fixed upon as the standard of correction, the redundancies of the LXX. had already been rejected, and their omissions already supplied from other Greek translations. In the Hexapla, therefore, Lucian would at once have discovered the very thing which he stood in need of; a Greek interpretation, I mean, corresponding with the Hebrew text, and adapted for unpremeditated reading in the churches. He would surely then, on finding that every thing requisite had been achieved, have spared himself so tedious and burdensome a task, and would rather have committed to the scribes the Hexaplar column of the LXX. to be copied out for the use of the Antiocheans. I do not, however, imagine that Lucian ever had an opportunity of enjoying a sight of the Hexapla. In *his* days it would seem, the Hexapla had not been submitted to the public; but for about fifty years after the death of Origen, it lay concealed in the Cæsarian Library till it was first published by Eusebius and Pamphilus. But, indeed, unless I am mistaken, this very circumstance that Origen's Hexapla had never yet been published, was Lucian's chief inducement to the undertaking; for it is not credible that he should have been wholly ignorant concerning the Hexapla. The life of Origen was not of such a kind as to be easily withdrawn from the public view of Christians. The catechumens, that they might have him for their instructor, had been accustomed to repair from every quarter to Alexandria. The intense study which he had devoted to the holy Scriptures, his sermons and homilies, the exhortations to a courageous endurance of martyrdom, which he had on repeated occasions delivered, his journeys also from place to place, the persecutions and the imprison-

ments he had undergone, had, for a period of nearly sixty years, attracted towards Origen, in an eminent degree, the observation and respect of the whole Christian world. Nay, for some time he resided among the people of Antioch, the fellow-citizens of Lucian, that he might instruct in the Christian faith Mammœa, the mother of the Emperor Alexander Severus. Therefore it could hardly have been possible, that the name and reputation of Origen, and his works, should have sunk into such oblivion that the Christians of Antioch should have had no knowledge of the most celebrated work of all which he had ever produced. On the contrary, it seems rather probable, that Lucian must by report have heard much and often respecting the Hexapla, and the method adopted in composing it. It seems also probable, that whilst the Hexapla for so long a time lay hid, Lucian began to doubt within himself, whether it would *ever* be brought to light; and so prepared *himself* for undertaking a work of the *same* nature with the Hexaplar column of the Seventy, in the intention of supplying to his countrymen the loss of Origen's work: and the reports that had been circulated respecting the Hexapla would sufficiently instruct *him* by *what mode* he might *reconcile* the Septuagint text with the *Hebrew*. The *redundancies* he would cause to be *expelled*; and with respect to the *deficiencies*, he would supply them from Theodotion, who, of all the interpreters, resembled the LXX. most closely in style. Thus, I am of opinion, Lucian was not by mere chance an imitator of Origen, but so by design.

Huet has proceeded further, and concludes from certain words of Jerome, that Lucian employed both obeli and asterisks. But, on the other hand, Hody thinks these signs were not inserted in his edition; and he professes himself in doubt whether Lucian had ever seen the Hexapla. But we ought rather to inquire what Lucian might have heard concerning the Hexapla from report. Let it be however as Hody is of opinion—namely, that neither obelus nor asterisk had a place in Lucian's edition—it will then follow, as far as the *supplements* are concerned, that Lucian must have introduced them without prefixing any signs. But I am afraid lest it should follow, also, as to the *redundancies* in the LXX, that he withdrew them altogether. Perhaps this latter circumstance was not suspected by Hody; but it does not appear *what* Lucian could have done if he inserted neither the obelus nor any other signs which were intended to have the power of the obelus. The learned reader should weigh the whole matter, for it is one of great moment. I shall only subjoin here the words of Euthymius concerning Lucian: Ταῖς προρρηθείσαις ἐπίσησας, Ἐκδόσεσι, καὶ τοῖς Ἑβραϊκοῖς φιλοπονώτερον ἐντυχὼν καὶ ἀκριβωσάμενος, Ἔκδοσιν ἰδιόκληρον, καὶ μηδὲν ἐλλεῖπον, ἢ περιττὸν ἔχουσαν, Χριστιάνοις ἐποιήσατο. That is, "By consulting the beforementioned editions, and carefully investigating the Hebrew, he formed for the use of Christians an edition of an original character, in which every deficiency was supplied, and from which every redundancy was banished." I would not affirm that the words μηδὲν περιττὸν ἔχουσαν put an end to the question. But they prove that at this period the Alexandrine version might be read in the *Lucianean* edition without redundancies. But this, I confess, would be equally true, whether we believe that those redundancies were distinguished by certain *signs*, as indicating that they were to be *passed by* in reading; or that they were *entirely withdrawn* from the text. But many things will be found in some of the manuscripts now brought under collation, to deter us from taking the words of Euthymius in the former and more

limited sense. These manuscripts seem rather to point out to us, that most of the passages which appeared to have been redundantly brought into the Septuagint text—and which, for this reason, Origen had noted with *obeli*—had been expunged by Lucian.

Thus far concerning the edition of the LXX. published by Lucian.

To the Editor of the Christian Observer.

HAVING noticed in the family devotions of some truly excellent Christians, a deficiency of praise, and knowing by happy experience how rich a source of peace and consolation is a spirit of thanksgiving; I am induced to suggest a few observations, with a view to correct what cannot but be called an evil, since it prevents so much good. The duty and excellency of praise are strongly depicted in the holy Scriptures. The Psalms of David especially contain frequent exhortations to the practice of this delightful obligation, and encouraging promises on its performance. Thus, it is said, (Psalm xxiii.) "Whoso offereth me thanks and praise, he honoureth me;" or, as it stands in the Bible translation, "Whoso offereth praise, glorifieth me." And again, (Psalm lxvi. 8.) "O bless our God, ye people, and make the voice of his praise to be heard." In the prayer which our Blessed Lord taught us, twice do we praise our Heavenly Father, saying, "Hallowed be thy name," and acknowledging his to be "the kingdom, the power, and the glory." In the devout use of the first of these ejaculations, we not only pray that his name should be hallowed, but we also give praise "at the remembrance of his holiness," and of his wonderful redemption and adoption of us miserable sinners through the Son of his love. The pious Archbishop Leighton justly conceived "the godly in the use of these words, to follow, as they can, the glorified spirits who cry with ceaseless adoration, 'Holy, holy, holy is the Lord of hosts!' and to give their acclamation, though in a lower key, yet as loud as they are able, 'Even so, Lord, hallowed be thy name.'" Thus plainly is the duty of praise inculcated in the Scriptures. The sacred writings declare further the excellency of this duty. Thus in the fifty-fourth Psalm David says, "I will praise thy name, O Lord; for it is good;" or, as the passage is rendered in the Prayer-book translation, "because it is *so comfortable*." Nor can the excellency of praise be doubted when it is remembered that it will form one of the blissful employments of heaven. Praise, when offered aright—that is, in a devout, reverential, and charitable frame of soul, and in the exercise of all the graces of the Holy Spirit—brings something of the joys of heaven into the heart. Prayer has a degree of sorrow in it, being accompanied by the pain and humiliation of confession of sin, of preparing against temptation, of pleading for those who are dead to God,—in a word, of "spreading our trouble before the Lord." But in praise, the fruit of prayer, there is nothing but joy; we enter thus into the blissful employments of a world in which there is no sin; and this world is for a moment forgotten; the soul, as it were, takes wing, and borne up by the blessed hope of everlasting life, through the death and merits of a crucified Redeemer, joins "angels and archangels and all the company of heaven in lauding and magnifying" God's holy name.

S. T.

To the Editor of the Christian Observer.

A CORRESPONDENT, in page 548 of your miscellany for September last, has proposed a question which he wishes to see answered by one who can subscribe himself, "a Lover of Evangelical Preaching;" and as I consider myself as pos-

sessing at least *this* qualification, I shall briefly state my reasons for answering his query in the affirmative. Being also a layman, I cannot be suspected by any one who differs from me, of being influenced in my opinions by any portion of the "*esprit du corps.*"

The question is as follows: "Is it the duty of religious persons to attend the service of God in their *parish church*, in cases in which the minister is notoriously deficient in exhibiting the peculiar doctrines of the Gospel; and where, in truth, they go in expectation of nothing beyond merely moral discourses?" The question does not appear to me to be stated with sufficient perspicuity; as it leaves the reader in doubt whether the querist means, May a person, under the circumstances he mentions, with propriety leave his own parish church, to attend at a neighbouring one more favoured with sound preaching? or, whether he further means, May he attend the preaching of a *Dissenting minister*, if there be one of Evangelical principles in his neighbourhood? As, however, I think the affirmative of the *latter* is a very prevalent opinion, I shall assume that your querist wishes to be satisfied on that particular.

Now, it appears to me, that the whole difficulty arises from laying an undue stress on the mere *preaching*; in not attaching sufficient importance to the *reading*, as well as the public expounding, of God's holy word; and in not regarding the whole of the Liturgy as a system of sound *instruction*, as well as a form of pure and spiritual worship*. It will not be denied by any "religious person," that faithful preaching is most commonly employed by God for the conversion of sinners, and the comforting and establishing of believers: but were all churchmen more in the habit of duly appreciating the other means of grace afforded them in the stated services of the church, and of using them conscientiously, with a view to their edification, they would know better how to bear with humility and patience the occasional defects of the preaching in their parish churches. As it is not possible for any human wisdom or foresight to secure a succession of faithful ministers in every parish church, the members of the Establishment have the greater reason for gratitude to the Giver of all good, who has provided them with a form of sound words and sound doctrine, whereby they may come to the knowledge of the truth, and worship him in an acceptable manner. Would they diligently *study* the holy Scriptures, and the Articles and Homilies and Liturgy of the church, with prayer for the Divine teaching, I am persuaded there would not be such a propensity in "religious persons" as there too frequently is, to desert their parish churches.

The New Testament undoubtedly speaks of *schism* as a great sin; and if our Reformers had not considered it in the same light, they would not have taught us to pray to be delivered from it. Now with what sincerity can a churchman pray to be delivered from *schism*, if he hesitates not to promote it so far as his own example extends? Those churchmen who are not much acquainted with *facts*, are very apt to think, that if the prominent doctrines of Christianity be preached by a Dissenting minister, all is "unity, peace, and concord," in his congregation. But whoever has been admitted into "the interior of a meeting-house," has soon, perhaps, been convinced, that upon the whole he might have reaped "the fruits of the Spirit" as abundantly by abiding in his own vineyard, as by going astray in search of richer pastures. A churchman should also consider, not only what

* The reader may consult on these points, *inter alia*, the forcible arguments of Hooker, in the fifth book of his Ecclesiastical Polity.

good he may obtain by leaving his church, but also what *evil* he may produce by such a line of conduct. If he has real piety, why should he not let his own church have the benefit of it? Why not let the clergyman have his prayers, and his neighbours the advantage of his example? Whereas, if he withdraw himself to other communities, he raises prejudices against his personal religion, which is immediately considered by his neighbours as nothing more than his love of change and of novelty, and a desire of going over to another party. Perhaps he has derived all his knowledge and experience of spiritual subjects from that very *Liturgy* which he now begins to think lightly of. From a child, it has given him "line upon line, and precept upon precept; here a little and there a little;" he hardly knows how, and cannot tell when. But so it is, that under those alleged unfavourable circumstances of his parish church of which he now complains, he has been brought to the knowledge of the truth: and now that he is more able than ever to profit by the stated services of the church, he feels inclined to turn his back upon them, for the very reason that he ought the more highly to prize them, namely, the defectiveness of the minister's preaching. And then, with regard to "merely moral discourses," can it possibly be the *duty* of "religious persons" to neglect "the service of God," because they expect to hear from the preacher nothing but merely moral discourses? Surely not. The preacher may neglect to state the proper source of moral actions, or improperly exhibit them as *conditions* of our salvation, instead of shewing them to be the necessary fruits of a saving faith in Jesus Christ; but still "religious persons" are as much under an obligation to attend to *morality* in all its various and minutest modifications as to thought, word and deed, as if it were the ground of their salvation: for "without holiness no man shall see the Lord." Whatever, therefore, be the ignorance or the personal character of the preacher, "religious persons" are undoubtedly bound to profit by his "moral discourses." This is clear from our Lord's own admonition to his disciples, to observe and do all things that were bidden them by the Scribes and Pharisees who sat in Moses' seat. There is also abundant proof in the Gospels and the Acts, that our Lord and his Apostles thought it "their duty to attend the service of God" in the synagogues of the Jews, and considered the reading of the Old-Testament Scriptures every Sabbath-day as preaching the Law. (See Acts xv. 21.) How much more, then, are we favoured, than they in having the preaching of the Gospel in our parish churches, even although the officiating minister may happen to be a "merely moral preacher!"

It would be easy to shew how many are the evils of *Dissent*; but as this, I conclude, would be inconsistent with the liberality and forbearance of your miscellany on these points, I shall leave your readers to their own reflections respecting them.

Your querist, however, may, perhaps, only wish to know how far he ought to leave his own parish church, to go to *another*, under the circumstances he has stated. If he resides in a large town, where the distance does not interfere with the duties which he owes to his own family during the intervals of divine worship, there seems to be comparatively little objection to his going from his own church. But if he has to go even the distance of two miles, he will, I am confident, find a regular attendance in another parish church a source of dissipation to his own mind, and of neglect in the cultivation of the minds of his children and servants at home. The truth is, that in our present imperfect state, we are often left, in religion, as in other things, to a

choice of evils. In the case under consideration, a conscientious churchman appears to me to choose the least by a regular and devout attendance in his own parish church; for supposing that a "religious person" resides in a village, in which there is neither a pious Dissenting minister nor any other than merely moral preachers in the parish churches for many miles around him, can it for a moment be doubted, that it is his "duty to attend the service of God in his *parish church*," and with humility of mind to confess his sins and implore the pardon of them through the merits of that Saviour, of whose name and character, and offices, and mercy, he will hear more in the daily service of the church than in any *single sermon* either in or out of the Establishment throughout the kingdom?

PHILITURGUS.

MISCELLANEOUS.

To the Editor of the Christian Observer.

A WORK has recently appeared, entitled, "Memoirs of James the Second, King of England," in two small volumes, which I have read with much interest. My only object, however, in referring to it, is to draw your attention, and that of your readers, to the closing hours of that misguided Monarch's life; in which we may witness the blessed influence even of those defective views of Christianity by which he was actuated, in promoting peace of mind, a superiority to the world and worldly objects, and a hope full of immortality. In the year 1692, James, who was then 59 years of age, retired to St. Germains. In this retirement, his biographer informs us, he experienced more real satisfaction than he had enjoyed at any former period of his chequered life. There he employed himself in deriving spiritual improvement from past events, and in preparing for the future and eternal world; his chief study being to acquire an entire conformity to the Divine will. With his pension of 25,000*l.* sterling per annum received from Louis XIV. he contrived, by great prudence and frugality, still to maintain a small court with the usual appointments, in which he laboured to promote the comfort and well-being of all around him. "So completely," we are told, "did the change of his fortune seem to have changed the disposition of the Monarch, that he was never heard to utter an expression which betrayed the least chagrin for the past, or any undue anxiety for the future. Nor did this arise from insensibility, but from a genuine principle of resignation, which daily gained vigour in his mind." To strengthen this principle, and every other Christian grace, he availed himself of all those expedients which a zealous Catholic thinks necessary for the advancement of the spiritual life. One of these was an occasional residence among the monks of La Trappe, whose spirit of piety he was anxious to imbibe. His first visit to them was paid with a view of satisfying his curiosity: but he believed that he derived so much improvement from his intercourse with them, that he repeated his visit at least once every year, generally remaining there for three or four days at a time, and conforming to their rules; and he maintained a constant correspondence with the Abbé, Armand John. But the King did not confine his devotional exercises to moments of occasional retire-

ment. They were regularly and habitually practised. He was often heard to praise the great Dispenser of his lot for all that had befallen him. Among the prayers which he daily used, was one composed by himself, which, while it exhibits the deep sense he had of the evil of sin, betrays also the erroneous views which, as a Papist, he entertained of the meritoriousness of human effort. It was as follows:—

"I give thee, O my God, my most humble thanks, for that it hath pleased thee to take from me my three kingdoms. Thou hast hereby roused me from the lethargy of sin, and brought me out of a miserable estate, in which, Lord, had I continued, I should have been for ever undone. I also thank thee, O my God, for that it hath pleased thee, out of thine infinite goodness, to banish me into a strange land, where I have learnt the duties of Christianity, and done my utmost to perform them."

His biographer proceeds to remark, that "he shewed the best evidence of his sincerity by his perfect freedom from all ill-will and resentment towards his enemies. He never spoke of them but with extreme moderation, and nothing displeased him so much as to hear them arraigned by others. On the contrary, whenever any writings appeared censuring his conduct, past or present, he would always have them read to him, saying 'improvement might be derived from every thing.' With the same spirit of resignation, not as a passive feeling, but a principle derived from the conviction that out of evil the Almighty still educes good, he patiently endured the ill success of his designs; although as a husband, a father, and a man, he was not insensible to their disappointment. Being one day on a visit to a religious community, soon after the defeat at La Hogue, the Supérieure ventured to condole with him upon that event; and to express to him the extreme sorrow of herself and pious sisters, that the prayers they had unceasingly offered up for his success had not been answered. The King made no answer to her remarks; and the Supérieure, supposing he did not hear her, repeated her observations in a more elevated tone. The King then said, very calmly and gravely, 'My mother, I heard you very well the first time: I made you no answer because I was unwilling to contradict you; but now you oblige me to tell you that I am not of your mind. You seem to fancy, that what you asked of God was better than what he has done: now whatever God does is well done; and I may add, there is nothing well done but what he does.' The same Supérieure observing the kindness and affability with which he addressed her pious community, ventured once more to converse freely with him, and inquired if it were true that he had written a letter to the King of France, wherein it was asserted that he had desired his most Christian Majesty not to interest himself any more in his affairs. To which the King replied, that 'there was no truth in his having written such a letter, or expressed such a desire.' 'I am infinitely obliged to the King of France,' he added, 'and I shall never be able sufficiently to acknowledge it: but I am both a father and a king; I cannot and I ought not to abandon the interests of my children, nor of my subjects, and I will never abandon them: I will do that which I ought and am bound to do, and then will submit myself to what God Almighty is pleased to order.'

"Indifferent to every thing that regarded himself, the King was tenderly solicitous for others, and was often heard to say, 'that the sufferings of his faithful friends and subjects went nearer his heart than all his own trials combined.' He sought every means to relieve their necessities, and frequently made personal sacrifices to enable him to assist them."

The next observation is peculiarly indicative of the servile genius of the Roman Catholic religion. "The humiliation he had endured," we are told, "diminished not his earnest desire to do penance for his sins, of which he never thought without the most unfeigned sentiments of sorrow: often spoke of them with contrition, and in terms expressive of his own humility, and highly edifying to others. This self-abhorrence and deep contrition inspired him with a zealous spirit of mortification, and would have degenerated into excess, had not his confessor even opposed it, and moderated his austerities. He kept severe fasts, used the most rigorous self-discipline, which he carefully concealed; yet still he thought he did too little, and he once asked his confessor, 'whether, considering the life he had led, and seeing his age and condition would not suffer him to practise all the penances and mortifications which were necessary to expiate his sins, and to testify his repentance of them to God, he ought not to be content to have his pains in purgatory prolonged, and to lay out what he designed to obtain the Divine mercy with, to have those pains abridged, in charities for the relief of the poor, and prayers for the dead?'

"His confessor, as a good Catholic, could not sufficiently admire the principle that had inspired his royal spiritual son with such a sentiment, but hastened to convince him that it carried him a little too far, and that we cannot desire, too soon desire, to see God."

King James formed very precise rules for his conduct, which he committed to writing, with a view to regular self examination. He employed the morning hours in private devotions, and in the public ordinances of religion. He then applied himself to the discharge of his various relative and social obligations, in which he endeavoured to improve even the most indifferent things to the purposes of Christian edification. Part of every afternoon was passed in private devotion; and the evening was spent in reading instructive books, and in intercourse with his family and friends.

In all his devotional exercises the grace which he most anxiously implored and sought to cherish, was humility. He regarded it as the basis of the spiritual life, without which there could be no advancement. "I am persuaded," he was accustomed to say, "that without humility none can be saved, and without humiliation it is hard to be humble. Now, as it is not easy for kings to abase themselves, God often takes care himself to abase them when he has an especial design to save them." In the same spirit he forbad those around him to address to him the language of flattery, of which he declared his abhorrence: and, to improve this feeling, he set apart one day in the month for special spiritual retirement, from which he was accustomed to return to his little world with a more tranquil air, and a more exact attention to every duty.

"But his zeal," observes the biographer, "was not confined to his own improvement. His neighbours likewise always occupied a part of his attention. With this view he formed judicious rules for his household, which he commanded his principal officers to see observed. At his levee, whether public or private, he never failed to give good advice, where he saw occasion; and the way in which he expressed his sentiments, whether to condemn vice or to encourage virtue, left an internal conviction in the breast of the hearer, that he felt whatever he had said, and that he was animated by a desire to render them service, not to obtrude his opinion. In fact, such was the innocency of his retired life, that his confessor, after having resided with him nine years, says,—'I may safely affirm that in the most reformed state of

Christianity, and among the most virtuous and pious souls, it is very rare to find more unspotted intentions, a more exact vigilance, and a greater delicacy and tenderness of conscience with respect to the least faults or smallest imperfections, than was exhibited in my royal master.' 'And God Almighty,' adds the good father, 'rewarded him even in this life; as, unfortunate as he seemed in the eye of the world, he esteemed himself more happy than the most prosperous prince. After this manner he would often express himself; and his calmness of mind, in the midst of the most melancholy crosses, with his serenity of countenance, on which appeared the brightest and most Christian joy, was an evident proof of the sincerity of his words. This calm arose from an entire disengagement from earthly things, and a high esteem and value for those that are eternal. The King used often to read with delight a pious book which treated of the difference between time and eternity. A certain nobleman in his court once complained of some anxieties which deprived him of the power of composing himself to sleep; 'I will give you,' said the King, 'a very good remedy for that;' and presented him with his little favourite book, adding, 'There, my lord; read that book attentively, and I will engage you will sleep well after the study:' intimating, that nothing would deprive him of rest if he could learn to loose himself from the world and its anxieties.—Another principle of the inward peace he experienced, was the firm hope he reposed in God. Though sorrowful for his sins, still he sunk not in despair, nor did he set an undue value upon the penances he had done, and was doing; persuaded that God alone accepted the will. 'God is just,' he would say, 'and regards all; he understands our most secret thoughts: he knows I have a sincere sorrow for my sins, and that I would henceforth be willing to suffer all sorts of pains rather than offend Him; that I am not only content to have lost all for Him, but would sacrifice all the kingdoms of the world, if I had them, for his sake.' He made it a subject of his daily petition to Heaven, that he might be removed from all fear or occasion of offending God; and it was a maxim deeply imprinted on his mind, that Christians ought to desire death. Upon this subject he had frequent conversations with the Queen, who was distressed at the vehement desire he expressed for death; and she was wont to tell him, that if evidenced a higher degree of perfection to resign up ourselves to Providence, and that it was for none but great saints (she thought) to desire death. The King replied, 'And I, for my part, believe, that if a sinner, newly converted, were surprized by death, before he had done all that penance he purposed afterwards to do, he would, for all that, find mercy with God for his good intentions. I am a very great sinner myself, and yet cannot but desire death with all my heart.' The Queen reminded him, that his life might be useful to many Catholics: but he replied, 'it was want of faith to think that the life of any man was necessary.' The Queen then weeping said, 'Is it possible that you should regard us as nothing—me and our dear children? What will become of us when you are once gone?' He replied, 'God Almighty will take care of you and your children; for what am I but a frail man, who can do nothing at all without him, he has no need of me to execute his designs.' He was entreated not to express so passionate a desire of dying before the Queen: he answered, 'I do it on purpose; because it is what will infallibly come to pass, and she ought to accustom herself to think of it.'"

It cannot be necessary to point out the singular mixture of right

feeling with wrong views which pervades this passage. The very humility which the King so anxiously cultivated, and which, I doubt not, amidst all the errors of his creed, he really felt, and also the sacrifices he might have it in his power to make, seem strangely to be spoken of as the ground of his challenging, as it were, the justice of the Almighty, instead of being humbly regarded as evidences of his having become the subject of the Divine mercy and grace. Nay, it seems to be to the perfection of his penance that his salvation is ascribed, rather than to the mediation of Christ, and to the agency of the Holy Spirit. Still let us whose creed is more correctly constructed, and who can see and reprehend the errors of James's faith, take care that with his inferior light, he does not rise up in judgment against us in the great day of account. While we avoid his erroneous notions, let us at least be found to emulate, if not to surpass, his conscientious regard to what he believed to be the will of God; his sorrow for sin, and his anxiety to shew it; his cheerful resignation to the appointments of Providence; his zeal for the spiritual good of his fellow-creatures; his habitual attention to the state of his heart, and his unwearied efforts to cultivate communion with God. Let not the delusive hope of purchasing heaven by penitence and prayer, by mortification and good works, produce a higher strain of piety and devotion, of holy vigilance and self-denying labour, than is manifested in our conduct, who profess, as the redeemed of the Lord, and as partakers, through the power of the Holy Ghost, of a new and divine life, to live no longer to ourselves, but to him who loved us and died for us. Let us shew how superior, in its tendency and effects, to the servile principle which actuates the Catholic devotee, is the principle of grateful affection, of faith working by love, by which *we* profess to be animated, in the free and cheerful obedience which we render to our reconciled God and Father in Christ Jesus. Otherwise, what benefit do we derive from our purer principles? Will they not rather aggravate our condemnation when we come to stand before Him by whom actions are weighed, and to whom every thought of the heart is known?

The closing scene of this Monarch's life is thus described:—

"On the 4th of March, 1701, he was seized with a fainting fit, while at chapel: recovering, however, very soon from it, he seemed perfectly well again in a few hours; but the following week he was seized with a paralytic affection as he was dressing: it so much affected one side as to render it difficult for him to walk. The waters of Bourbon were prescribed; and he went thither about three weeks after the attack. He seemed to recover his strength by the change, and was enabled to take gentle exercise, although he had a slight spitting of blood; but, on the 2d of September, he was again seized with a fainting while at chapel. He was conveyed to his chamber, where he again fainted. He, however, recovered from this frightful attack in a few hours, and seemed as usual the next day; but on Sunday was seized with a far severer fit, and vomited a large quantity of blood, and the danger of his situation became evident. Of this he needed not to be told; and as he had long been familiarizing himself to death, its near approach caused him no terror. As soon as the violence of the bleeding subsided, he desired his confessor to send for the blessed sacrament, and requested he would observe that he received all the sacraments of the church. In the mean while he sent for his children. When the Prince of Wales saw the state he was in, he burst into tears, and clung round his dying father, who,

as well as his weakness allowed, tenderly embraced and soothed him. Blessing him earnestly, he exhorted him, above all things, to remain firm to his religion and the service of God, whatsoever might be the consequences. He entreated him to behave with respect and submission to the Queen, as the best of mothers; and ever to be grateful to the King of France, to whom he was under the deepest obligations. It being suggested that his earnestness might be injurious to him, and that the Prince had better withdraw; 'Leave me, my son,' he said, tenderly—'Let me give him my blessing once more.' Which having done, the Prince returned, with great regret, to his apartment. The little Princess was then brought to his bedside. 'Adieu, my dear child,' he said, caressing her: 'serve your Creator in the days of your youth, and consider virtue as the greatest ornament of your sex. Follow closely the steps of that pattern of it, your mother, who has no less than myself been overwhelmed with calumnies; but time, the mother of truth, I hope, will at last make her virtue shine as bright as the sun.' The Princess shewed, by abundance of her innocent tears, how sensibly she was affected by the languishing situation of her Royal father. He then exhorted every one about him to practice virtue, and Protestants to embrace the Catholic faith. During this time, the Prior Curate of Saint Germains arrived, bearing the most holy sacrament; and, as he advanced, the King in a holy transport cried out, 'See then, O my God, the happy hour is come!' The Prior asked him as usual, whether he believed Jesus Christ to be really and substantially in the holy host: to which the King answered, 'Yes, I believe it; I believe it with all my heart.' He pronounced these words with an accent so ardent, and a faith so lively, that the persons were moved to tears who witnessed his action and heard the words. He then communicated, and passed some time in silent contemplation of God. When he had concluded his thanksgiving, he desired to have the extreme unction administered to him: it was accordingly done; and while he received it, his whole soul seemed absorbed in the rite. He then solemnly pardoned all his enemies, publicly naming them.—Meanwhile the affliction of the Queen was most distressing: she sunk down by the side of the bed, in extreme anguish. This seemed greatly to affect the dying Monarch: he entreated her to resign herself to God, and with the most tender expressions sought to comfort her. Having thus fulfilled his essential duties, the King gave directions respecting his funeral, ordering it to be in every respect like that of a private gentleman; his body to be interred in the parish church of St. Germains, and his only epitaph, 'Here lies King James.' Thus passed Sunday, the third day of his illness. Towards evening he appeared much revived, and had a better night; every symptom being favourable, except the fever, which, though not violent, was continual. No murmur of impatience escaped his lips; but his deportment was invariably gentle, calm, and resigned. Thus he continued till the eighth day, when the decrease of his fever gave increased hopes; but on the ninth he fell into a stupor, his fever increased rapidly, his countenance changed, and it was believed he was about to expire. The Queen attended him dissolved in tears. 'Do not afflict yourself,' he said; 'I am going to be happy.' 'It is not you,' she replied, while she pressed his hand to her quivering lips; 'it is not you that I bewail: it is myself.' Seeing her near swooning from fatigue and grief, he entreated her to withdraw; and as soon as she had quitted the apartment, they began the recommendation of his soul to God. In this state he continued

during the night, apparently at times occupied in holy thoughts, and always roused by prayer. In the morning he again received the blessed sacrament, with the most exemplary piety and devotion, and renewed his former declaration of forgiveness; naming again, very audibly, 'the Prince and Princess of Orange, the Princess Anne, and the Emperor,' and said he wished them to be acquainted that he forgave them.' The doctors had all along given him the Quinquinna, which, though the thing in the world he had the greatest aversion to, he never refused. It was neither fear of death nor hopes of recovery that made him so compliant; but he thought it more perfect to obey, and that the patient suffering of those remedies might benefit his soul though of no advantage to his body. The following day he continued in the same lethargic state, and seemed to take little notice of any thing, except when prayers were read, which he was always attentive to, and by the motion of his lips seemed to pray continually himself."

"The next day he grew much weaker, was seized with continual convulsions or shaking of the hands, and the day following, being Friday, the 16th of September, about three in the afternoon, aged sixty-eight years, rendered his pious soul into the hands of his Redeemer, the day of the week and hour wherein our Saviour died, and on which he always practised a particular devotion to obtain a happy death, and his prayer was heard; for as he manifested the most exemplary resignation, patience, and piety, during his illness, so when he could no longer speak, it was apparent from his gestures, looks, and even his silence itself, that his mind was fixed upon God; and having his senses to the last moment, he seemed, by the motion of his lips, to pray, till the soul escaped from the bondage of the body."

In the eventful life of this Prince, his biographer justly observes, is strongly exemplified the truth of the beautiful remark, "Sweet are the uses of adversity." We had seen the influence of his religion, such as it was, in earlier life, weakening or perverting the powers of his mind, feebly correcting his sensual propensities, tending little to soften his disposition, to humble his pride, to give courtesy to his manners, or fortitude and consistency to his conduct in arduous circumstances. Bigotry was indeed the grand principle which actuated him, laying him open to the most pernicious counsels, and checking the operation of religion in its amiable movements and gentle influence on the heart and practice. Animated by an ill-directed zeal, he was blind to its ruinous effects till it was too late to retrace his steps. In his latter days, however, this mortifying picture appears to have been in no small degree reversed, and religion to have assumed much of its sacred and benign influence over his heart and conduct. We behold him divested of power and in the bosom of retirement, and are enabled by undoubted testimonies to mark the change which was wrought in him; his proud and arbitrary temper, replaced by the graces of mildness, mercy, and patience; his stern and unbending manners exchanged for affability and kindness; and his religion proving itself sincere by the constancy of its exercise, and by its daily increasing influence in improving his humility, his deadness to the world, his resignation to the will of God, and all the gentler virtues of the heart. Yet, while we view this pleasing picture, let us remember that it pourtrays a frail and erring man, and a Catholic devotee; in whom, though we may see much to admire and to imitate, we yet observe not a few dark shadows arising from a weak and superstitious attention to mere forms and ceremonies, and from an unscriptural reliance

on human performances. I cannot but hope, however, that in the midst of all the circumstances which dim the lustre of the piety which marked the close of his life, he was enabled to give his heart unreservedly to God, and to place his sole reliance on the mercies and merits of his Redeemer.

S.

To the Editor of the Christian Observer.

RESIDING in a small town at a great distance from the metropolis, I pretend to little commerce with the literary world; but were the month to pass away without bringing to my door its Number of the Christian Observer, I should feel as though that month had lost a day of sunshine.

It happened not long since, that my favourite pamphlet found its way to me, in company with a Number of the Monthly Repository. I am no reader of the latter production; but my bookseller, observing in it some private letters from a family to which I am related, now residing in the Illinois State, North America, sent it for my perusal.

It may perhaps be useless to remark here upon the liberty taken of throwing before the public letters written in the confidence of private friendship, without the permission of the individuals by whom they were penned. That in this instance such a liberty has been taken, I can attest; because I have received, from the family to which I allude, complaints of this very act. This liberty, however, if not justifiable, loses its fainter hue of enormity, when compared with the attacks on public opinion, for which the Monthly Repository is so justly celebrated.

I do not think myself altogether unacquainted with the channel through which these letters found their way to publication; and though it be not my business to say any thing on this head, I may perhaps be allowed to state what I believe to have been one of the motives for printing them.

In the comprehensive fraternal embrace made of late by the society of Unitarians, clasping in their affectionate universality, the names of Watts, Newton, Locke, Mahomet, and others, it has been a favourite design with them to catch the little, quiet, undisputing brotherhood, called Quakers; and as these letters from the Illinois were written in the style and language of that people, it would seem to the undiscerning public to corroborate this claim to association. This error, however, can only operate on minds totally unacquainted with the opinions, feelings, and worship of the Quakers.

As this people have found their happiness materially guarded, by avoiding, as much as possible, all disputes on theological questions, I am not going to drag them into the arena of controversy. But I cannot apprehend any danger from throwing into the pages of the Christian Observer (for no periodical work is so much read or so well received by them) a passage I have lately met with, which I think explains their feelings on certain points of difficulty, in a manner that places them at an immense distance from the hardy Unitarian.

In a letter from Edward Nace to Francis Stone, is cited a passage from Dr. Waterland's controversy with Dr. Clarke, as follows:—

"The first Christians easily believed that the Father, Son, and Holy Ghost, in whose name they were baptized, and whom they worshipped, were equally divine; without troubling themselves about the manner of it, or the reconciling it with the belief in One God. As men generally believe that God foreknows every thing, and that man, notwithstanding, is a free agent scarcely one perhaps in a thousand concerning himself how to reconcile these two positions, or being at all apprehensive of any dif-

ficulty in it), so, probably, these plain, honest Christians believed every person to be God, and yet but one God, and troubled not their heads with any nice speculations about the modus of it. This seems to have been the artless simplicity of the primitive Christians, till prying and pretending men came to start difficulties, and raise scruples, and make disturbances; and then it was necessary to guard the faith of the church against such cavils and impertinencies as began to threaten it. Philosophy and metaphysics were called in to its assistance; but not till heretics had shewn the way, and made it in a manner necessary for the Catholics to encounter them with their own weapons. Some new terms and particular applications came in by this means, that such as had a mind to corrupt or destroy the faith might be defeated in their purposes. It was needless to say that generation was without division, while nobody suspected or thought of any division in the case: but after the heretics had invidiously represented the Catholics as asserting a division, it was high time for the Catholics to resent the injury and deny the charge. There was no occasion for the mentioning of three hypostases, till such as Praxeas, Noetus, and Sabellius, had pretended to make one hypostasis an article of faith; drawing many very novel and dangerous consequences from their prime position. The ὁμοούσιον itself might have been spared, at least out of the creeds, had not a fraudulent abuse of good words brought matters to that pass, that the Catholic faith was in danger of being lost even under Catholic language."

The whole of this quotation is certainly not necessary to my purpose; but I copy the whole, lest I should be charged with sinister views in suppressing any part of it. The point I aim at is this, to refer the reader to the simple view of the full and supreme Divinity of the Father, the Son, and the Holy Ghost, ascribed by Dr. Waterland to the Apostles and the primitive Christians; for precisely the same view is taken of this high doctrine by the Quakers in the present day; a view which is greatly confirmed by their almost exclusive use of the sacred Scriptures as the fountain of their doctrines.

Whoever may be able to discover the Christianity of the New Testament in a creed that rejects the fall of man, the Deity and atonement of the Saviour, and the necessity of the sanctifying operation of the Holy Spirit on the soul of man, I confess that I, for one, can make no such discovery.

I have no personal view in thus expressing my opinions: nor do I wish to offend any individuals or any society of men; but so strong is my desire to detach the Quakers from that identity with the Unitarians, under which some mistaken minds regard them, that I may perhaps feel rather gratified than hurt at any consequences that may result from the general diffusion of this knowledge, that their tenets are at an irreconcileable variance.

T. P.

*** T. P. will find a letter in our volume for 1819, p. 582, signed Samuel Fennell, containing a similar complaint against the Monthly Repository, and a defence of the Society of Friends from the charge of Socinianism. We had some hesitation in admitting T. P.'s kind, we must not say *complimentary*, remarks on ourselves; but we trust our readers will forgive us, as we do not very often suffer our correspondents to transgress in the same way.

REVIEW OF NEW PUBLICATIONS.

The Life of Archbishop Sancroft, &c. &c. By GEORGE D'OYLY, D.D. F.R.S., &c.

(*Concluded from p. 650.*)

AT the period of Sancroft's elevation to the primacy, there was a very prevalent alarm through the nation, at the growing ascendency of the Roman Catholic religion. The King himself, notwithstanding the profligacy of his habits, which seemed to indicate little concern about any creed, was with good reason suspected of attachment to that cause. But the chief object of apprehension was the Duke of York; and while politicians were meditating about his exclusion from the succession to the throne, the Archbishop deemed it expedient to take measures for recalling him from his errors and bringing him back to the bosom of the Protestant church.

Having for this end obtained the sanction of the King, who could not, indeed, with much decency withhold it, he wrote to Morley Bishop of Winchester, a learned and respected prelate, then in his eighty-first year, requesting his assistance in the projected interview with the Duke. The Bishop having readily complied, they repaired together, by appointment, to St. James's, where Sancroft delivered an address upon the object of their visit, entreating his royal auditor, in terms strong but respectful, to return to that church which he had so unhappily abandoned. Even, however, if the arguments of the Archbishop had been more adapted than they were to convince his understanding as well as to touch his feelings, bigotry would probably have precluded all access to both. The Duke heard him in silence; but when the address was concluded, he expressed some dissatisfaction at the visit, as likely to prove injurious to his interests at that particular time, being just before the meeting of parliament; and—after stating that he had changed his religion, not lightly or inconsiderately, but after taking great pains to examine the grounds of his faith, and pleading the urgency of public business as a reason for waving, at that time, any further discussion—he gave them a civil dismissal. It does not appear that the discussion was ever renewed.

Among the other measures which occupied the attention of the Archbishop on his being raised to the see of Canterbury, the care which he shewed for the admission of proper persons into holy orders, and his anxiety to augment such benefices as were insufficient for the maintenance of a minister, are worthy of particular notice. In promoting the last of these objects, he manifested the same disregard which he had formerly shewn to his personal interests; and it may be observed of him in general, that wherever conscience required him to act, he seemed to want neither independence of character nor intrepidity. His veneration for Royalty can scarcely be doubted; but he suffered not even this feeling to prevail above his sense of higher obligations.

"When Charles the Second lay on his death-bed, under a fit of apoplexy, Archbishop Sancroft with some of the other prelates attended him. He addressed the dying monarch in a weighty exhortation, in which he used great freedom of speech, alleging that he felt it necessary to do so on so awful an occasion, when he, to whom his words were directed, was going to be judged by One who is no respecter of persons. The King made him no answer; and paid no attention to the devotions and exhortations offered to him by any of the Protestant divines. This was at first attributed to insensibility as to religious matters; but it was afterwards

known that Romish priests were privately brought to his bed-side, and that from their hands he received the last offices of religion." Vol. I. pp. 205, 206.

On the accession of King James, the primate, with as many bishops as were in London, immediately waited upon the new Sovereign with a suitable address; and, although Sancroft could not conceal from himself the popish bias of the King, and it was remarkably forced upon his notice by the omission of the holy communion at the coronation, he officiated at that ceremony, and placed, with his own hands, the crown upon the head of the Monarch. But, obedient and tractable as he proved himself in this instance, he soon made it evident that he would not be the tool of the court, and that he preferred a good conscience to the sunshine of royal favour. The prohibition issued by James against preaching on controversial points—a prohibition universally understood to have for its object the silencing of the Protestant clergy, and the advancement of the Roman Catholic influence—having been generally disregarded, or rather, having served to call forth the zeal and learning of the clergy in aid of the Protestant faith, the Monarch, in order to render the prohibition effective, established a commission with very formidable powers, and named among its members the Archbishop of Canterbury. This appointment, however, Sancroft speedily declined, and addressed to the King a respectful petition, excusing himself on the plea of age and infirmities from taking any part in the commission. Whether it would have been better to state distinctly the real cause of his decision, or whether it became him to go to the commission-court and to protest against its usurpations, are questions which we shall not at present discuss. He seems to have used much consideration before adopting the course which he pursued; and the effect of his non-appearance is said to have been to impede the mischievous objects of the crown. From this period, we are told, he was forbidden to appear at court; and, although he seems to have been in some instances still consulted upon high ecclesiastical appointments, his recommendations were treated with neglect.

The infatuated counsels of James soon compelled the Archbishop again to disobey the illegal and unauthorized command of his Sovereign. The King wrote to the Governors of the Charter-house to admit among their pensioners, one Andrew Popham, "without tendering any oath or oaths to him, or requiring of him any subscription, or recognition, or other act or acts, in conformity to the doctrine and discipline of the Church of England, and notwithstanding any statute, order, or constitution in the said hospital." (p. 239) This order was negatived at a meeting of the Governors, the Archbishop being in the chair. The King repeated his command, and it was answered by a respectful letter from the Governors. James was not of a disposition to yield any point which thwarted his favourite schemes, and he would doubtless have proceeded to more intemperate measures, but greater events intervened, and this affair was passed over.

The order in council of May, 1688, requiring the prelates to send to their clergy the unpopular Declaration for Liberty of Conscience, made it necessary for the Archbishop again to act in opposition to the councils of the King. He lost no time in advising with those bishops in whose judgment he principally confided; and a meeting of some of them, and of other respectable clergymen, having been held at Lambeth palace, it was resolved that the royal order should not be complied with; and that, as soon as circumstances would allow, a petition should be

presented upon the subject. At a subsequent and more numerous meeting, the matter was again seriously discussed; and after due deliberation a petition was prepared, stating in substance, that the petitioners could not, in prudence, honour, or conscience, make themselves parties to the promulgation of the Royal Declaration, and earnestly entreating the King not to insist upon their distributing and reading it in their churches. The case being urgent, no time was lost in delivering the petition; and as Sancroft had been forbidden to appear at court, it was presented by the Bishop of St. Asaph and the other prelates who had been concerned in drawing it up.

"The King at first received the petitioners and their petition in a gracious manner; and upon first opening it said, 'This is my lord of Canterbury's own hand.' To which the bishops replied, 'Yes, Sir, it is his own hand.' As soon, however, as he had read it over, he folded it up and said, 'This is a great surprise to me: here are strange words. I did not expect this from you. This is a standard of rebellion.'

"The Bishop of Asaph, and some of the rest, replied, That they had adventured their lives for his Majesty, and would lose the last drop of their blood rather than lift up a finger against him.

"*The King.*—I tell you, this is a standard of rebellion: I never saw such an address.

"*The Bishop of Bristol* (falling on his knees). — Rebellion, Sir! I beseech your Majesty, do not say so hard a thing of us. For God's sake, do not believe we are, or can be, guilty of a rebellion. It is impossible that I or any of my family should be so. Your Majesty cannot but remember that you sent me down into Cornwall to quell Monmouth's rebellion; and I am as ready to do what I can to quell another, if there were occasion.

"*Bishop of Chichester.*—Sir, we have quelled one rebellion, and will not raise another.

"*Bishop of Ely.*—We rebel, Sir! we are ready to die at your feet.

"*Bishop of Bath and Wells.*—Sir, I hope you will give that liberty to us, which you allow to all mankind.

"*Bishop of Peterborough.*—Sir, you allow liberty of conscience to all mankind: the reading this Declaration is against our conscience.

"*The King.*—I will keep this paper. It is the strangest address which I ever saw: it tends to rebellion. Do you question my dispensing power? Some of you here have printed and preached for it, when it was for your purpose.

"*Bishop of Peterborough.*—Sir, what we say of the dispensing power refers only to what was declared in parliament.

"*The King.*—The dispensing power was never questioned by the men of the Church of England.

"*Bishop of St. Asaph.*—It was declared against in the first parliament called by his late Majesty, and by that which was called by your Majesty.

"The King, insisting upon the tendency of the petition to rebellion, said, He would have his Declaration published.

"*Bishop of Bath and Wells.*—We are bound to fear God and honour the king. We desire to do both: we will honour you; we must fear God.

"*The King.*—Is this what I have deserved, who have supported the Church of England, and will support it? I will remember you that you have signed this paper. I will keep this paper; I will not part with it. I did not expect this from you, especially from some of you. I will be obeyed in publishing my Declaration.

"*Bishop of Bath and Wells.*—God's will be done.

"*The King.*—What's that?

"*Bishop of Bath and Wells.*—God's will be done.—And so said the Bishop of Peterborough.

"*The King.*—If I think fit to alter my mind, I will send to you. God hath given me this dispensing power, and I will maintain it. I tell you, there are seven thousand men, and of the Church of England too, that have not bowed the knee to Baal.

"After this singular conversation, conducted with so much heat and impetuosity of temper on the part of the King, and with such calmness and respectfulness of demeanour on the part of the bishops, they were dismissed from the royal presence." Vol. I. pp. 265—268.

The petition having, through the unfaithfulness of some persons about the King, become generally

known, it was soon discovered that the great body of the clergy were determined to follow the example of their ecclesiastical superiors, and at all hazards to decline the obnoxious task enjoined upon them by their bigotted Sovereign. The indignation of James at this conduct must have been extreme: but he felt in some measure the difficulty of his situation, and seemed for a time uncertain what measures to pursue. His true policy would doubtless have been to retrace his steps: but at last he determined to prosecute the petitioning bishops for a misdemeanour; and they were accordingly summoned before the Council. On the appearance of the Archbishop and his six venerable brethren, who had now to sustain in their own persons the great cause of Liberty and Religion, they were, after some preliminary matters, examined about the petition; how well they acquitted themselves will be seen by the following statement.

"The Lord Chancellor said, 'His Majesty has commanded me to require you to answer this question, Whether these be your hands which are set to this petition?' His Majesty himself also said, 'I command you to answer this question.' Then the Archbishop took the petition; and having read it over, acknowledged that he wrote and signed it. The other bishops also acknowledged their respective signatures.

"The following questions were put by the King at this interview, and thus answered by some of the bishops*.

"Q. Is this your petition?

"A. Pray, Sir, give us leave to see it; and if, upon perusal, it appears to be the same ——. Yes, Sir, this is our petition, and these are our subscriptions.

"Q. Who were present at the forming of it?

"A. All we, who have subscribed it.

"Q. Were no other persons present?

"A. It is our great infelicity, that we are here as criminals; and your Majesty is so just and generous, that you will not require us to accuse either ourselves or others.

"Q. Upon what occasion came you to London?

"A. I received an intimation from the Archbishop, that my advice and assistance was required in the affairs of the church.

"Q. What were the affairs which you consulted of?

"A. The matter of the petition.

"Q. What is the temper you are ready to come to with the Dissenters?

"A. We refer ourselves to the petition.

"Q. What mean you by the dispensing power being declared illegal in parliament?

"A. The words are so plain that we cannot use any plainer.

"Q. What want of prudence or honour is there in obeying the King?

"A. What is against conscience is against prudence, and honour too, especially in persons of our character?

"Q. Why is it against your conscience?

"A. Because our consciences oblige us (as far as we are able) to preserve our laws and religion according to the Reformation.

"Q. Is the dispensing power then against the law

"A. We refer ourselves to the petition.

"Q. How could the distributing and reading the Declaration make you parties to it?

"A. We refer ourselves to our petition, whether the common and reasonable construction of mankind would not make it so.

"Q. Did you disperse a printed letter in the country, or otherwise dissuade any of the clergy from reading it?

"A. If this be one of the articles of misdemeanour against us, we desire to answer it with the rest.

"*General.* We acknowledge the pe-

"* This is given from a paper in the Archbishop's handwriting, which states it to be what passed 'after the third or fourth coming in.' To make it consistent, however, with the narrative, drawn up also by him, of the whole which passed at the several interviews, it must have taken place after the second time of their coming in. It is manifest that the Archbishop afterwards put down on paper what had passed, either from his own recollection, or from that of the bishops: perfect accuracy, therefore, as to the very words that passed, was not to be expected."

tition: we are summoned to appear here to answer such matters of misdemeanour as should be objected; we therefore humbly desire a copy of our charge, and that time convenient may be allowed us to advise about it, and answer it. We are here in obedience to his Majesty's command to receive our charge, but humbly desire we may be excused from answering questions from whence occasion may be taken against us." Vol. I. pp. 277—280.

They were now informed, that it was his Majesty's pleasure to proceed against them for the petition, and they were required to enter into recognizances to answer in Westminster Hall. This they steadily refused, and were in consequence committed to the Tower.

There are few events, in the history of this country, more interesting and more affecting than those connected with this narrative: and we scarcely know whether most to admire, the warmth of affectionate regard which was shewn to them by all classes of the people, or the calm and truly Christian deportment of the prisoners themselves. The result of their trial is known to every reader: and it is on record, that the very soldiers immediately around the King, in the camp at Hounslow, could not refrain from uniting in the general acclamations. But James was apparently incapable of profiting by experience: and what he could not accomplish by the courts of law, he was determined, if possible, to effect by intimidation. This weapon was, to the objects of it, as harmless as the other: an impulse had been given to public feeling, which required another hand than his to check and control it.

The zeal of the Archbishop at this crisis was exhibited both by the animated calls with which he endeavoured to excite the vigilance of the clergy on behalf of the National Church, and by the pains which he took, in conjunction with other ecclesiastics of eminence, to set on foot a scheme of comprehension, which might reconcile to the Establishment Protestant Dissenters. Concerning the details of this plan, little is known: but, according to the statement afterwards made by Dr. Wake, then Bishop of Lincoln, the design was,

"To improve, and, if possible, amend our discipline; to review and enlarge our Liturgy by correcting some things, by adding others, and, if it should be thought advisable by authority, when this matter should be legally considered, first in Convocation, then in Parliament, by omitting some few ceremonies which are allowed to be indifferent in their nature, also indifferent in their usage, so as not to make them of necessity binding on those who have conscientious scruples respecting them, till they should be able to overcome either their weaknesses or their prejudices respecting them, and be willing to comply." Vol. I. p. 328.

Circumstances at that time prevented the accomplishment of the design: and it is now too late to speculate upon the effect it would have had, if it could have been fairly tried. Dr. D'Oyley is inclined, from failure in other instances, to conclude, that this also would have been attended with no successful result. We so far lean to this opinion, as to believe, that the success of it would not have been universal: but, had the work been undertaken in the spirit of true Christian charity, we can have no doubt that it would have gained the great mass of the more *moderate* of the Dissenters. The affection, which these men at that time entertained for the Archbishop, and for the noble little phalanx which stood so firmly against all the violence of the Court, would doubtless have also disposed them to receive favourably any proposal thus recommended: and, if their objections to certain parts of the ceremonies or discipline of the church could have been removed, we see no reason to conclude, that to a considerable extent, the plan might not have been successful.

But, independently of this consideration, it is at all times a clear and incumbent duty to remove every ground of offence and objection, the removal of which does not involve any sacrifice of principle.

The warlike preparations of the Prince of Orange at length discovered to James the precipice upon which he stood: and he now condescended both to make concessions to the popular feeling, and to consult the very prelates whom he had so earnestly laboured to crush. They readily obeyed the summons, and repaired to court. The advice which they tendered on this occasion was worthy of their station and characters: and although it must have been very unpleasant to the King, he returned to them his thanks, and began without delay to comply with it.

But concessions had now lost all their grace: the Nation reposed no confidence in the King; and the very prayers which, by Royal command, had been composed by the Primate, for public use in the threatened danger of invasion, served in some measure to confirm the people in their determination to resist all encroachments upon their liberties and their religion.

The Prince of Orange having asserted, in his Declaration, that several of the lords *spiritual* and temporal had invited him into England, the King, sensible of the high popularity of the bishops, took the opportunity of pressing the Archbishop* for some public disavowal of the statement on the part of himself and his brethren; and expressed a desire, which he had previously urged upon the Primate, that the prelates should draw up a paper avowing their abhorrence of the projected invasion. The bishops, with Sancroft at their head, readily declared*, that they had not either directly or indirectly invited the Prince of Orange, and they knew not of any that had; but, for reasons satisfactory to themselves, they refused to draw up a paper expressing their abhorrence of it.

"Of the prelates," says Dr. D'Oyley, alluding to a celebrated conference of the bishops with the King, "who bore a part in this conference, two, the Archbishop of Canterbury, and Kenn Bishop of Bath and Wells, afterwards refused to take the oaths to King William; and their conduct has, in consequence, been taxed with inconsistency. It has been asked why, if they were in reality averse to the Prince of Orange's designs, they refused to signify that aversion by a public declaration, at the earnest desire of their lawful sovereign; and why, if they approved the expedition, they afterwards refused to concur in those measures which resulted from it. The fact seems to be, that, although these prelates had not been in any degree concerned in inviting the Prince of Orange to undertake the expedition, and although they were not prepared to approve every result to which the expedition might lead, still they concurred with the rest of their brethren, and with reflecting persons throughout all ranks of the nation, in the firm opinion that his presence was absolutely necessary to rescue the King from the evil counsellors that surrounded him, to turn him from his design of subverting the church and violating the constitution, and to force him to the adoption of measures more consistent with the feelings and wishes of his people. Their very attachment to James as their sovereign, no less than their regard for the welfare of the nation in church and state, led them, under the existing circumstances, not to disapprove an expedition which appeared to be the only effectual measure for producing those results which they so ardently desired. Thus, whatever may be thought of their conduct during the whole of these important transactions, it does not appear that, on this point, the charge of inconsistency can be justly alleged against them. It was only when the measure, to which they were favourable at first, ended in consequences which they had not contemplated, and were not prepared to approve, that they withdrew their concurrence, and shrunk from all further participation in it.

* Compton bishop of London, it since appears, must have acted with duplicity on this occasion.

" But the firmness of the Archbishop and the other bishops in steadily resisting, on this occasion, the pressing solicitations of James, had, it is probable, a very important effect on the issue of the great struggle in which the nation was now engaged. These prelates were then deservedly standing on the highest ground of popularity, as the great supporters of the Protestant cause, and the champions of the public liberties. If they, therefore, had publicly expressed their disapprobation of the Prince's expedition, their opinion would have had a powerful effect on the public feeling at this critical juncture; many of those who were favourers of the expedition would have begun to doubt their own judgment, when opposed to such high authority, and would either have shrunk entirely from the support of the cause, or would have supported it with less zeal and activity. Thus the least consequence would have been, that the parties would have been more equally balanced, and that the Revolution would not have been effected with that full concurrence of the nation which eventually took place.

" In addition to this, it has been surmised that, had the bishops, as a body, publicly expressed their abhorrence of the Prince's design, they would have been so decidedly committed in opposition to the principles on which the Revolution was effected, that they could not have borne a part in the subsequent establishment of the government, and that even the downfall of Episcopacy might have been the consequence. Bishop Sprat is strongly of opinion that the contrary conduct of the Scotch bishops at this juncture was the main and principal cause of the abolition of Episcopacy in that kingdom. The Scotch bishops were drawn into a declaration expressing their abhorrence of the Prince of Orange's design: they were, in consequence, prevented, from a regard to their own consistency, from acting in parliament immediately after the Revolution; and their absence from parliament left the field entirely open to the Presbyterian party, who made good use of the opportunity, and procured their establishment by law.—'Thus,' says Bishop Sprat, 'as the refusal of the English bishops to stand by the doctrines of passive obedience saved Episcopacy in England, so the adherence of the Scotch bishops to those doctrines destroyed it in Scotland.'" Vol. I. pp. 378—382.

After joining with the peers in their attempts to obtain from James a free parliament, and bearing his part in the other measures which became his station in the country, the Archbishop concluded his public political life, by attending the meeting held at Guildhall after the King had left London. The result of this meeting was, an application to the Prince of Orange, to " rescue the nation from the dangers and disorders which threatened it, with as little effusion of blood as possible;" and a declaration that they would " assist him in obtaining a free parliament, by which the interests of the church and state might be secured." (p. 395.) To this extent, and to this only, was the Archbishop pledged; and the probable reason for his declining to attend at the subsequent meetings, was his discovering that public opinion went considerably farther, even to the exclusion of James from the throne. The inconsistency which seems to attach to the conduct of Sancroft, in proceeding thus far, without being prepared to follow up the measures adopted at Guildhall to their natural results, is perhaps only in appearance: but it is difficult to vindicate him entirely from this charge, except at the expense of his political sagacity.

About this period, he was tempted by an unsolicited offer, which few academics could easily resist, of the chancellorship of the university of Cambridge. This, however, he promptly declined. The election actually took place, but no entreaties could induce him to change his resolution. The chief reason for his decision was probably one which he did not care at that moment very distinctly to avow;—his unwillingness to acknowledge the Prince of Orange as his king.

His friends, however, were not without hopes that he might be induced to comply with the new government. His private papers relative to this question, the substance of which is given by Dr.

D'Oyley, shew that he examined the subject with very deliberate attention, and he held frequent consultations with his friends upon the bench. But in the house of lords he never appeared: and, so far as he was personally concerned, the new government might have taken any shape which faction or folly might think proper to give it.

That a person, holding the most important ecclesiastical situation in this kingdom, and possessing great weight both with the hereditary advisers of the Crown and with the people at large, should have stood perfectly aloof at this eventful period, and have suggested or countenanced no measures for the welfare of the church, and the settlement of the state, is a fact by no means easy to be explained; and it has naturally exposed the Archbishop to severe animadversions. Dr. D'Oyley expresses himself on the subject in these terms.—

"The most probable supposition is one which, although it may account for his conduct, will certainly not excuse it; namely, that, under the conflicting views which presented themselves to his mind, he really could not satisfy himself as to the course which, on the whole, was best, and, therefore, abstained from taking any part at all. On the one hand, his long experience of James's bigotted temper, and of the impossibility of relying on his promises and assurances in matters where his religion was concerned, must have excited in him a latent conviction that no real security could be afforded to the liberties of the subject, and to the Protestant Church, while an opening was left for his resumption of the government. On the other hand, his strong feeling of that monarch's indefeasible right to the throne, and his fixed conscientious determination not to transfer his allegiance to another, prevented his acquiescing in the measure of his total exclusion, without which he still felt that nothing effectual would be done. As to the notion which, as we have seen, he, in common with others privately entertained, of declaring the King incapable of reigning on account of his invincible prejudices, and therefore appointing a person to govern in his name, he must soon have seen the numerous objections to such a step. For what would this have been, but to depose the King in fact, though not in name, by forcibly depriving him of the government which belonged of right to him? And what an unsettled form of government would thus have been set up! For 'the invincible prejudices' which were held to disqualify James, must have disqualified every popish successor to the throne, or else the same struggle for the civil and religious liberties of the kingdom would probably have recurred. But, if all popish successors to the throne had been made nominally kings, but disqualified from acting personally in the office on account of their invincible prejudices, a most strange and inconvenient mode of administering the government would have been introduced. The Archbishop's clear and discerning mind must soon have seen the numerous objections to this plan; and it was probably his knowledge of these objections, and his inability to devise a better plan, or one more to his satisfaction, which prevented him from taking any public part at all." Vol. I. pp. 432—434.

The clergy, who refused the oath of allegiance, were treated with great moderation, and no pains were spared by the Government to conciliate them; but mild means having proved ineffectual, measures were at length adopted for suspending, and eventually depriving, those who held ecclesiastical offices, if they should, within a limited time, refuse to conform to the new order of things.

The case of the prelates excited much commiseration, because it was generally admitted that they suffered for conscience' sake; and Sancroft, in particular, was regarded with veneration and respect. But the Government had scarcely an alternative; and to leave men who virtually disowned its authority in situations of trust and importance, was contrary to every principle of good policy. In the end, therefore, the Act of Suspension and Deprivation was suffered to take effect; and, together with Sancroft, were deprived, Lloyd Bishop of Norwich, Turner of Ely, Frampton of

Gloucester, White of Peterborough, and Kenn of Bath and Wells, and about four hundred clergymen of different degrees in the two universities, and in the several dioceses of the kingdom.

We are prepared now to hear of the Archbishop's departure from Lambeth. We expect to find him retiring with dignity from a post which the circumstances of the country permitted him no longer to retain, and, in the integrity of a good conscience, exhibiting a degree of calmness and moderation which should extort the respect even of his enemies. But we have arrived at a period of his history in which he appears to very little advantage. Although indulged in a way which manifested extreme reluctance on the part of the Government to give him unnecessary pain, he lingered at Lambeth till he could be suffered to remain no longer: he refused to see Tillotson, who respectfully waited upon him on being appointed his successor; contended that no canon or divine law could justify the removal of the present incumbent; determined not to stir till driven out by a judicial process; and was at length absolutely compelled to retire from the palace by a judgment in the Court of Exchequer. He is supposed to have carried his weak resentment so far as to have taken away the books which he had previously intended to leave to the library.

This period of moroseness, however, was of no long duration; for it passed away with his departure from Lambeth. He repaired, in the first instance, to a house in the Temple, where he was visited by his friends of all ranks in society. Dr. D'Oyley mentions, that the Earl of Aylesbury, having been met at the door of the apartment by the Archbishop himself, was so struck with his altered fortunes that he burst into tears, and sympathised with his old friend on the humiliation of his state. "O my good lord," replied Sancroft, "rather rejoice with me, for now I live again." Did we know nothing of his remaining life, this might perhaps pass for a mere flourish of speech: but we have no doubt he expressed the genuine feeling of his heart. After about six weeks' residence in the Temple, he removed, in August 1691, to his native place Fresingfield, where he continued till his death.

Dr. D'Oyley has published several of his letters written during his retirement, and they are in many respects highly pleasing. The reader will find in them no affected praises of the country, and no querulous effusions of discontent: there is a cheerfulness, and even playfulness, in his manner, which indicate a mind satisfied with its lot, and happy to escape from the tumults of the world. The prepossessions, however, which had induced him to sacrifice his high station, lost none of their force: and by associating chiefly with those who had acted on the same views with himself, he was led to consider the prelates and clergy who refused the new oath, as the only sound churchmen, and to esteem the rest as an apostate and rebellious church. It was but another step to provide for the succession of Nonjuring prelates and ministers, and this measure he adopted;—a measure by which church was set up against church, and altar against altar. What excuse he might derive for this conduct from advancing years—an excuse which has been sometimes made for the ordination of bishops and priests by John Wesley—we are not anxious to decide. We have little doubt that he discovered reasons for his conduct which proved satisfactory to his own conscience; but few things surely were more seriously to have been deprecated than this attempt to establish a permanent schism in the church.

The history of these Nonjurors

—who continued during the greater part of the last century, their last bishop, as it is supposed, having died in 1779—is for the most part very little known. A note by Dr. D'Oyley, mentioning several of their names, serves only to excite a desire for further information. Some of them were men of great learning, of exemplary morals, and of indisputable integrity. That an unfavourable impression should have been entertained of them during the early period of their existence, by persons well affected to the Revolution, was the natural consequence of their avowed principles; and the fact of their being conscientious in their views would by no means diminish the danger to be apprehended from their Jacobitical predilections, or afford any security that, if occasion served, they would not actively assist a cause with which, in appearance, they were so closely connected. They seem, however, in general, to have been men of unobtrusive and peaceful dispositions; and we doubt not that their private conduct, in general, entitled them to respect.

Among the persons who visited Sancroft in his retirement, was his former chaplain, Henry Wharton, who, notwithstanding his allegiance to the new government, was much in the confidence of his old master. He describes the Archbishop, about two years after his retirement at Fresingfield, as having assumed "the outward appearance, together with the secluded habits of a hermit." He had now, however, resumed his intention, long before formed, of publishing the diary and papers of Archbishop Laud, which had been committed to him, when Dean of St. Paul's, by Archbishop Sheldon; but a fever surprized him in the middle of his occupation, and an illness of about three months put a period to his life.

The account of his last days is very interesting and instructive; and we should be glad to transcribe a large portion of it, but must be content with the following extracts.

"The Archbishop desired Mr. Wharton to call on him again after a fortnight or three weeks. He accordingly waited on him November 21st. At that time, he found him sensibly drawing near to his end. The Archbishop was perfectly aware of his state. He first caused him to look over all his papers, the greater part of which had not been opened or put in any order since his removal from Lambeth. On proceeding to do this, Mr. Wharton found many papers relating to Archbishop Laud, scattered among several parcels of other writings. He continued in making this search, till he saw such evident marks of the near approach of death in the Archbishop, that he thought it proper to desist. Knowing too his intention and desire of having the last office of religion performed by a Nonjuring clergyman, he was fearful that his presence might be the occasion of some embarrassment, and thought it best to take his leave of his venerable patron, and to quit the house. The Archbishop took leave of him with the greatest possible demonstrations of kindness and affection. He gave him his blessing twice, in the most solemn manner, as he knelt by his bed-side. He professed his great repentance for all sins, but more particularly for not having acted with that vigour, authority, and power, in his archiepiscopal office which the course and state of the church might have required, and for thereby having omitted to employ to the utmost the means of serving the church of Christ, which God had put into his power. He discoursed to him for a long time in the most devout manner respecting his hopes and assurance of another state."

"During the whole course of his languishing sickness, we are told by those who had the nearest access to him, there was not the least appearance of disturbance or discomposure; but the same meekness of spirit which had always calmed his passions under former dispensations, now came to his support, and indeed in this last extremity of life appeared more bright and eminent. At one time, when he had shewn his physician his wasted and shrivelled limbs, destitute of flesh and

all moisture, he said, 'And can these dry bones live?' We are told by one who was present with him during the last days of his life, that he was not only contented and willing to die, but that he breathed with ardency after his release from life, still with the most humble resignation to the will of God. He used to express the sense of his heart in these words of the Psalmist; 'I will bear the indignation of the Lord, because I have sinned against him: I will lay my mouth in the dust.' In his greatest extremities and agonies he was wont to set before him the great example of our Saviour; for he would say, 'as a lamb carried to the slaughter he was dumb, and opened not his mouth.' Those eminent virtues of humility and patience, of trust and affiance in God, of universal charity and good-will to men, which, by the long practice of his life, had become habitual and familiar to him, displayed themselves most eminently at this critical season."

"The piety of his soul, which was always quick and active, cast a holy light upon the gloom of his death-bed scene. It was surprising to behold, in the perfect failure of all bodily supports, what presence of mind he would summon up to his assistance, under the affliction which lay upon him. With what wonderful dexterity and readiness he would alleviate his sufferings by pious and suitable ejaculations, taken out of the Scriptures, or breathed forth from his own pious soul. Whenever a sharp pain, or a dejection of spirits, such as was incidental to the sickness under which he laboured, approached him, he was ever ready to meet it by uttering some divine sentence or some holy prayer. That which came nearest to a complaint was only a description of his wasting condition in these pious words: 'Thy hand is heavy upon me day and night; my moisture is like the drought in summer.' But even this was joined with a feeling of firm reliance on the providence of God; for, said he, 'I am low, but must be brought lower yet, even to the dust of death; but though he kill me, yet will I trust in him.'" Vol. II. pp. 56—61.

"As the venerable Archbishop drew near his end, he repeated to those who stood around him, his protestations of the sincerity with which he had acted. He told them that his profession was real and conscientious, and not proceeding from any sinister ends; that he had the very same thoughts of the present state of affairs which he had at first, and that, if the same thing were to be acted over again, he should quit all that he had in this world rather than violate his conscience. In further confirmation of the state of his feelings, in less than an hour before he died, he put up these two hearty and earnest petitions to God,—'that He would bless and preserve his poor suffering church, which by this Revolution is almost destroyed; that He would bless and preserve the King, the Queen, and the Prince, and in his due time restore them to their just and undoubted rights.'

"His memory and intellects remained perfect to the last moment. His bodily faculties remained so too to a singular degree. A very short time before he breathed his last, he called for a Common Prayer Book, and, though one was brought to him of the smallest print, he himself turned to the commendatory prayer, and ordered it to be read. That being performed, he composed himself more solemnly for his departure. He put his hands and arms down to both his sides, and desired his head to be placed lower, thus in a manner laying himself out to receive the stroke of death. In this posture, with the utmost cheerfulness and resignation of spirit, he breathed his last a little after midnight, on the morning of Friday, November the 24th, 1693." Vol. II. pp. 64, 65.

Subjoined to the biographical part of this work is an Appendix, containing extracts from the life of that extraordinary person, Henry Wharton, written by himself. Of Wharton's memoir we shall say little more than that it is on the whole very entertaining, and that to some parts of it the dead language in which it is written is better suited than a living one. We dismiss this Appendix, and the subjoined letter of Dr. Cave, without farther remarks; not because they are wanting in interest—for the first is a real literary curiosity, and after the publication of Wharton's papers it would be unjust to suppress Cave's explanations—but because our main business is with Archbishop Sancroft; and Whar-

ton is introduced into these volumes only on account of his connexion with that prelate.

The remainder of the volume consists, with the addition of two letters from Bishop Sanderson on the relative merits of the Presbyterians and Independents, &c., of the works either published under the name of Archbishop Sancroft or generally ascribed to him. We have already spoken of the Fur Prædestinatus and Modern Policy; and it remains only that we notice the Sermons. These are, 1. A Sermon at the Consecration of Bishop Cosin and six other Prelates: 2. Lex Ignea, or the School of Righteousness, preached before the King after the Fire of London: and, 3. A Sermon before the House of Peers, on account of the Popish Plot. The following extracts may serve as a specimen of the pulpit taste of Sancroft and the times.

The text of the first sermon leads the preacher to speak of Crete; and adverting to the false brethren of the Circumcision who were among the Christian converts of that island he says;

"It is with much reluctance (could I baulk it so full in my way) that I show you the Cretan labyrinth, that not long since, I am sure, was amongst us (God grant it be not still), that inextricable and endless maze of errors and heresies, that every day opened itself into new paths and alleys: dividing, and subdividing into never ending mistakes, till they had abased, and almost destroyed religion with abominable heterogeneous mixtures, and left the little semblance of Christianity which was left amongst them an hideous monster, or Minotaur, *Semibovémque virum, Semivirumque bovem:* —Jerusalem and Rome, party *per pale;* with Geneva and Cracovia, if you will have it quarterly; aye, and Mecca too, I fear, in chief, to embellish the scutcheon.

"But, is there no Theseus, no generous hero, to attack this monster? No courteous and charitable Ariadne that will lend a clue, and help us to disentangle the ruffled skein, and to evade these perplexed wanderings? Hath our Crete no Dictamnus in it to expel the arrow which so long hath galled our sides? No counter-poison for so many mischiefs? Or rather, in the prophetical scheme, Is there no balm in Gilead? Is there no physician there? Yes, there is; and, therefore, let us hope well of the healing of the wounds of the daughter of our people, since they are under the cure of those very hands, upon which God hath entailed a miraculous gift of healing, as if it were on purpose to raise up our hopes into some confidence that we shall owe one day to those sacred hands, next under God, the healing of the church's and the people's evils, as well as of the King's. Blessed for ever be that God who hath restored us such a gracious sovereign, to be the repairer of the breach, and the nursing father of his church: and hath put it into the King's heart to appoint Titus, as this day, to ordain elders for every city, to supply all that is wanting, and to correct whatever is amiss. Blessed are our eyes, for they see that which many a righteous man (more righteous than we) desired so much to see, and hath not seen it. And blessed be this day, (let God regard it from above, and a more than common light shine upon it!) in which we see the Phœnix arising from her funeral pile, and taking wing again; our holy mother, the church, standing up from the dust and ruins in which she sate so long, taking beauty again for ashes, and the garments of praise for the spirit of heaviness; remounting the episcopal throne, bearing the keys of the kingdom of heaven with her, and armed (we hope) with the rod of discipline; her hands spread abroad, to bless, and to ordain, to confirm the weak, and to reconcile the penitent; her breasts flowing with the sincere milk of the word; and girt with a golden girdle under the paps, tying up all by a meet limitation and restriction to primitive patterns, and prescripts apostolical. A sight so venerable and august, that, methinks, it should at once strike love and fear into every beholder, and an awful veneration. I may confidently say it. It was never well with us, since we strayed from the due reverence we owed to Heaven and her; and it is strange we should no sooner observe it, but run a maddening after other lovers, that ruined us, till God hedged in our way with thorns, that we could no longer find them, and then we said, I will go, and return to my former

husband; for then was it better with me than now." Vol. II. pp. 344—347.

In the second sermon he falls into the error of giving different interpretations to his text; "When thy judgments are (or were) in the earth, the inhabitants of the world will (or did) learn righteousness;" and gravely reasons upon both somewhat in the style of Dr. Gill: both interpretations cannot be right; and reason, therefore, would require him to take one and to adhere to it. The subjoined passage forms the concluding paragraph.

"But, if they put far from them this evil day too, as if they had made a covenant with death and with hell; if they finally refuse to come under God's discipline, and to take forth to themselves lessons of righteousness here, they shall then be made themselves great lessons and dreadful examples of God's righteousness to all the world. If they will not glorify God in these fires, as they ought, nor walk in the light of them; let them remember that there are fires without light, where none glorify him, but by suffering the eternal vengeance of their sins. There must they learn by saddest experience, who obstinately refuse the more gainful method, ὁτι φοβερὸν ἐμπεσεῖν, that it is a fearful thing to fall into the hands of a living God. For our enemies here must die, and our storms at last blow over, and our fires, you see, though never so great, in time go out and vanish: but God lives; hath a worm, too, that dies not (for those that live not as they ought) and a fire that is not quenched: the Babylonian furnace, seven times hotter than usual, a cool walk to that; all our Vulcans and Ætnas, our Heclas and Andes faint types and shadows of it; the great conflagration we so lately trembled at, and still bewail, but a spark to that infernal Tophet, but a painted fire to that dreadful Mongibel; even everlasting burnings. From which God of his tender mercy deliver us all; and give us grace in this our day (the day of his judgments) so to learn righteousness, and so to do it, that at the last and great day of judgment, when He shall come again to account with us for all our learning, and for all our doings we may, through his mercy, receive the crown of righteousness, for His sake alone, who so dearly bought it for us, even Jesus Christ the righteous: to whom, with the Father, and the Holy Ghost, be ascribed by us, and all the creatures in heaven and earth, blessing, honour, glory, and power, henceforth and for evermore. Amen." Vol. II. pp. 402, 403.

The Popish Plot naturally suggested to him the following reflections.

"And now, when restless and unquiet men (the true spawn of him whose tail drew the third part of the stars of heaven, and cast them to the earth,) would fain, by their hellish plots and contrivances, bring us down again from thence, even down to the very ground, and lay all our honour in the dust: when, by their secret machinations, they are at work on all hands to hurry us back into the old confusions; in hope that, out of that disordered mass, they may at length rear up a new world of their own; (but what a world? A world made up of a new heaven of superstitions and idolatries; a new earth, too, of anarchy first, and pretended liberty, but of tyranny insufferable at the next remove:) in such a dangerous state of affairs as this, whither should we rather (nay whither else can we) run for help and deliverance, but under his protection the stretching out of whose wings fills the breadth of thy land, O England! He can make all these cockatrice eggs, on which this generation of vipers (that eat out the bowels of their mother) have sat so long abrood, windy at last, and addle; and he will do it: so that out of the serpent's root shall never come forth an adder to bite us, or a fiery flying serpent to devour us. He will confound these Babel builders, with their city, and their tower, or temple, (their foreign polity, and their strange worship; their novel modes, and models of government in church and state,) and scatter them abroad from hence upon the face of all the earth. Like as a dream when one awaketh; so shall He despise their images, and their imaginations, too, and cause them to vanish out of the city; and make the whole bulk of their vast contrivance to consume away like a snail, and become like the untimely fruit of a woman, which shall never see the sun. He that at first made all things with an Almighty word, said only, Let it be, and it was so; can with the same facility, unmake,

and annihilate those worlds of wickedness which these great architects of mischief have been so long projecting and building up. It is but for Him to say, It shall not prosper, or, This shall not be, and behold the mighty machine cracks about their ears, and sinks into ruin, into nothing; leaving no effect behind it more real or conspicuous, than a more firm and lasting establishment of that which God's own right hand hath planted amongst us." Vol. II. pp. 415, 416.

And again:

"The glory of God descends not visibly now a-days upon our palaces, as of old upon the Tabernacle of the Congregation, to rescue our Moses and Aaron from being massacred by a desperate knot of mutineers: nor doth the earth open her mouth any longer, to swallow up our rebels and traitors alive. It is a sceptre of ordinary justice, not a rod of wonders, that fills the hand of our governors. We must not expect that a good cause should work alone of itself by way of miracle; believe it, it must be prudently, and industriously managed too, or it must at last miscarry.

"For instance, (the instance of the present time:) the devils of sedition and faction, of treason and rebellion, those familiars of Rome, and Rheims, and St. Omers, (the Jesuits I mean, that have so long possessed and agitated a wretched part of this nation) will never go out from hence, and leave us at quiet, no, not by prayer and fasting only. Nay, the best laws we have, the best you can make, (if they be not steadily, and severely executed) will prove too slight a conjuration for these sturdy evil spirits of disobedience. There is another and a better *Flagellum Dæmonum*, than that of Hieronimus Mengis, and his fellow-exorcists. Holy water is a trifle; and holy words will not do it. There is no such thing as *Medicina per verba:* words and talk will never cure the distempers of a nation. Deaf adders refuse all the voice of the charmer, charm he never so wisely. If, in good earnest, we would be rid of this legion, and say, as our Lord to the deaf and dumb spirit, Go out, and enter no more; (what shall I say?—in short.) Solomon's rod for the back of fools that grow troublesome or dangerous (as it may be prepared and managed) is a very powerful and effectual exorcism. Untamed horses, and skittish mules, that will have no understanding, are not edified at all by calm reasonings, and instructions and meek remonstrances; nor in any other method so well as by David's expedient; *in fræno et cbmo;* their mouths must be kept in with bit and bridle, that it may not be possible for them to fall upon you; and so ye may be secure of them." Vol. II. pp. 426, 427.

For the change which speedily took place in pulpit compositions, we are indebted to Tillotson and his contemporaries, who may be considered as of the next generation. Before them, as Burnet observes, the way of preaching among the English divines, "was overrun with pedantry, a great mixture of quotations from fathers and ancient writers, a long opening of a text, with the concordances of every word in it, and a giving all the different expositions with the grounds of them, and the entering into some parts of controversy, and all concluding in some, but very short, practical applications, according to the subject or the occasion. This was both long and heavy, where all was pye-balled, full of many sayings of different languages."

The mention of Bishop Burnet suggests the propriety of a few additional observations; especially as he was a contemporary of Sancroft, and is evidently no favourite with Dr. D'Oyley. In writing the history of a period, when it was almost impossible for any man to avoid falling into errors, it must doubtless be conceded that he was not infallible, and prejudice would operate upon *his* mind, as upon the minds of others. He was conscious of something of this sort, and in the preface to his history he specially warns the reader to take what he says on some points with certain grains of allowance; but he appeals at the same time "to the great God of truth," that "he tells the truth, on all occasions, as fully and freely as upon his best

inquiry he was able to find it out." To make statements of this nature, and then to act in direct opposition to them, is to be guilty not of injustice alone, but of injustice heightened by gross hypocrisy. "He may in some things," observes the Marquis of Halifax, "require grains of allowance; which those only can deny him, who are unknown or unjust to him." "I will tell you," says Horace Walpole, to Mr. Cole, "what was said of Burnet's History, by one whose testimony you yourself will not dispute—at least you would not in any thing else. That confessor said, 'He has told a great deal of truth, but——where did he learn it?' That was Saint Afterbury."

Between Burnet and Sancroft there existed no great mutual regard; and the Archbishop is certainly not represented by the historian in very attractive colours. Dr. D'Oyly, with a feeling which is very natural, takes up the cause of the Primate, and shews in some instances that Burnet was mistaken. There are others, however, in which the anwer appears to us by no means complete: and we cannot be surprized if a prelate who refused to attend service* when prayers were offered up for William and Mary, who was associated with persons that corresponded with the abdicated King†, and who with his dying breath prayed that God "would bless the King, the Queen, and the *Prince*, and in his due time restore them to their just and undoubted rights," were considered by zealous friends of the Revolution, as a man likely to act, when occasion served‡, in conformity with his principles and his prayers.

The charge, which seems to us to press most heavily upon Burnet, is grounded on his assertion, that Sancroft raised a large estate out of the Archiepiscopal revenues. The fact appears to be satisfactorily disproved by Dr. D'Oyly. Burnet, however, was not singular in the statement; and he probably spoke according to the prevailing opinion of the day. It is likewise by no means improbable that a sum, comparatively moderate in these times, would have been regarded by Burnet as large, especially if raised out of the revenues of the church. It is in favour of the historian's view of the case, or at least of his belief in the correctness of this and of his other remarks upon Sancroft that, on revising his work at a late period of life, he allowed these obnoxious passages to remain. His resentments must have died many years before the revision; and it is scarcely to be conceived, that he would deliberately have left a stigma upon his own character by statements, of which the falsehood was so notorious that he could not believe them. We had proposed to illustrate our opinion on the subject by an examination of all the passages in the History which animadvert upon Sancroft, and which are noticed by Dr. D'Oyly: the length of this article renders it necessary to omit so extended an inquiry *; and we confine ourselves therefore to those general remarks.

The amount of our observations, so far as the author of these volumes is concerned, is simply this: That as Bishop Burnet was much prejudiced against Sancroft, Dr. D'Oyly appears in some measure to be prejudiced against Burnet. The biographer of the Archbishop could scarcely be otherwise; and we are convinced, from the candour usually displayed in this work, that he will take what we have said upon the subject in good part. To the ability and general fairness with which he has executed his task, we are happy to bear testimony. The

* Vol. I. p. 457. † Ib. p. 461.
‡ Ib. p. 457.

* The same reason obliges us to omit the observations we had meditated on the alterations made in the Liturgy in 1661.

life of Sancroft is necessarily interesting, from the remarkable scenes in which he was so much engaged; and it has lost none of its interest in the hands of Dr. D'Oyly. If his character have hitherto suffered under unmerited reproach, the vindication of it has been undertaken by a writer well qualified to do it justice. There are some points (for reviewers are not easily satisfied) upon which we might have wished for a longer discussion; but Dr. D'Oyly, on the whole, has executed his task well, and we shall have great pleasure to meet him again in the same walk of literature.

The Christian and Civic Economy of Large Towns. By THOMAS CHALMERS, D.D. Minister of St. John's Church, Glasgow.—Nos. V. and VI. *On Church Patronage.* Glasgow: Chalmers and Collins. 1821. Price 2s.

"A HOLY minister," says Massillon, "is the most important gift which God can confer upon the world. What, for example, were the benefits which He promised by his prophet to the Israelites if they would renounce their offences? The rule of nations, the conquest of the world, the utter destruction of their enemies, the cessation of all their calamities, a land which flowed with milk and honey? All these magnificent promises had again and again been made to them without securing their observance of the law, or checking their idolatry. Passing by these promises...He makes them another a thousand times more precious—'Turn, O backsliding children...and I will give you *pastors according to mine heart, which shall feed you with knowledge and understanding.*'" This passage is both eloquent and just. Wherever the true religion is known, perhaps no individual can occupy a more important post than its accredited minister. Even the sovereign himself wields only a temporal sceptre, can hope to sway his people only by temporal sanctions, and can take cognizance of merely a small division of the crimes or virtues which constitute the whole character of the individual. The minister of religion, on the contrary, even while he acts for this world, takes his stand in another. He wields the resources of heaven as well as earth, and appeals, from the errors and incapacity of man, to the simple but authoritative language, "Thus saith the Lord God."—On these, and on other like grounds, it is scarcely possible to estimate too highly the influence of the clergy. We firmly believe, that since the establishment of Christianity, both the excellencies and defects of national character are to a considerable extent to be traced to their influence. It may be considered, in fact, as supplying a sort of pulse by which our hopes of national purity and improvement may be regulated. He who has been called the poet of "common-sense," never delivered a maxim more worthy of his honourable title, than that which so many admit in theory, and violate in practice.

"I say the pulpit (in the sober use
Of its legitimate, peculiar powers)
Must stand acknowledged, while the world shall stand,
The most important and effectual guard,
Support and ornament of virtue's cause."

It is to the consideration of various topics connected with this "guard, support, and ornament of virtue," that Dr. Chalmers proceeds to call our attention in the two papers before us. And we are inclined to regard them, especially the first, as one of the most valuable in the whole series of papers he has presented to the public. In fact, the subject here introduced to our notice bears to those which precede and follow it something of the relation of *cause* to *effect*. Half the other evils developed so forcibly

and feelingly in the various disquisitions of the author, have their origin in the defective exercise of church patronage. Institutions for the education of the young, for the moral improvement of adults, or even the mitigation of human suffering and disease, as well as those dedicated expressly to the promotion of religion, can scarcely fail to suffer in proportion to the negligence or incompetency of their natural advocates and directors, the ministers of the Gospel.

The first of these papers opens with a statement designed to prove, from the facility with which *schools* have been brought to maintain themselves, that *places of worship* could also be made to pay their own expenses, and could therefore be multiplied in a degree proportionate to the wants of the population. In the case of the *Dissenters*, among whom the apparatus for public worship is of a less costly nature than in the Establishment at least of this country, we can see no ground for doubting the general accuracy of the author's reasonings. But in the Established Church, where, we need scarcely say, we should prefer, beyond all comparison, to witness this multiplication of places of worship, the difficulties are, without some great change in the state of the law, almost insuperable. It can hardly be hoped that Government will agree to erect a sufficient number of chapels. Still less can it be expected that individuals will incur this expense, if denied the right of selecting the ministers of the chapels they may join in building.

But we pass on to the main argument of Dr. Chalmers, which we shall give, for the most part, in his own powerful words. Having briefly insisted on the great superiority, as an engine of moral and religious improvement, of an established church over a system of Dissenterism—a topic to which he returns again and again—he proceeds to expose what he conceives to be the main cause by which the efficiency of our ecclesiastical Establishment is impeded—namely, the use which is made of church patronage by those to whom it is entrusted.

"Instead of a respectful deference to the popular opinion," in the appointment of ministers, "there is often a haughty, intolerant, and avowed defiance to it; and we then see the longings of the public sorely thwarted by the resolute and impregnable determination of the patron. It may be easily conceived, therefore, how wide the disruption is between the ruling and the subject party, when a spirit altogether adverse to the prevailing taste is seen to preside over the great bulk of our ecclesiastical nominations. If power and popularity shall ever stand in hostile array against each other, we are not to wonder though the result should be, a church, on the one hand, frowning aloof in all the pride and distance of hierarchy upon our population, and a people, on the other, revolted into utter distaste for establishments, and mingling with this a very general alienation of heart from all that carries the stamp of authority in the land.

"We should like, even for the cause of public tranquillity and good order, that there were a more respectful accommodation to the popular taste in Christianity than the dominant spirit of ecclesiastical patronage in our day is disposed to render it. We conceive the two main ingredients of this taste to be, in the first place, that esteem which is felt by human nature for what is believed to be religious honesty; and, in the second place, the appetite of human nature, when made, in any degree, alive to a sense of its spiritual wants, for that true and Scriptural ministration which alone can relieve them. Now, if these be indeed the principles of the popular taste, we know not how a deeper injury can be inflicted, than when all its likings and demands, on the subject of religion, are scorned disdainfully away. There is a very quick and strong discrimination between that which it relishes and that which it dislikes, in the ministrations of a religious teacher; and, previous to all inquiry into the justice of this discrimination, it must be obvious, that if, instead of being gratified by the compliances of patronage,

it is subjected to an increasing and systematic annoyance, this must gender a brooding indignancy at power among the people, or, at least, a heartless indifference to all that is associated with the government of the country, or with the matters of public administration.

"In every matter that is seen intensely to affect the popular mind—that mind which is so loud in its discontent, and so formidable in its violence — that mind, the ebulitions of which have raised many a wasting storm in our day, and which, still heaving, and dissatisfied, and restless, seems as if it would roll back the burden of its felt or its fancied wrongs on the institutions from which they have germinated—it surely is the part of political wisdom to allay rather than infuriate the disorder, by according all which it can, and all which it ought, to the general wish of society. And the obligation were still more imperious, should it be made out that the thing wished for would add to the public tranquillity, by adding to the public virtue—that what is granted would not merely appease a present desire, but would shed a pure as well as a pacifying influence over the future habits of our population—that, instead of a bribe which corrupted, it were a boon to exalt and to moralize them; thus combining what is rarely to be met with in one ministration, the property of calling forth a grateful emotion now, and the property of yielding the precious fruit both of national worth and loyalty hereafter.

"We believe that there is no one subject on which our statesmen are more woefully in the dark, than the right exercise of church patronage. They apprehend not its true bearings on the political welfare of the country. The whole question is blended with theology; and this has shaded it with such a mystery to their eyes, as one profession holds forth to the eye and the discernment of another. They have not, in fact, steadily looked to the matter, with their own understanding; and acting, as they often do, in the hurry of their manifold occupations, on the guidance and information of others, they have very naturally reposed this part of their policy on the advice of mere ecclesiastics. It is true, that, in many a single instance, the nomination may be so overruled by family interest and connection, as to bring patronage and popularity into one. But, with this abatement, there is a leading policy which presides over this department of public affairs; and we repeat it, that it is a policy mainly derived from the representations and the authority of churchmen. It is far more the interest of a government to be right than wrong; and we think, that in this, as in every other branch of their operations, they do what is honestly believed to be most for the civil and political well-being of the state. But, just as in questions of commerce, they may be misled by lending their ear to the political science of party and interested merchants; so, in questions of church countenance and preferment, they may be misled by lending their ear to the oracles of a spiritual partizanship. It is thus that the main force of their patronage may be directed to one kind of theology; and that may be the very theology which unpeoples the Establishment of its hearers. It is thus that their honours and rewards may, in the great bulk of them, be lavished on one set of ecclesiastics, and these may be the very ecclesiastics who alienate the population from the church, and so widen the unfortunate distance that obtains between the holders of power in a country, and the subjects of it." pp. 176—179.

Having thus forcibly delineated what he believes to be a very prevailing evil, Dr. Chalmers proceeds to point out some of the causes to which this disinclination in the rulers of the state to gratify the wishes of the community may be traced.

The *first* of these causes he states to be *a conception on the part of the governors, that the taste of the people for a peculiar class of ministers or doctrines, is low, grovelling, and capricious,* —"a perverse appetite for absurdity and error."—And here he is ready to admit that, especially in things in themselves indifferent and frivolous, the taste of a part of the public is often whimsical and absurd; and he contends that, in such cases, the minister, far from degrading himself to the fantastic and childish conceits of the popular taste, is bound to raise their

taste to the proper standard of sound sense and rational and manly eloquence. But he still maintains, that in the main, the desire of the community will be for what is intrinsically valuable in the administrations of religion.

"In proof of this we may, with all safety, allege, that let there be a teacher of religion, with a conscience alive to duty, and an understanding soundly and strongly convinced of the truths of the Gospel; let him, with these as his only recommendations, go forth among a people, alive at every pore to offence from the paltry conceits and crotchets in which they have drivelled and been indulged for several generations; let them be prepared with all the senseless exactions which a dark and narrow bigotry would often bring upon a minister; and let him, disdainful of absurdity in all its forms, whilst zealous and determined in acquitting himself of every cardinal obligation, only labour amongst them in the spirit of devotedness; and it will soon be seen that the general good will of a neighbourhood is far more deeply and solidly founded, than on the basis of such petty compliances as have made popularity ridiculous in the eye of many a superficial observer. The truth is, that there is not one irrational prejudice among his hearers, which such a teacher would not be at liberty to thwart and to traverse, till he has dislodged it altogether. Grant him the pure doctrine of the Bible for his pulpit, with an overflowing charity in his heart for household ministrations; and the simple exhibition of such worth and such affection, in the week, from one who preaches the truths of Scripture on the Sabbath, will, without one ingredient of folly, gain for him, from the bosoms of all, just such a popularity as is ever awarded to moral worth and to moral wisdom. This, indeed, we believe to be the main staple of that popularity which is so much derided by the careless, and often so unfeelingly trampled upon by the holders of patronage. And thus it is fearful to think that, in the systematic opposition which has been raised upon this subject against the *vox populi*, government may, unknowing of the mischief, have been checking, all the while, the best aspiration that can arise from the bosom of a country—may have been combating, in its first elements, the growth of virtue in our land—and, in wanton variance with its own subjects about the principles of religion may have been withering up all those graces of religion, which would else have blessed and beautified our population." pp. 185, 186.

A *second* cause, stated by the author, of the indisposition on the part of our governors to accede to the wish of the governed, is the conception of the former that the people incline to what is not merely *absurd and fantastic in manner, but to what is actually mischievous in doctrine.* — If this hypothesis were just, he is prepared to allow that the discretionary power with which the authorities of the state are invested cannot be more properly exercised than in the mortification of the popular taste. But he contends, that, in the case in question, this charge proceeds on a complete misconception of the real nature and bearing of the doctrines which are usually preferred by the great multitude of ordinary hearers, and which are precisely those, of all others, that most tend to the reformation of the individual, and to the well-being of society at large. It is evident that this position involves a discussion of considerable delicacy and difficulty, as well as of supreme importance. Dr. Chalmers has accordingly summoned all his powers to the elucidation of it; and we cannot but add, that no argument ever carried stronger and more complete conviction to our own minds. We shall give our readers as much of his reasoning as our space will allow.

Dr. Chalmers justly conceives, that the popular preference will, in general, be found to be decidedly in favour of what have acquired the designation of *Evangelical principles* in religion. In proof of this position, he calls upon his readers to remark, that wherever those principles are preached, and there is nothing peculiarly disadvantageous in the

manner of the preacher, or inconsistent in the habits of his life, to affect his ministry; *there*, the pews and even the aisles of the church are crowded with auditors. To this may be added the fact, that in proportion as ministers even approximate to these principles, their audience increases; and that whenever a lectureship in London or any other great city, which depends upon popular election, is vacant, a preference is almost uniformly given to the individual whose opinions approach most nearly to the evangelical standard.

But what, then, are those opinions to which Dr. Chalmers ascribes so extended an influence, and the beneficial tendency of which he is prepared to advocate? Instead of dwelling on the whole of the system in question, he has selected, for more particular examination, a single doctrine which may certainly be considered as its corner-stone—the peculiar doctrine of the Reformation—the doctrine termed by Luther, "articulus stantis vel cadentis ecclesiæ"—the doctrine of "justification by faith alone." And, on the practical, moralizing, and reformatory influence of that particular doctrine, as opposed to the doctrine of "human merit," and of "justification by works," he is willing to rest the whole of his argument.

We would here state, *in limine*, that although the author by thus selecting this one article of justification by faith, as the distinguishing tenet of the Evangelical school, has done more justice to it than most of its adversaries, yet he has by no means stated the case as favourably as it might have been stated. Let us explain ourselves.

The practice of the *adversaries* of this system is to identify it in the lump with Calvinism, and with Calvinism, moreover, of a kind which would have terrified even John Calvin himself;—with Calvinism such as Huntington and his Antinomian followers might possibly approve; but which all the rest of the Christian world concur to condemn. The injustice of such an identification of the two schemes is indisputable. But, more than this, we take it upon us to affirm, that very few of the Evangelical body so called (we speak of the Church of England) are properly speaking Calvinists; that is to say, embrace the opinions of John Calvin, or of the Scotch Confession of Faith, on the subject of predestination. A larger number are such moderate practical Calvinists, if Calvinists they may be called, as Hooker, Usher, Hall, and the first four Protestant Archbishops of Canterbury. Their opinions, whatever be the name given to them, are identical with the recorded opinions of these great men. A still larger number may be regarded as neutral and undecided on the points controverted between pious Arminians and Calvinists. A certain proportion of them, as to all these points, incline to the side of the Arminians, and not a few are decided Anti-Calvinists in sentiment, and frequently take occasion to expose what they conceive to be the error and danger of the principles of the Genevese Reformer. So far from the charge of systematic Calvinism attaching to the men in question, we venture, without the smallest fear of contradiction from any well-informed individual, to assert that, to say the least, ninety-nine in a hundred of this suspected and reprobated body preach constantly and explicitly the doctrine that Christ died for *all* men, and insist also on the *universality* of the offers of pardon and grace through his atoning sacrifice. To attempt therefore to represent Calvinism as symbolizing with what is called "the Evangelical party in the church," (to say nothing of the utter absurdity of such an attempt as respects the whole body of the Wesleyan Methodists,) is contrary no less to fact than it is inconsistent with every principle of fair disputation.

But, while Dr. Chalmers has done this body of men justice in not identifying their views with Calvinism, and while it was desirable to select the most obnoxious of their avowed and acknowledged tenets, being also that to which the most injurious effects are attributed, as the object of his special vindication, yet we feel as if his statement were in one respect defective. He maintains, indeed, and most justly, that they insist upon the necessity of holiness as a means of present peace, and a qualification for future happiness. But we should rather have wished to see the argument put as follows:—The body of men called "Evangelical" are distinguished by holding and preaching (*not one* but) the *two* great doctrines of justification by faith *alone* in the blood of Christ, and of the indispensable necessity of the regeneration and sanctification of the heart by the Holy Spirit. The fact is, that they are quite as much characterized by the last of these doctrines as by the first. Amongst their most distinguished ministers, we apprehend that the one is seldom referred to without the other. A perpetual effort is visible in their discourses to lead those who would look to Christ as a Saviour, to obey him also as their Lord, and to follow him as their example; to seek the sanctification of their souls by his Spirit, as well as deliverance from guilt and condemnation by his blood. Indeed, how could it otherwise happen, that these supposed libertines in doctrine should be continually charged with Puritanism in practice;—that these Antinomians in opinion should be the alleged upholders of a "superstitious" and "self-denying" and "severe" and "pleasure-hating" system of daily conduct? The statement of Dr. Chalmers, we admit, implies all this. But what we design to intimate is, that the vindication proposed can only be adequately effected by giving the same prominence to the one doctrine as to the other. But let us now proceed to Dr. Chalmers's own reasonings, which comprehend one of the noblest and most conclusive vindications of the doctrine of justification by faith ever presented to the public eye.

We extract, in the *first* place, some striking observations on the charge ordinarily alleged against the doctrine of justification by faith only, that it confounds all the distinctions of character, and all the gradations of virtue and crime.

"Now what we affirm is, that the very peculiar economy of the Gospel, devised as it has been for the recovery of a sinful race from a great aberration into which they have wandered, exposes its most honest and intelligent disciples to precisely these aspersions—and that, therefore, the misesteem in which the popular taste is held may be due to a misunderstanding of this economy. The Gospel, in the first instance, proclaims so wide an amnesty for transgression, that the most gross and worthless offenders are included; and there is none so far sunk in the depths and atrocities of moral turpitude, but that still the overtures of redeeming mercy may be brought down even to his degraded level, and he be told of an open gate and a welcome admittance to heaven's sanctuary. That blood of atonement which cleanseth from all sin is proclaimed of virtue enough to cleanse him from his sin; and he, without any deduction whatever on the score of his former iniquities, is not barely permitted, but entreated and urged to enter, through the great propitiation, upon the firm ground of acceptance with God.

"Now, it is not merely that such encouragement, held forth in the Gospel to the most profligate of our species, has suggested the idea of an impunity held forth by it to moral evil; but what serves still more, perhaps, to stir the imputation that it makes no account of moral distinctions whatever, is, that it appears to reduce the purest and most profligate to the same level of worthlessness before God, and in pointing to the avenue of reconciliation addresses both of them in the same terms. It looks as if, under this new system, all the varieties of character were to be superseded; and it is, indeed, a very natural conclusion from the doctrine of

the efficiency of faith without works, that works are henceforth to be in no demand and of no estimation. The man who is deemed by society to have no personal righteousness whatever, is told to link all his hopes of acceptance with the righteousness of Christ; and the man to whom society awards the homage of a pure and virtuous character, is likewise told that it is a fatal error to ground his security on any righteousness of his own; but that he also must place all his reliance before God on the righteousness of Christ. This is very like, it has been said, to the entire dismissal of the personal virtues from religion, and the substitution of a mere intellectual dogma in their place. It is certainly a dogma, that glares upon us as the most prominent feature of the popular or evangelical system; and we ought not to wonder if, on a partial and hurried contemplation, it should be apprehended that, instead of amending the people, its direct tendency is to vitiate and demoralise them.

"For the purpose of arriving at truth in this matter, it were well to reflect under what kind of moral impression it is that a believer, who hopes for acceptance through the Mediator, renounces all trust in his own righteousness. They who would malign his system affirm it to be, that it is because his moral sense is so far obliterated that the distinction between right and wrong has become a nullity in his estimation; insomuch that he looks on a man of double criminality to be no further, on that account, than his neighbour, from the friendship of God. But might it not rather be, because his moral sense is so far quickened and enlightened, that the differences between the better and the worse among men are lost in the overwhelming impression that he has of the fearful deficiency of all? The man whose conceptions have been enlarged upward to the high measurements of astronomy, may know that though one earthly object is nearer to the sun than another, yet the distance of both is so great as to give him the impression of a nearly equal remoteness with each of them. And the man whose conscience has been informed upon Heaven's law, may know that though one of his fellows has, by an act of theft, receded further than himself, who never stole, yet that both are standing in their common ungodliness at an exceeding wide distance of alienation from the spirit and character of heaven. When one man's righteousness is placed by the side of another, it would argue a moral blindness, not to perceive the shade of difference that there is between them. When the better righteousness of the two is placed by the side of the Saviour's, it would argue a still more grievous defect both of moral sight and moral sensibility, not to perceive the contrast that there is between the sacred effulgency of the one and the shaded earthly ambiguous character of the other. And if, in the New Testament, the alternative be actually placed within the reach of all, of either being tried according to their own righteousness, or of their being treated according to the righteousness of Christ, it may not be from a dull, but from a tender and enlightened, sense of moral distinctions, when one renounces the former, and cleaves to the latter, as all his defence and all his dependence." pp. 187—190.

Then follows a most satisfactory reply to the impugners of the morality of the evangelical system of justification by faith alone.

"And perhaps the most plain and direct vindication of the evangelical system, as being altogether on the side of morality, is, that morality forms the very atmosphere both of the happiness which it offers here, and of the heaven to which it points hereafter. In the service of an earthly superior, the reward is distinct from the work that is done for it. In the service of God, the main reward lies in the very pleasure of the service itself. The work and the wages are the same. It is not after the keeping of the commandments, but in the keeping of the commandments, that there is a great reward. Even from the little that is made known to us of the upper paradise, it is evident that its essential blessedness lies not in its splendour, and not in its melody, and not in the ravishment of any sensible delights or glories, but simply in the possession and play of a moral nature in unison with all that is right, and in the rejoicing contemplation of that Being from whose countenance there beams and is impressed upon all the individuals of his surrounding family the moral excellence which belongs to him. The gate of reconciliation, through the blood of Christ, is not merely the gate of escape from a region of wrath; it is the gate

of introduction to a field of progressive and aspiring virtue; and it is the growth of this virtue upon earth which constitutes its full and its finished beatitude. The land to which every honest believer is bending his footsteps is a land of uprightness, where the happiness simply consists in a well attempered soul rescued from the tyranny of evil, and restored to the proper balance of principles and affections which had gone into derangement. It is the happiness of a moral being doing what he ought, and living as he ought. It were a contradiction in terms, to aver of such a system that it is unfavourable to the interests of virtue. The doctrine of justification by faith is not the absorbent of all human activity, but the primary stimulant of that busy and prosperous career in which the soul, emancipated alike from fear and earthly affection, rejoices in the acquirement of a kindred character to God, and finds the work of obedience to be its congenial and best loved employment. This is the real process of effort and mental discipline that is undergone by every honest believer, though hidden from the general eye under the guise of a phraseology that is derided and unknown by the world. He is diligent that he may be found without spot and blameless, on the great day of examination, It is the business of his whole life to perfect holiness in the fear of God." pp. 195—197.

And, finally, we quote his summing up of the argument.—

"It is only under the impulse of such principles as these, that the mighty host of a country's population can be trained either to the virtues of society, or to the virtues of the sanctuary. The former may, to a certain extent, flourish of themselves, among the children of this world's prosperity. But, saving in conjunction with, and as emanating from, the latter, they never can be upheld amid the workshops and the habitations of industry. It is a frequent delusion, that the evangelical system bears no regard to the social virtues, because, in the mind of an evangelical Christian, they are of no religious estimation whatever, but as they stand connected with the authority of God. But he cannot miss to observe that the sanctions of this authority are brought, in every page of the Bible, most directly and abundantly to bear upon them; and thus, in his eyes, do they instantly reappear, strengthened by all the obligations, and invested with a full character of deepest sacredness. The integrity of such a creed as he professes is the best guarantee for the integrity of his relative and social conduct. And it is only in proportion to the prevalence of this derided orthodoxy, that the honesties and sobrieties of life will spread in healthful diffusion over the face of the country. That system of doctrine which is stigmatized as Methodism; and against which Government are led to array the whole force of their overwhelming patronage; and on the approaches of which ecclesiastics are often seen to combine as they would against the inroads of some pestilential visitor; and which, when it does appear within the well-smoothed garden of the Establishment, is viewed as a loathsome weed that should be cast out and left to luxuriate in its rankness, among the wilds and the commons of Sectarianism;—what a quantity of undesigned outrage must be inflicted every year on the best objects both of principle and patriotism, should this, indeed, be the alone system that has the truth of Heaven impressed upon it, and the alone system that can transform and moralise the families of our land!

"If, then, evangelical Christianity be popular Christianity—if its lessons are ever sure to have the most attractive influence upon the multitude—if, whatever the explanation of the fact may be, the fact itself is undeniable, that the doctrine of our first Reformers, consisting mainly of justification by faith and sanctification through the Spirit of God, is the doctrine which draws the most crowded audiences around our pulpits; and this doctrine is at the same time the most powerful moralising agent that can be brought to bear upon them—then does it follow that the voice of the people indicates most clearly, in this matter, what is best for the virtue of the people—that the popular taste is the organ by which conscious humanity expresses what that is which is best fitted both to exalt and to console her—and that, by the neglect and the defiance which are so wantonly rendered to its intimations, are our statesmen withholding the best aliment of a people's worth, and therefore the best specific for a nation's welfare." pp. 199—201.

On the importance and accuracy of these reasonings, we can conceive that the judgments of bystanders will be very various. Some individuals, absorbed by their grammatical anxiety and scholar-like enthusiasm to chastise the peculiarities of Dr. Chalmers's style, will find no leisure for the insignificant topics, as they will deem them, on which he dwells with so much unnecessary vehemence. Some will be unwilling to tolerate any advice from a far country, and still less from the member of a once rival church. Some will even scent gunpowder in his more fervid reasonings; and detect, in his pretended arguments in favour of our Establishments, a mere Presbyterian stratagem for the introduction of a Commonwealth, the Kirk and Covenant, and a Rump Parliament. With such opponents we do not presume to cope. But there are two classes of objectors on whom we think it necessary to bestow some notice.

First, then, it may be a matter of difficulty with some persons how the mass of mankind can be represented, as at once fallen and corrupt creatures, and yet as feeling a strong preference for sound principles of religion in their teachers. The point is not, we think, of difficult solution.

In the *first* place, as Dr. Chalmers himself states, our nature is not *so* fallen as that sincerity and zeal are not the objects of natural and general approbation. The men in question shew themselves to be "serious in a serious cause;" and their external conduct so corresponds with the strictness of their professed principles, that they have credit given them for their integrity. Such credit is undoubtedly a powerful mean of influence.

In the *next* place, by the very constitution of our nature, *that* which touches and stimulates us is more attractive and captivating than that which does not. Now, in the sermons of those who are denominated Evangelical, not only is there a general aim to reach the *hearts* of their hearers, but there is a continual recurrence of that awful and affecting inquiry, "Am I saved, or am I not?" "Am I bound to heaven or to hell?" "Am I in the favour of God, or under his curse?" "Am I to be joined hereafter to the society of the blessed; or am I to dwell with evil spirits, where 'the worm dieth not, and the fire is not quenched?'" And whatever forces this grand question with emphasis on the mind, cannot fail to excite a lively interest.

In the *third* place, by the same constitution of our nature, it is delightful to us to see a fellow-creature under the influence of any strong and generous passion, and especially if we ourselves are the objects of it; and of such a character are the zeal and love of an ardent and devoted minister of the Gospel of Christ. The earnestness of his pulpit addresses, the fervour of his prayers, the unweariedness of his assiduities, his Christian kindness, his labours, his charities, leave no doubt of the love he bears his people. And the power of strong and disinterested affection is irresistible. "We love him, because he first loved us," is one of those apparently incidental remarks which a careless observer might almost overlook as of trivial importance;—but it is a principle deeply rooted in the human heart; in the very structure, as it were, of our moral nature.

And still further, shall we be termed fanatical for maintaining that a peculiar blessing is attached to *truth* as such; that a Divine influence accompanies it; that the Spirit of the Lord invests it with a certain energy by which it commands and appropriates attention? Is not this what the Apostle means, when he says, that his "preaching was not with the enticing words of man's wisdom, but in demonstration

of the Spirit and of *power?*" Such, indeed, is the efficacy of the awful verities of Scripture, when earnestly enforced, that it is found to affect the minds of unbelievers themselves; and that even eccentricity and excess are not always able wholly to destroy its influence. Thus both Lord Chesterfield the libertine, and Mr. Hume the sceptic, are known to have been much struck and interested by the preaching of Whitfield.

Putting together, then, these various considerations, can we any longer wonder at the apparent solecism of men without zeal themselves being pleased with zeal in their ministers; of unconverted men preferring the preachers of conversion; of the multitude of the people *now* "hearing" the real ministers of Christ,—those who dwell with fervour on the grand influential truths which he and his Apostles taught,—as "gladly" as they once heard himself, though without any settled purpose of soul to adopt his principles or obey his precepts?

This problem, however, is capable of much ampler solution. Those who are desirous to see it more fully and philosophically discussed, we would refer not only to that part of Dr. Chalmers's work which we are now reviewing, but to some of our own former volumes. There is in that for 1811, at p. 484, a paper from the pen of our able correspondent *Nicandor*, (whose lengthened silence has been a loss to us and to our readers,) in which much light is thrown on this subject. But we would more particularly point to the Review of Ingram on Evangelical Preaching, in the volume of 1808, as developing clearly the causes of the superior popularity of what is termed evangelical preaching. Enough, we trust, however, has now been said to set at rest the perturbations of those whom this difficulty may have perplexed.

A second class of individuals may be disposed to object to the author, that their quarrel is not with the doctrine of justification by faith, but with those of *predestination* and *election*. To such individuals, however, a reply has already been made; that the bulk of the clergy called Evangelical never touch on these doctrines. How little is there in the writings of Dr. Chalmers himself, the minister of a Calvinistic church, the avowed vindicator of the evangelical system, to which the designation of Calvinism can in any way be attached? But we would go further, and say, with a multitude of unbiassed examiners, that, supposing them to preach those doctrines as Hooker, Usher, Hall, and the majority of our early Reformers preached them, they would no more endanger the interests of morality than by dwelling on the doctrine of justification by faith. Bishop Burnet was certainly no Calvinist; and yet what is his language on this subject, when comparing the moral influence of the Arminian and Calvinistic theories? "A Calvinist," says this most candid and admirable theologian, "is taught by his opinions to think meanly of himself, and to ascribe the honour of all to God, which lays in him a deep foundation for humility: he is also much inclined to secret prayer, and to a fixed dependence upon God, which naturally both brings his mind to a good state, and fixes it in it. And so, though perhaps he cannot give a coherent account of the grounds of his watchfulness and care of himself, yet that temper arises out of his humility and earnestness in prayer." *Exposition*, Article xvii.

Such is the testimony of an enemy, if Burnet could be such to any man; and after not a few years' careful inspection of the various classes of doctrinalists in religion, and with no bias on our own minds to Calvinism, we are disposed heartily to concur with him. Calvinism has unquestionably its dan-

gers. Ultra Calvinism has about as many, perhaps, as Ultra Arminianism or Pelagianism. But it has never fallen to our lot to discover more enlarged philanthropists, more rigid moralists, more thoroughly social and less selfish human beings, than are to be found in the class of persons holding the sort of mitigated Calvinism which appears to us to square with the private opinions of our early Reformers.—But we proceed to the next point in the observations of Dr. Chalmers.

The *third* cause to which he ascribes the indisposition of our governors to humour the religious taste of the governed, in the employment of their patronage, is the *conception that evangelical preaching leads to those views of religion which favour insubordination and anarchy in politics.*—Dr. Chalmers appears to refer to certain individuals in Scotland, who, by the line they have taken in the political squabbles of the day, have contributed to fasten the reproach of disaffection on the evangelical body to which they profess to belong. On this side of the Tweed, their brethren have committed no such offence. Not only have they been among the first, on all occasions, to testify their loyalty and affection to the sovereign, but they have afforded this still more decisive evidence of loyalty, at least in the eyes of the existing administration, that they have been its almost unvarying and cordial supporters.

It is to us, we must say, a most striking proof of the power of evangelical principles in discouraging disaffection, or even opposition, to the government, and attaching men to the political institutions of their country, that this body of clergy, although suspected, neglected, and almost proscribed by our rulers in the state (to say nothing of our rulers in the church), should, in the teeth of all this, have remained the firm supporters of the very ministers who appear to have marked them out for exclusion from professional honours or emolument. We do not regard this, indeed, as any very surprizing pitch of virtue. It is no more than we should expect from the operation of their professed principles, that they should not be swayed, as to the line they take in politics, by sordid views of interest, or by resentment for systematic neglect, but by considerations of duty as ministers of the Gospel of Peace. We do not necessarily mean to say, that it would be an impeachment of their piety if they should not always side with the existing administration. We merely mean to say, that their general support of it is at least a proof that they are not actuated by low and unworthy motives; and that their principles have no natural tendency to create disaffection. On the contrary, those principles naturally lead them to act as they have done, and as we trust they will continue to do, whatever political party they favour; namely, to sacrifice temper to principle, and interest to duty, and to forget their private and personal feelings in their zeal to promote the public peace and welfare.

The reasonings of Dr. Chalmers on the causes which have contributed to involve the evangelical body in a charge of hostility to constituted authorities are so ably developed that we know not how to withhold them from our readers. But we can give only a sample of them. The part we shall select is the delineation of a character too familiar to the mind of most of our readers not to be recognized by even a single touch from so masterly an artist as our author.

"But there are other causes for the delusion that we are now attempting to expose; and, perhaps, the most powerful of them is, that insignificance in which a spiritual and devoted adherent of the evangelical system will generally hold all the common objects of partizanship. He cannot, with a heart preoccupied by eternal things, let himself down to a keen interest in the rivalry of this world's politics. Like a man intent on the prosecution of a journey, and with a mind absorbed by the ob-

jects of it, he cannot mingle any great earnestness or intensity of feeling with the disputes of his fellow-travellers; and especially if they relate to matters connected with the mere comfort and accommodation of the few days in which they are to keep together. He is otherwise taken up, and he finds no room in his bosom for the eager and busy emulations of a combatant upon an arena where he is comparatively so little affected by all that is going on. The ruling party of the state can see no use for such an individual, and can place but a small reliance upon him; and what will confirm their whole sense of hopelessness about his services is, that, as indifferent to the rewards as he is to many of the aims and objects of political adherence, he appears to stand beyond the possibility of being purchased by them. As contrasted with the man whom they can at all times count upon, he will, indeed, be felt as of little or no estimation for any of their purposes. And thus it is fearful to contemplate, by how direct and natural a process the whole of the church patronage that is vested in the hands of Government may be employed in rearing a careless and worldly priesthood all over the land—how the men who sit loose to time are the surest to be overlooked and neglected in the dispensation of benefices; and those who, by the very zeal and indiscriminateness of their party attachment, betray the earthliness of the element they breathe in, may, on that single account, be raised to those places of highest ascendency, from which the weightiest and most abundant influence could be made to descend on the character of the population.

"And here we may remark how readily the want of a very devoted regard to the special interests of a reigning and existing administration may be confounded with the want of loyalty. They who honour not the king's immediate servants lie open to the imputation that they bear no great honour to the king himself. Thus it is that the man who simply feels himself in a state of unconcern about the stability of a present administration, may come to be likened to those radically disloyal who vent forth asperity and menace against all administrations." pp. 203—205.

"And the man who cannot bring himself to take a keen concern in the affairs of partizanship, will fare no better with the resisting than he does with the ruling party of the state. It is altogether of a piece with the general habitude of his feelings, that as he does not much care, on any ground of interest at least, whether those who are in place shall retain it, so he does not much care whether those who are out of place shall succeed in acquiring it. In this apparent contest, indeed, between place and patriotism, he can see no more of the ravenous in the firm hold of the one party upon that which they have, than in the eager grasping of the other after that which they have not; and so, if in parliament, he will sit and vote like a conscientious juryman on the specific merits of every question that comes before him. We believe that, acting on the guidance of such a principle as this, he will, under every successive change of the cabinet, vote generally with ministers, and occasionally against them. It is so much more the interest of every administration to be right than wrong, that it were strange, indeed, if they blundered the matter so sytematically as to be wrong in any thing like a majority of instances. And hence this man of simplicity, who sits loose to the profit, and is only alive to the principle, of our domestic politics, while, by his incidental deviations from ministry, he forfeits all confidence as a stedfast and thorough-going adherent of theirs, will, by his more habitual dissent from the measures of Opposition, call down from the other party a far severer weight of reprobation." pp. 206, 207.

"But after all, it may be asked, of what possible use are such men of simplicity and godly sincerity in parliament?—men, of whom you are never sure on what side to find them, and whose whole line of proceeding is a constant mockery on the expectations of party. And, were there no higher principles in politics than those which characterise and mark off the distinctions of party, the question were altogether called for. But there are higher principles. The cause of order and general government is a higher cause than the cause of any administration: and often, in periods of turbulence and national distress this cause is endangered; and it is not the suspected testimony of the partizan, but the testimony of the patriot, that is of any power to still the commotion. It is not the man of thorough-paced devotion to his party, under all the fluctuation of its principles; but the man of stedfast devotion

to principle, under all the fluctuations of party—it is he, and he alone, who can lift a voice of authority that will be listened to, amid that deafening noise which, at times, is heard to rise, in one appalling outcry of menace and discontent, from all quarters of the land. He sits loose to both parties; but, in such a crisis as this, he stands at the distance of the antipodes from him who reviles both parties; and while the one does what he may to thicken the disorder, does the other rally, at the simple lifting up of his voice, all the right-hearted men of the nation around the standard of loyalty. Were this his solitary service, it were enough to stamp upon him a character of far higher value than any unvarying adherent either of Ministry or Opposition can lay claim to. But the truth is, that his presence in the Legislature is of daily and perpetual benefit. He bears with him, at all times, an unseen force of control over the motions of Government; and each of the parties, though they may be ashamed to acknowledge it, are yielding him a constant homage, and rendering to his principles and views a constant accommodation. The man who is ever to be found on a higher walk of consistency than the consistency of mere partizanship, cannot be disregarded with impunity. There is both a moral compulsion in the worth of his own character; and a still more palpable compulsion in the weight of his opinions, over the best and most wholesome part of the community. It is thus that he obtains an unknown ascendency in Parliament, not visible, in nearly its full extent, to the public eye; but most distinctly and powerfully felt in all those modifying processes under which every bill is shaped and prepared, ere it is brought ostensibly forward. If parties be indispensable to the business of a large deliberative assembly, if the machinery will not work without them, if there be no going on, unless a certain number of hands on each side of the vessel keep stedfastly by the tackling at which they are respectively stationed—let the many be enlisted into this needful service, if needful it really be; but let us never want the men of purer and loftier character, who bring thought, and conscience, and moral principle, into contact with each specific movement of this great national engine,—who make the freshness and simplicity of their own individual worth to bear on all its operations—and who, taking no part in the game of competition between the two parties, but often derided as anomalous by them both, are, nevertheless, of mighty influence in staying both the corrupt encroachments of the one, and the factious extravagance of the other." pp. 209—211.

The latter pages of No. V. contain a powerful statement of the influence likely to be exercised on the disturbed minds of the people by a body of clergy cleaving to no political party, but simply and courageously bringing to bear on the passions of the public the artillery of scriptural principles, and thus opposing the arms of God to the fury of the multitude. But for this statement we must refer our readers to the work itself.

The sixth of these papers, or the second of those now before us, respects especially the subject of patronage in the Church of Scotland; but we have really so hard a battle to fight to the south of the Cheviot, that we must be content to leave Dr. Chalmers to carry on the northern campaign single handed. Happily he is well armed for the conflict; and we understand that he has produced a powerful impression on the minds of many of his countrymen.

Among the early pages, however, of this sixth Number, we find a passage of great energy and importance; on which account, as well as for the sake of employing it as an introduction to our few concluding remarks, we shall place it before our readers.

"In present circumstances, the most direct method for restoring the Establishment to efficiency and acceptance among the people, is to conciliate the regard both of the patrons and of the dignitaries to the evangelical system, which is the only one that can attract the multitude, because the only one, the application of which to their condition, or their conscience, is at all felt by them. This, however, is not the work of a day; and whether we look to the High Church intolerance that so evidently scowls from the Episcopal bench, or to the jealousy of all popular

interference with the right of church nomination that has recently been evinced in the legislature of these kingdoms, we must still reckon ourselves at a fearful distance from a right adjustment between patronage on the one hand, and popularity on the other. This distance, however, we conceive to be lessening. A more just estimation of popular Christianity is now making ground in the walks of property and political influence; and a more respectful deference to the popular voice will be sure to follow in its train. It ought now to be well understood among them, that the moral reprobacy of the lower orders, as well as their political restlessness and discontent, emanate from popular infidelity, and not from that which has been ignorantly and injuriously aspersed as popular fanaticism. When the whole truth becomes evident to them, it will then be perceived, that by the latter of these two elements alone will the former ever be neutralised. It is not by a haughty defiance to the taste or the tendencies of the multitude; or by declamatory charges against sectarianism; or by a remote and lofty attitude of withdrawment, on the part of her superior ecclesiastics, from all those Christian institutions which are at once the ornament and the blessing of our country; or by the strict and jealous guardianship of bishops, in alarm for the importation of an enthusiastic spirit into their dioceses: it is not thus that the Church of England ever will acquire a religious and rightful ascendency over its population. Under such a process her arm will wither into powerlessness; and an instrument—else of greater might and efficacy than Dissenterism, with the putting forth of all her energies, can ever hope to attain to—will lose its whole force of moral and salutary controul over the character of the nation. The alienation of the people will widen every year from the bosom of the Establishment—and the Establishment, reft of all spiritual virtue, will at length be reduced to a splendid impotency of noble edifices, and high gifted endowments, and stately imposing ceremonial. We plead not for the overthrow of this magnificent framework; for, if animated with the breath of another spirit, as it stands, we conceive it fitted to wield a far more commanding influence on the side of Christianity than were likely to come from the ashes of its conflagration. But never will it recover this influence, till the spirit of the olden time be recalled—never, till what is now dreaded by the majority of that church as fanaticism come again to be recognised and cherished as the sound faith of the Gospel—never, till what they now nauseate as Methodism be felt as the alone instrument that can either moralise the people in time, or make them meet for eternity." pp. 216—219.

To this we shall not venture to add any thing by way of establishing the necessity of a more careful distribution of the patronage of the Establishment. May the blessing of God carry the arguments of the author to the bosoms of those for whom they are intended! It is our firm persuasion, that the present system of bestowing church patronage is hastening the decay of morals, the progress of insubordination, and the downfall of the Establishment itself. If we do not concur with those who contemplate the last of these events as near at hand, it is not because we coincide in the means now called into action for the defence of the Establishment by those who preside over it; but, on the contrary, because we believe that all these means will be gradually countervailed by the increasing number of her laborious and devoted ministers. The nation will not concur in excluding from regard those who appear to them best to deserve it, by their piety and their conscientious assiduity in the duties of their office. The taste for a devout and zealous ministry is also rapidly growing. Private patronage already begins more decidedly to select for preferment individuals of this class. They have already found their way to many of the pulpits in our great cities; and they are gradually nursing up around them large numbers of devout auditors, who form the best hope, not only of the Church of England, but of the country at large. May it please God to multiply their number until we become

a people indeed fearing God and working righteousness.

Though trembling for our prolixity on these topics, there is one more position on which we must venture to touch. Some of our readers may be tempted to conclude, from the manner in which in this paper we have asserted the claims of the "Evangelical" body, so called, to general regard and confidence, that we mean to engage in the indiscriminate defence of all the professed members of that body, and to assail, without pity or consideration, all their opposers. But in this supposition they would be grievously mistaken.

In asserting, for example, the claims of the body of men to whom we have so often referred, we have no intention to advocate the cause of any individuals, commonly associated with that class, who either push their doctrines to an unscriptural excess, or who dishonour their profession by the irregularity of their lives or the violence of their temper. To us there is no spectacle more revolting than that of an individual combining holy doctrines with an unholy practice, and degrading the elevation or staining the purity of a Christian profession by a conduct indicative of sensuality, worldliness, pride, bigotry, and intolerance. We deem it incumbent on all who have at heart the interests of religion not to be too ready, as some perhaps may at times have been, to accredit men as real Christians, merely on the score of an accurate creed and a religious phraseology, without sufficiently attending to the evidence borne to the soundness of their profession by their temper and conduct in the daily and hourly intercourse of life. Still more ought they to be on their guard against the pretensions of the mere noisy declaimer on the hustings of a public meeting, or of the fiery controversialist who seeks to serve the cause of a party at the expense of Christian peace and charity, to be regarded as a genuine follower of Christ. To entitle any one to be so considered, he ought to have the impress of the Cross on his heart as well as the language of religion on his lips; and he should manifestly be labouring to walk worthy of the name he bears, and to adorn the doctrine of God his Saviour by a conversation becoming the Gospel. For our own parts, it is not men but principles that we are anxious to defend. We seek the promotion of no system but that of genuine Christianity as it is taught in the Bible, and in the formularies of the Church of England; nor the exaltation of any individuals, by whatever name they may be known, but those who faithfully promulgate the doctrines, and vigorously enforce the sanctions, and faithfully exemplify the practice by which that system is characterized.

And as we shrink from becoming the unqualified advocates of all who are supposed to be included under the title of Evangelical, so we are ready to admit a part of the apology urged for themselves by those who are their opposers. *Some* indeed of those opposers would find plea enough for their hostility in the very piety of the men thus designated; by such persons serious religion is derided as fanaticism, and fanaticism represented as the epidemic of the day, and the mortal enemy of human improvement and happiness. Others cannot bring themselves for a moment even to tolerate principles, the professors and zealous propagators of which are sometimes disfigured by certain revolting peculiarities of language, or appearance—"pallore potius et veste, quam fide, hæreticos dijudicare solebat." At the same time it is not to be denied that just cause may occasionally have been given for serious censure, even to the wise and good and discriminating, by some who have borne this obnoxious name. Their contempt of discipline in the

first days of Methodism; the high doctrines promulgated by a few of them since; the too frequent adoption of a style coarse, vulgar, and sectarian; and the occasional manifestation of a narrow, exclusive, and censorious spirit, explain, though they do not by any means warrant, the censures which are sometimes directed against the whole body, grounded on these faults of a few. To obviate such censures, the clergy in question not only should be cautious not to accredit persons as really estimable characters merely because they hold a certain class of opinions; but they should carry their own scriptural principles into every transaction of their lives, and into all their public ministrations, being especially studious, as far as lieth in them, of the peace of the church, and avoiding every offence which may be produced by unnecessary deviations, in language and manner and proceedings, from good sense and good taste and established usage. Then the reproach and contempt and even persecution they may encounter, will neither injure their reputation nor impede their usefulness. Whatever they may endure in the way of obloquy or neglect from one portion of their brethren, will be abundantly compensated by the affection of multitudes benefited by their labours, and by the growing prosperity of the church whose good they seek. While they steadily pursue such a line of conduct, intent only on "pleasing God and saving souls," their talents and virtues will exercise a high and enduring influence on the piety and morals of the community. Especially, let them watch and pray against a worldly spirit, against a thirst for preferment, and against discontent with the appointments of Providence. Let them remember that neglect and contempt and poverty have been the lot of many of the most devoted servants of Christ in every age, and are but a part of the process by which their heavenly Father designs to deliver them from low aims and sordid passions, and to raise them to their proper elevation as the ambassadors of Christ, the messengers of the Divine mercy to a guilty world. And above all, let them labour to maintain a kind and charitable spirit. How truly lovely is the language of inspiration! "The servant of the Lord must not strive, but be gentle *unto all men*, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." It is impossible to be abroad in the world without hearing many dolorous predictions as to the approach of evil times, and the progress, among our ecclesiastical rulers, of a spirit of exclusion and persecution. But we do not feel much sympathy with these alarmists. On the contrary, we look forward to better days, and hope to witness the diffusion of a more liberal and comprehensive spirit.—The temper of the reigning monarch is in itself, we trust, a security from any thing like the violence of proscription. We could not help remarking, that not one temporal, nay, not even one spiritual peer, stood up in the House of Lords to assist the Bishop of Peterborough in his hour of need. Juster opinions also on the subject of Christian charity are daily extending themselves. The application of the title of heretic, or schismatic, to any members of the Church of England, merely on account of a difference of opinion on points on which our Reformers themselves differed, has been justly reprobated in quarters of high authority. And, on the whole, much more of kindly feeling and courtesy of manner than formerly prevailed appears to be exercised between individual churchmen who differ the most in opinion. All these are indications of improving times and circumstances, the first beams, we trust, of a brighter day. And we ven-

ture to hope that, under the blessing of God, the church will daily regain more and more its proper character—that of a great, united, and dutiful family, of which God is the wise and tender Father, and of which we all are brethren. One grand error of some of the aspiring theologians of the day is, that conceiving themselves able to decide points which are left undecided, both in the canon of Scripture, and the formularies of the church, they think to render an important service to the interests of that church by excluding from her altar all those who chance to differ from their infallible selves in opinion. When, when will these autocrats in theology recognize the wisdom and truth of the celebrated maxim, "Concordia quæ est charitatis effectus est unitas voluntatum non opinionum." It is impossible, either in or out of the Establishment, to "reconcile all opinions;" but it is not impossible so far to "unite all hearts," as that the bonds of charity and peace shall not be broken. The accomplishment of the first object has been the fruitless and knight-errant enterprize of many centuries, and has wasted an amount of ink, and faggots, and blood, beyond the power of our arithmetic to calculate. The latter enterprize is unfortunately as yet new to a large body of theologians. We earnestly invite them to engage in it; and we venture to predict, that in labouring to promote unity of heart, they will discover the shortest road to unity of opinion. A kind and conciliating spirit will prove far more influential than the denunciations of an episcopal charge, or the inflictions of a visitation sermon. Let controversialists be once brought to wish for peace and unity and concord, and then we shall not despair of their agreement. The traveller did but draw around him more closely his garment amidst the pelting of the storm, whereas he threw it wholly aside when the beams of the sun descended upon him. Thus the disputant will only hug his prejudices the more firmly amidst the storms of controversy:

> But when the milder beams of mercy play,
> He melts and throws his cumbrous cloak away!

May we grow wise by experience, and follow the admirable counsel of Bishop Jeremy Taylor—"not to break a commandment in order to preserve a doctrine; and, out of zeal pretending to Christian religion, lose the glories and rewards of ingenuousness and Christian simplicity."

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

Preparing for publication:—Lectures on the Acts of the Apostles; by Dr. Dick;—Typographia, or the Origin and Progress of Printing; by T. C. Hansard;—The Practice of Elocution; by G. R. Clarke;—British Mollusca; by Dr. Leach;—A Treatise on Vision; by Dr. Reade.

In the press:—The Life of William Hey, Esq., of Leeds; by John Pearson, Esq., of Golden Square, London;—The Confidential Correspondence of the Duke of Shrewsbury, principal Minister to King William; edited by Archdeacon Coxe;—The May-day of the Muses; by Robert Bloomfield;—Travels in the interior of Africa; by William Burchell;—Memoirs of the Court of James I.; by Lucy Aikin;—Elements of Political Economy; by J. Mills;—Travels in Georgia, Persia, &c., Vol. II.; by Sir R. K. Porter;—Classical Illustrations of the Works of Eminent Composers; by J. Relfe;—Irad and Adah; by the Author of the Widow of Nain.

The Congreve rocket has lately been

introduced in place of the hand harpoon in the whale fishery. The Fame lately brought home nine fish, in the capture of the whole of which the rockets were successfully employed. In one case, instant death was produced by a single rocket; and in all, the speed of the fish was much diminished, and its power of sinking limited to three or four fathoms. One of the largest finners, of a hundred feet in length, a species of fish seldom attacked by the ordinary means, and of the capture of which there is scarcely an instance on record in the Northern Seas, was immediately paralyzed by a discharge of rockets, so that the boats overtook and surrounded it with ease. Six out of the nine fish died in less than fifteen minutes; and five out of the number took out no line at all. One only survived nearly two hours, and one only took out more than a single line.

Some of the smallest rockets used in these experiments penetrated completely through the body of the fish; and in all cases, the fierce fire of the rocket fixed in the animal, and usually exploding within it, rapidly destroyed life, and in some instances caused instantaneous death. The rocket is stated therefore to be a far more humane, because more speedy and effectual, weapon than the harpoon. It also prevents the risk of approaching too near the fish by which so many boat-crews have perished.

Ireland.—By an Act recently passed, a Committee of three Grand Jurymen is empowered to visit county prisons, and to examine how far the regulations under 50 Geo. III. c. 103, &c., are complied with, and to report to the Lord-lieutenant or the Grand Jury at the assizes, &c. Poor prisoners are to be supplied with food and necessaries at the public expense. The Lord-lieutenant is to appoint two Inspectors general of prisons; and counties are to be apportioned into two circuits, the prisons of which are to be visited yearly by an Inspector-general, and reports laid before the Grand Juries, of which returns are to be made at the office of the chief secretary, and presented to Parliament. A book is to be kept in each prison, in which members of the Grand Jury and Inspectors, &c., may enter their observations. Poor prisoners are to be kept to work, and to receive one-third of their earnings; the other two-thirds are to be applied to their maintenance. Notice is to be put up in every prison, that fees are abolished.—Some of these provisions would be highly beneficial in Great Britain.

FRANCE.

The last supplemental Report of the African Institution, which contains the substance of the voluminous and interesting documents recently laid before the British Parliament on the subject of the Slave Trade, has been translated into French, with a spirited preface from the pen of the translator, containing a brief outline of the progress of British legislation relative to its abolition, and earnestly calling upon France to wipe out the foul stain on her character, and even on her good faith, which arises from the impunity of the miscreants who continue to carry on this trade under her flag. The work is entitled "De l'Etat actuel de la Traite des Noirs." A second pamphlet has been published at the same time in French, which is stated to come from the pen of Mr. Clarkson, entitled, "Le Cri des Africains contre les Europeans leurs Oppresseurs, ou Coup-d'œil sur la Traite des Noirs," which contains a succinct but striking view of the nature and effects of the African Slave Trade. These publications are eminently seasonable; and we would urge benevolent persons travelling in France to distribute copies where they conceive it may be done with good effect. They may be had at Paris of Treuttel and Wurtz, booksellers, Rue de Bourbon, No. 17. These pamphlets, if extensively circulated, cannot fail to prove serviceable in dispelling the lamentable ignorance which exists in France on the subject of its own illicit Slave-Trade; an ignorance which, while the censorship of the periodical press in that country continues in its present state, can only be dispelled by publications like the present. We could earnestly wish that the funds of the African Institution were more adequate to the expense of diffusing information on the continent; and zealous and benevolent individuals could not easily perform a greater service to the cause of humanity than by assisting to promote this object. We translate the following as a specimen of the editor's preface.

"From the coast of Guinea to that of Zanguebar, French Slave-traders cover the seas, besiege the shores of Africa, and environ on every side this unhappy continent. The world resounds with complaints against these infamous brigands, these pirates of the ocean; yet what are the French cruizers doing,—those very cruizers which were appoint-

ed by a royal ordinance, and which were to have produced so marvellous an effect? What are they doing? where are they?—Where are they! They are at the mouth of the Senegal. What are they doing? They sail up and down fifteen leagues of coast with their eyes shut, and abandon three thousand to the speculations of slave-traders. And this is the way in which the French government represses the Slave-Trade!

"But this is not all; for even along these fifteen leagues of coast the unhappy natives are not sheltered from the cupidity and barbarity of the slave-traders. The settlements of Goree and Senegal are become markets and *entrepôts* for slaves; and to them the slave-traders of all nations resort to procure a cargo. France has opened in Africa a market for human beings, and the public authorities suffer it, and a minister of state dares to avow it before the legislature itself.

"In what age, in what country, do we live? Orders and positive laws prohibit the trade, yet it continues with impunity under the eyes of the public functionaries, who remain silent spectators of these outrages. The sword of the law remains motionless in their hands. Language itself is abused in describing their nefarious proceedings; for these barbarous entrepôts, these infamous markets, are spoken of as a simple sort of establishment, involving, it may be, a few things which might be objected to, but which it is not adviseable to abolish: they are called, it seems, *Négréries* (depôts for Negroes). The very word makes one shudder: it shews the whole criminality of the colonial slave-traders. *Négréries!*—and a French cabinet minister ventures to sanction this word in his place in the chamber; nor did any feeling of delicacy or respect for mankind suggest to him that he ought to leave miscreants to use their own language, and not to taint with it the vocabulary of honest men.

"May the French government hasten to justify itself before the eyes of the world, and may the colonies of Goree and Senegal follow the example of the settlement of Sierra Leone, where a population of free and industrious Negroes blesses the generous hands which have rescued them from barbarism and slavery, and raised them to the honourable rank of citizens and Christians!"

We heartily join in the subsequent remark of the translator, that it would be a glorious spectacle for France and England to unite to shew to other nations an example of generous devotion to the principles of religion and humanity, and to replace the mournful rivalry of warfare by a kindlier and more glorious rivalry—that of "conferring benefits and exhibiting virtues."

A paper by M. Fleurian was lately read to the French Academy of Sciences respecting meteoric stones, particularly those which fell some time since near Jonzac, in the department of Charente.

The author's conclusions are as follow:—That the appearances presented by the crust of meteorolites seem to prove that their surface has been fused whilst rapidly traversing the flame of the meteor, and rapidly solidified into a vitreous state on leaving that flame: That in the first moments the movement of the meteorolites was simple; that is, that they did not turn round on their own axis whilst those two effects took place: That the impulse each meteorolite has received has almost always been perpendicular to its largest face: That the largest face is almost always more or less convex: That the meteorolites of Jonzac offer new proofs of the pre existence of a solid nucleus to meteors: That this nucleus could not contain the combustible matter which produces the inflammation of the meteor: That it cannot have suffered fusion during the appearance of the phenomena: That the gaseous matter which surrounds this nucleus is dissipated without producing any solid residuum. No trace of this matter appears ever to exist in the crust of the meteorolites. That meteorolites are fragments of those nuclei which have not been altered in their nature, but simply vitrified at their surfaces: That many of the irregular forms which these fragments present may be referred to determinate geometrical forms; and that these latter forms are the consequence of the rapid action of a violent fire, according to a law of the movement of heat in solid bodies.

Dr. Carter, in a work recently published, entitled "An Account of the principal Hospitals of France, Italy, Switzerland, and the Netherlands," gives the following description of the treatment of the patients at the "Salpetriere," female lunatic Asylum in Paris.

"The treatment adopted at La Salpetriere seems to be extremely judicious.

The use of chains, and all that apparatus of severity which formerly obtained, are entirely done away. The great object to which the views of the officers of La Salpetriere are directed is to gain the confidence of the patients; and this object is generally attained by gentleness, by appearing to take an interest in their affairs, by a decision of character equally remote from the extremes of indulgence and severity, and by the most scrupulous observance of good faith. Upon this latter article particular stress seems to be laid by M. Pinel, who remarks, 'that insane persons, like children, lose all confidence and all respect, if you fail in your word towards them; and they immediately set their ingenuity to work, to deceive and circumvent you.' The majority of insane persons are grateful at being kindly treated by those whom they feel to be their superiors. They become insensibly attached to those who shew them kindness, and have been known to make great efforts to testify their gratitude by checking their propensity to extravagance of conduct. These voluntary efforts have sometimes induced a habit of self-command; and thus patients have recovered.

"As, however, there are frequent examples of insane persons, who cannot be governed by gentle means, at least in the early stages of their malady, every institution, where such persons are received, must, of course, be furnished with means to enforce obedience. At La Salpetriere the strait waistcoat, and confinement to their cells, have been found sufficient in almost all cases; and these restraints are discontinued as soon as the patient becomes more tranquil. None are confined to their cells but those who are ungovernably furious.

"But though it is to the moral treatment of the patients, that the chief attention is paid at La Salpetriere, the medical treatment is by no means disregarded. In this hospital, mental alienation is considered as an acute disease, having its successive periods of intensity, decline, and convalescence, the order of which is not to be disturbed by officious interference, though the symptoms are to be moderated by gentle means; namely, tepid baths, diluents, laxatives, occasional soothing medicines, or very slight douches. The ancient practice, which consisted in blows, solitary confinement, repeated blood-letting, violent cathartics, sudden immersion in cold water, &c. has been entirely abandoned."

AFRICA.

An expedition has been formed in London to explore the Lybian Deserts. The idea was suggested in consequence of the successful researches of Sr. Belzoni in Egypt. The object of the expedition is to discover the remains of Greek and Roman edifices, which, it is conjectured, are scattered in different parts of Lybia. The gentleman who has been chosen to superintend it is Lieut. Beechy, many years secretary to Mr. Salt, the English Consul in Egypt, and the constant companion of Belzoni, in his late indefatigable researches. The lords of the Admiralty have provided a vessel to sail round the coast, and to wait upon the expedition, which will only proceed so far into the interior as to allow of a safe return to the coast. The expedition will start from Tripoli; to the Bey of which a communication has been dispatched from this Government to request assistance.

ASIA.

An eruption took place from the volcano on the island of Banda, at noon, on Sunday the 11th of June, 1820. A thick volume of smoke suddenly issued from the mountain, accompanied by a noise similar to thunder. The red flag was hoisted, the bells were rung, and a general alarm given. The inhabitants were seen running in all directions, in the greatest confusion. Meanwhile the eruption continued throwing up stones with prodigious force and noise; and at night the spectacle became truly awful, appearing like a pile of fire, and accompanied with earthquakes, thunder and lightning. The ships in the bay were removed to a considerable distance, ready to put to sea in case of necessity. The eruption subsided after fourteen days, and the inhabitants returned to their homes, though the volcano continued to send forth flames and thick smoke in a lesser degree. Considerable damage was done to the plantations in the island.

The following remarks on the cameleon are transcribed from the letter of a correspondent in the Calcutta Journal.

"It is commonly believed that this curious little animal has the power of changing its colour at pleasure to the same shade as the substance upon which it is placed, and that its tongue is forked. I have kept cameleons in a cage several months, narrowly watching them, and have placed them upon different substances for the sake of experiment. I never saw an alteration in their colour,

but merely a variation in the shade, from a light yellowish green, to a very dark olive green. The mottles were always visible, though similarly changed with the shade. The cameleon's tongue, which is nearly three parts the length of his body, is blunt at the end, and not unlike a common probe. From the extremity of it exudes a small quantity of matter, thick, clear, and glutinous: this he uses in obtaining his prey, which consists entirely of insects. He will remain sometimes for an hour with his tongue upon the ground, and when a sufficient quantity of insects has settled upon it, they are all drawn in and devoured. I have seen this animal dart at a fly settled upon a small piece of paper; the fly escaped, but the paper was drawn to his mouth by the cohesive liquid."

LIST OF NEW PUBLICATIONS.

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Notes relating to the Manners and Customs of the Crim Tartars; written during a four-years' residence among that people; by Mary Holderness. 12mo. 5s. 6d.

An Essay on the Study of Modern History; by J. S. Boone. 8vo. 8s.

The History of George Desmond: founded on facts that occurred in the East Indies, and published as a useful caution to young men going out to that country. Post 8vo. 7s.

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RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

Remarks on the Strictures of the Quarterly Review.

SOME remarks on the Church Missionary Society occur at the close of a critique on the Life of the late Rev. Henry Martyn, in the last Number of the Quarterly Review, which we think it right to notice, though we should trust that any formal defence of the Society is unnecessary to those whoare in the habit of reading the accounts of its proceedings in its own Reports and other publications, or even in the occasional notices which appear in our pages. The signal manner in which the Bath Protest was confuted, the good spirit in which the opposition was met by the friends of the Society, and the increasing approximation and liberal feeling of the societies in the church towards each other, it might have been hoped, would have prevented any respectable writer from again using any acrimonious or invidious remarks in referring to this calumniated institution; and would have induced the conductors of periodical publications, friendly to truth and peace, to decline admitting strictures of such a nature. No sooner, however, is a bold and severe attack made on the Society, than measures are taken, that, in a few days, the newspapers in various parts of the kingdom shall retail and give the widest circulation to the calumny.

The passage in the Quarterly Review to which we have alluded is as follows. It is necessary to insert the whole for the sake of the brief but effectual confutation which we are about to append to it.

"We do not flatter ourselves with the prospect of seeing any people universally converted by the mere preaching of missionaries, however highly we may appreciate their labours. No example of a whole nation being evangelized occurred till the fourth century; and even then the happy event was brought about by a combination of circumstances, many of which, though they were doubtless of Divine appointment, were entirely beyond the agency of men devoted to the service of God! We are taught therefore by facts not to trust solely to missionary exertions, nor always to be looking for the workings of Providence but to co-operate with the Divine power in the extension of our faith, 'after the manner of men;' that is, by employing such rational and ordinary means as are likely to promote the end in view; for although the effusion of the Holy Spirit directs subordinate causes, yet it may be said at the same time to wait for them, and to act not independently of human agency."

"In our opinion, next to the dissemination of the Scriptures, the most probable way of inducing the Persians, or any other civilized people, to enter into such a comparison between their own and the Christian creed, as may eventually lead them to adopt the latter, is to contrive opportunities of shewing them the improvements in arts, science, and society, which Christianity never fails to carry with it. A spirit friendly to our civil and religious institutions would thus be imperceptibly excited; and, upon the old dramatic principle of what is seen making a more lasting impression than what is heard, unbelievers would be more convinced by witnessing the beneficial effects of Christianity, than by all that could be told them by the Missionary. Could our Government, for example, be prevailed upon to employ its supposed influence with the Persian Court, to obtain its consent for the British Factory at Bushire to establish a school or college, ostensibly for the instruction of Persian children and adults in European arts and literature, (and all the necessary funds for the support of such an institution might well be spared out of the annual income of some of the missionary societies,) as there is now a tendency in many of the natives of that country to discuss and embrace the truth, we cannot avoid thinking, that it would be considerably increased by thus giving them the means of receiving an European education upon their own soil, and by gradually preparing their minds for the reception of what would alarm them if hastily advanced."

"It will not be out of place to observe here, that we do not remember a single instance of any civilized kingdom having been converted, until the missionaries were countenanced by men in power; and we could wish those good-

people, who take such an active part in associations for the extension of the Gospel, would pay more attention to a maxim, which is confirmed by the experience of eighteen hundred years. The Societies for the Propagation of the Gospel in Foreign Parts, and for the Promotion of Christianity, have indeed again taken the lead, as they did in the first establishment of missions, in improving upon the original scheme, by soliciting the influence and co-operation of the government, and by pursuing measures which will facilitate and accredit the labours of their missionaries. They discovered, and candidly confessed in their Reports, that their preachers and schoolmasters did not succeed to the measure of their expectation; that something was wanting to give the advantage of combination, respectability, and union to their efforts, and that recourse must be had to those aids and supports, which are as indispensable in religious, as in all other matters. And we humbly conceive that if other societies also would, in like manner, temper their zeal with a little discretion, and direct their attention to the best means of affording facilities to their missionaries, they would be enabled to render a better account of the immense sums which are placed at their disposal; and instead of publishing Reports which contain little more, from year to year, than a repetition of the same pious sentiments and sanguine expectations, would have it in their power to give some intelligible account of the effects which they are producing. We have carefully read the last Report of the Church Missionary Society, and yet we are really unable to form any accurate calculation of the number of their converts. All that we learn is, that they 'expended upwards of 30,000*l.* between April 1819, and April 1820; that they have two hundred labourers distributed among eight misions; that in these different missions between 9,000 and 10,000 children are educated; that many thousand adults hear the glad tidings of salvation, and of these many hundreds make a credible profession of Christianity.' The vagueness of this statement, added to the fact of there having been twenty converts only made at one of their stations in four years, and of these all relapsing but *one*, is a sufficient proof both of limited success, and of a material and inherent defect in their regulations, and in the application of their resources. We would submit to them whether their sphere of usefulness would not be considerably enlarged, if they would appropriate a greater proportion of their funds to purposes similar to that for which the noble grant of 5000*l.* was lately voted for the use of the Mission College at Calcutta. This institution was originally suggested by the Bishop of Calcutta, under the persuasion that some preparation is necessary both for the missionary and proselyte, before they can come to a mutual understanding: that the one must be instructed to proceed with caution, to adapt himself to the circumstances under which he is placed, and to study the predilections and manners of the people upon whom he is to act; while the other must gradually be taught to divest himself of his hereditary prejudices.

"The wisdom of such an institution is obvious. The probationers become familiar with the English language, manners, and religion, before any avowed step is taken towards making them Christians; and in fact they are half convinced before the Missionary's duty begins: for though, as the Bishop observes, they are not here professedly instructed in Christianity, yet 'it is impossible that they, who in their childhood shall have been accustomed to use their minds, can ever afterwards be capable of adopting the absurdities and reverencing the abominations now proposed to them as truth and as the acceptable worship of God: and it is hoped that they who have been emancipated from superstition may in time be brought to a knowledge of Christ.'

"Should similar plans be generally adopted by Missionary Associations, there will always be a supply of men duly qualified for propagating the Gospel in India, and distinguished not by their zeal only, but by their learning and attainments. The latter are as necessary as the former; for (we repeat) if missionaries do not possess talents for languages, and the temper and prudence requisite for the undertaking,—if they are not well enough acquainted with subjects of history and philosophy to satisfy the inquiries of the curious,—all their enthusiasm and their sense of duty will be insufficient to enable them to gain much advantage over the subtleties and prejudices of the people whom they are employed to convert

A serious impression may be made upon rude and uncultivated savages simply by exhortation and preaching; but many other measures must be resorted to, before we can hope to succeed with those oriental nations who have made considerable advances towards refinement, superstition being infinitely more impregnable than ignorance, and the fable of a popular mythology far more binding than the darkness of the grossest idolatry."

We had marked these paragraphs some time since, with a view to draw up a few observations in reply; and had intended also to touch in passing upon some still more illiberal strictures on the part of a Mr. Bowen, in a pamphlet entitled, "Missionary Incitement, and Hindoo Demoralization," to which an able and seasonable answer, the perusal of which we recommend to our readers, has been given by the Rev. T. T. Biddulph, under the title of "Christian Charity exerting itself by means of Missionary Incitement for the Correction of Hindoo Immorality." A letter, however, has appeared in the Bristol Mirror, of Nov. 3, in reply to the strictures of the Quarterly Review, (which had been copied into the preceding Number of that journal,) so well adapted to confute the charges of the reviewer, that we think it unnecessary to go over the ground again, and shall therefore present it to our readers.

"To the Editor of the Bristol Mirror.

"Sir,—Having seen in your paper of Saturday, Oct. 27, an extract from the last Number of the Quarterly Review, on the subject of 'Religious Missions,' you will perhaps allow a constant reader to make a few remarks on that extract. I conclude, that to elicit truth was your object in the republication of the one; and that, this being your object, you will readily admit the other.

"The reviewer is pleased to say, p. 452, 'We have carefully read the last Report of the Church Missionary Society.' This could not have been believed by one who had read his remarks on that Report, if he had not so positively assured us that he had done so. For his assertion, that 'the Reports,' among which of course the last must be included, 'contain little more, from year to year, than a repetition of the same pious sentiments and sanguine expectations,' is so far from being true, that there is scarcely a single page, out of upwards of 170, which is not filled with *details of facts*, all relative to plans now in operation and in progress for accomplishing the Society's great objects. This I shall endeavour to shew, by a reference to the subjects of that Report, before I conclude my remarks.

"But I must previously notice what the reviewer says, when he adds, '*all that we learn is*,' that they' (namely, the Church Missionary Society) 'expended upwards of 30,000*l.* between April, 1819, and April, 1820! that they have two hundred labourers distributed among eight missions; that in these different missions between 9,000 and 10,000 children are educated; that many thousand adults hear the glad tidings of salvation, and of these many hundreds make a credible profession of Christianity.'

"The reviewer then reprobates 'the vagueness of this statement.' But, sir, as a summary view of the proceedings of the Society (in which, though the reviewer has omitted it, is contained a list of the Society's stations, and of which the particulars are detailed and substantiated in the subsequent pages of the Report and its Appendix)—as a summary view, is it not sufficient to convict the reviewer of inconsistency in saying, that the Report contains 'little more than pious sentiments and sanguine expectations?' Are the facts, that 200 labourers are in actual employ, —that 9,000 or 10,000 children are in a course of Christian education,—that many thousands of adults hear the Gospel, and that of these many hundreds make a credible profession of Christianity, to be classed under the head of 'sanguine expectations?' Are they consistent with the insinuation intended to be conveyed, that the funds of the Society are uselessly expended? What more probable means would the reviewer recommend, until the government can be induced to adopt the measure he has specified with respect to Persia, than those which the Society is pursuing? What greater success could he anticipate in a period of preparation, a large portion of which has unavoidably been employed in learning the languages of the several countries, and in other studies conducive to future active exertion? Is there, Mr. Editor, in the judgment of sound sense, any thing vague in this *statement of facts*?

"But how am I to reconcile the reviewer's assertion with the evident truth of the case? He says he has 'care-

fully read the Report,' and intimates that the Report 'contains little more than pious sentiments and sanguine expectations.' Now the truth is, that about a dozen pages of the Report are employed in stating the measures adopted for raising funds, and the success of those measures; but one hundred and sixty other pages of the same Report are occupied, with the exception of the two last, in describing, in detail, the manner in which these funds are scrupulously expended in various quarters of the world; and in shewing the results of that expenditure, in the success which has attended the Society's Missions. What shall we say then to the reviewer's statement, 'All that we learn is,' &c.? I am quite at a loss to conceive how the Editor of the Review could suffer his credit to be impeached by such an unfounded representation of the case.

"The reviewer, in pursuing his argument, assumes a point which is fundamentally erroneous. He makes the number of converts the criterion of wisdom in the regulations and the application of the funds of the Society. Had he forgotten that, however legitimate and judicious the means, the end depends upon the blessing of God? Had he forgotten how few were the converts made by the ministry of our Lord and his Apostles, up to the time of our Lord's ascension into heaven? Was he unapprized of the varied degree of success which attended the labours of the several Apostles after the day of Pentecost; and also of the same Apostle, and he the most successful of all, in the different places where he exercised his ministry? Had he forgotten how long the pious Egede laboured in Greenland without making a single convert, and what blessed results followed the preparations he had made? Had the more recent success of the Otaheitan Mission, after a very long period of patient waiting, slipt from his memory? Is he certain that the weeping seed-time of a Martyn (Ps. cxxvi. 6.) which he has so greatly depreciated, will not prove preparatory to an abundant harvest?

"The critic is equally erroneous on another point. He goes back to the Nineteenth Report for a ground of accusation against the Church Missionary Society. He says, 'The vagueness of the statement, added to the fact of there having been twenty converts only made at one of their stations in four years, and of these, all relapsing but one, is a sufficient proof both of limited success, and of an inherent defect in their regulations, and in the application of their resources.' Such is the reviewer's representation of a fact, on which he builds his heavy charge. But let us look at the fact as it appears in the Report itself. The Madras Mission, to which the reviewer alludes, was, at the time referred to, in an infantile state. The missionaries, newly sent thither, had to learn the language of the country, before they could freely communicate with the natives. The reviewer himself dilates, at the opening of his paper, on the necessity of literary attainments to the success of missions; and, surely, an acquaintance with the language spoken by the natives is not the least of those attainments. This knowledge the Missionaries were diligently employed in acquiring; and, during this interval, with the imperfect means of communication they possessed, twenty natives were induced to listen to their instructions. These catechumens are never described as converts: they were not deemed fit to be admitted to baptism; but they made some inquiries, and seemed willing to be taught. At length it appeared, that one only among them had been so affected by the doctrines of Christianity, as to remain stedfast in its profession. Here, indeed, is proof of 'limited success;' very limited, indeed, during these four years of preparation for a more efficient ministry: but I can see nothing in the account that demonstrates 'inherent defect in the Society's regulations, or in the application of its resources.' As well might it be said, that all the money spent at college, in a preparation for the ministry, is thrown away. Let it be remembered, that these catechumens are expressly stated to have been admitted to instruction, only '*on a trial of their sincerity.*' And, surely, the announcement of the missionaries' disappointment proves nothing but their caution and conscientious care to admit no hypocrites into the Christian church, and the integrity of the Committee, in making known to their friends the discouragements, as well as the comforts, unavoidable in such an undertaking as a Christian Mission.

"It is insinuated by the reviewer, that the Society is defective in plans of education similar to that proposed by the Bishop of Calcutta. But how is

this insinuation to be accounted for in the face of the statement, copied by the reviewer, and by him uncontradicted, that between 9 and 10,000 children are under education in the Society's schools? How, when every part of the Report which refers to India (to say nothing of other stations) shews, that in every station this object is most sedulously pursued? How when it appears that in Travancore, and the other Indian stations, not only the instruction of the native children, but the training of a selection from them for future missionaries, are primary objects of the Society's attention? How is this insinuation consistent with the fact which the reviewer has himself recorded, that the Church Missionary Society has given 5000*l.* to the Bishop of Calcutta's new College, which his lordship has thankfully received? And how is it consistent with his lordship's expressed approbation of the measures which the Society is pursuing in its missions?

"It may be asked on behalf of the Church Missionary Society, why the reviewer, in making a report of what he conceives to be a want of success in its efforts to convey the blessings of Christianity to heathen nations, has confined himself to the Madras station, and has omitted to refer his readers to Africa, and especially to Regent's Town? Could he have overlooked that part of the Twentieth Report, which he says he has carefully read, and which states, that 'not an oath had been heard in the town, to Mr. Johnson's knowledge, for the last twelve months, nor had any drunkenness been witnessed; that the attendance on public worship is regular and large, three times on the Sunday, on an average not less than 1200 or 1300 Negroes, while Mr. Johnson's first congregation amounted but to nine; that at morning and evening *daily* prayers, not less than 500 are present; that the schools which opened with 90 boys and 50 girls, and 36 adults, now contain upwards of 500 scholars?'

"Why has this been omitted? Is there nothing here but 'pious sentiments and sanguine expectations?' Is the soul of an African of no value? Is there no remuneration in this account to a liberal and pious public for the sums which have been expended, even if no persons had been converted in India, and even if no preparation had been made for more successful labours? But the reviewer should have directed the attention of his readers to Agra, and other Indian stations, besides Madras. It was unfair not to do so. If even, however, this *were* 'all that we learn,' I am fully satisfied that my contributions to the Society have not been misapplied.

"I have occupied, Mr. Editor, a considerable space in your columns; but I must beg you to allow me further room for epitomising, in a very short compass, the last Report of the Church Missionary Society, for the purpose of proving how grossly the critic in the Quarterly Review has misrepresented that Report. The first twelve pages, as I have already allowed, are employed in detailing the measures which have been adopted for obtaining the necessary funds at home, with the income and expenditure of the Society. This will not, I conceive, be deemed an unnecessary employment of its pages. The Report then proceeds to give an account of the missionaries and students supported by the Society. Then follows the short account of its stations, measures, and success, which the reviewer has quoted as above. And the Report then enters on a detailed relation of its efforts and success in its different posts of labour; namely, the West African, the Mediterranean, the Indian, the Ceylon, the Australasian, and the West Indies. In the Reports made from these stations, either the eyes of the reviewer or my own must have greatly deceived us. I find little or nothing of 'pious sentiments or sanguine expectations,' while he finds nothing else. The whole appears to me to be an unvarnished tale of the measures adopted, and of the effects which they have produced. There are indeed two pages, at the close of the hundred and seventy-two of which the Report consists, under the title of 'Conclusion,' wherein there is much 'pious sentiment, and sanguine' but not unwarranted 'expectation.'

"Allow me to express my hope that, when the reviewer again takes up the subject of 'Religious Missions,' he will substantiate his statements by proof, and not send forth to the world such unfounded assertions as those which you have extracted from his last Number, on which I have now troubled you with the preceding remarks. I should have liked to have offered a remark or two on the character and conduct of the sainted Martyn; but I must not trespass further upon you. I am, sir,

"Your very obedient servant, JAMES.

"The reviewer appears to be indebted to the Asiatic Journal (see the Numbers for Dec. 1819, and for Feb. 1820), in part at least, for his critique on the Church Missionary Report: though not to so great an extent as another writer in opposition to that Society; namely, Mr. Bowen, in his pamphlet, intitled, 'Missionary Incitement and Hindoo Demoralization;' to which a reply has been just published in this city, under the title of 'Christian Charity exerting itself, by means of Missionary Incitement, for the Correction of Hindoo Immorality.'"

LUTHER'S MONUMENT AT WITTENBERG.

The following account of the public exhibition of the monument lately erected to the memory of Martin Luther at Wittenberg, is extracted from a German newspaper.

"The erecting of the monument was commemorated with great solemnity on the 31st October. The day being extremely fine, the concourse of people was very great, and the whole ceremony was conducted with a degree of order and solemnity suitable to the occasion, and which made a profound impression on the spectators. The statue of the great reformer, by M. Schadow, is a master-piece. Before the statue was uncovered, the ancient and celebrated hymn 'Ein feste Berg ist unser Gott,' was sung in chorus, and had a surprisingly sublime effect. Dr. Nitsch then delivered a suitable discourse; at the conclusion of which, a signal being given, the covering of the monument fell, and disclosed this noble work. Many of the spectators, overpowered by their feelings, fell on their knees in adoration of the Almighty, who gave us this great man. The preacher then put up a solemn prayer, concluding with the Lord's Prayer; after which the whole assembly sung the hymn, 'The Lord appeared, and restored to us his work through his servant.'

"In the evening a bright fire was kindled in iron baskets placed around the monument, and was kept up the whole night. All the houses, not excepting the smallest cottage, were illuminated; the Town-house, the Lyceum, the Castle, and the Barracks, were distinguished by suitable inscriptions, and a lofty illumination between the towers of the town announced the feeling with which the inhabitants of Luther's native place honoured his memory. The students from Halle, Berlin, and Leipsic, conducted themselves in the most exemplary manner, and went at eleven at night to the market-place, where they sung several academic songs.—The memory of this day will leave in the hearts of the people of Wittenberg, and of all Protestants, an impression of respect and gratitude to his majesty the king of Prussia, to whom we are indebted for this solemn commemoration."

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

FRANCE.—The chambers have met; and, if we were to judge from the king's speech at their opening, under circumstances of a far more pleasing kind than has been the case for a considerable time past. The king states, that it is "*always* with confidence, and at present under favourable auspices, that he meets the chambers:" that "in preceding years he had to mingle his griefs with theirs; but now, more happy, he had only to return thanks to the Almighty for the constant protection vouchsafed to France:" that the infant duc de Bourdeaux is a source of consolation and hope; and that his foreign relations are amicable. Allusion is then made to the affairs of Turkey, but in language cautiously guarded; though, as the French government can scarcely mean that "religion," or "humanity," or even "policy," would be consulted by sacrificing the Greeks to the Mahommedans, there can be no doubt which way the balance turns. The passage is thus expressed: "Great calamities afflict the East: let us hope that they approach their termination, and that the prudence and cordiality of all the powers will find the means of satisfying what *religion*, *policy*, and *humanity*, may justly demand." The speech mentions, with gratitude to Divine Providence, the sensible progress of industry, the arts, agriculture, and commerce. It goes on to state the

prosperity of the finances, and the intention to put an end to the system of provisional grants, and by every possible retrenchment to prepare for taking off other taxes, in addition to those already abolished. It is further remarked, that the laws are respected; (it is not meant, we presume, to include those abolishing the slave trade;) that discipline reigns in the army; and that passions are subsiding, and suspicions wearing away. We should rejoice to believe that such statements were in their fullest extent descriptive of the real condition of France. In one important respect, however—that which regards the subsidence of angry passions, and the wearing away of suspicions—we believe it to be far otherwise; and that the predominance of the ultra-royalist party in the chamber of deputies, which has been the effect of the last law of elections, is viewed with jealousy and alarm by the great mass of the French population.—The chambers have not yet proceeded to any business of importance. The progress of their debates will better inform us, than the periodical press is at liberty to do, what is the real state of public feeling. There can be no doubt that if the ultra-royalist party would abandon their vain hopes of undoing the work of the Revolution and reviving ancient privileges, and would apply themselves honestly to the perfecting of the order of things prescribed in the constitutional charter, by laws and institutions corresponding with its spirit, we might confidently expect the stability of the present peace and prosperity. But neither can *they*, we fear, abandon their infatuated hopes, nor would the public, if they did, give them credit for having done so, or yield them that confidence which is necessary for the due administration of a government situated like that of France.

Spain.—The malignant effects of the epidemic fever seem to have little diminished the violence of political contention in this country; although less has been heard of actual outrage during the last month than formerly. The fever had abated its ravages, and the approach of cold weather, we trust, will put a complete period to them.—In addition to this internal calamity, serious reverses are now known to have befallen the royalist arms, both in Mexico and Peru. Of the former it appears, that the patriots and royalists had agreed upon a cessation of hostilities; and that articles of adjustment had been entered into, by which Mexico is henceforth to be an independent empire, under a limited and constitutional monarch. The crown is to be placed on the head of Ferdinand the Seventh, or one of his heirs in due order, provided they think fit to come and accept it: in the mean time a regency is to be appointed invested with the executive power, the Cortes holding the legislative.

Such are the accounts from Mexico. Of Peru it is now certain, that Lima has been taken by General Saint Martin and Lord Cochrane. It is added, that the whole viceroyalty of Peru has been separated from the dominion of the mother country. To what extent this account is correct remains to be seen; but that something of this kind will be the ultimate, and not distant, result of the fall of Lima is scarcely doubtful.

Portugal.—The spirit of revolt in the Portuguese colonies in South America, seems to be fed by the success of the Spanish provinces. The contest between the Cortes of the mother country and the Brazils is rising higher and higher, and seems not unlikely to end, first in a war of separation, and afterwards in a servile war, which will probably terminate like that of St. Domingo. The Brazilians have been blindly and obstinately preparing for such a result by their continued and increasing importations, during the last ten years, of enslaved Africans; and the just retribution of their criminal perseverance in this guilty commerce, we cannot doubt, will ere long visit them in all the horrors of insurrection, conflagration, and blood.

Turkey.—The accounts both of the state of things in Turkey, and of the intentions of Russia towards that country, continue as variable as ever. It would seem that there is a growing feeling throughout Europe, in favour of the emancipation of the Greeks; but the dread of aggrandizing Russia probably acts as more than a counterpoise to repress it. The diplomatic discussions of the cabinets of Europe, on the whole subject, are involved in impenetrable secrecy. But whatever they are, we feel persuaded that, under existing circumstances, they will have little effect in turning Russia from her own fixed purpose and policy, when the convenient occasion for acting

presents itself. In the mean time large Russian armies keep the field on the very borders of the Ottoman dominions, and in an attitude so menacing, that Turkey seems turning her attention from the proceedings of the insurgents in Greece to the greater danger which appears to lower over her northern frontier. The reports respecting the progress of the war in the Morea are too vague and contradictory to furnish any authentic facts. By one of the last statements the Turks are said to have bombarded Athens and expelled the Greeks: it is added, that the lower town has suffered severely, but that the chief relics of ancient art are uninjured. Another report assigns to the Greeks some farther advantages over the Turkish fleet.—We have been much concerned to witness the appearance of uncompromising severity, and even oppressiveness, which marks some of the proceedings of our Ionian government towards all its subjects who favour the cause of the Greeks. The approaching meeting of parliament, we trust, will throw full light on this subject, and tend to correct whatever may have been unwarrantably harsh and partial in the vice-regal edicts to which we have alluded.

DOMESTIC.

His majesty has returned home from visiting his Hanoverian dominions. He arrived in health at Carlton palace on the 8th of November, after an absence of six weeks. He has received various loyal addresses of congratulation upon his safe return, particularly two from the city of London. We trust these are the beginnings of more pleasing scenes than some we have witnessed during the last two years. Most earnestly do we offer our best wishes and prayers, in the language of one of these addresses, that "under the Divine protection, his majesty may long enjoy the consolation of ruling over a free, loyal, and happy people;" while we echo that of the royal answer, "that a gracious Providence may assist and prosper his earnest endeavours to promote their true interests and happiness."

We deeply regret to say, that the county of Limerick, and some other parts of the south of Ireland, are in a state of great agitation and alarm, in consequence of the tumultuary spirit of the peasantry, who have murdered many of the peaceable inhabitants, and, in some cases, with circumstances of almost unexampled barbarity. Measures have been taken to repress them by military force. The precise object of their proceedings is not very clear, except that they seem determined to remove by violence or terror all whom they consider to be opposed to their interests. The fact is, the peasantry in this and various other parts of Ireland are wholly uneducated, and but half fed or clothed. Hiding themselves, rather than living, in miserable abodes not worthy to be called hovels, they imagine that their landlords and their agents, together with the tithe proctors, are the causes of their distresses, and that government itself is a party in their oppression. The religious differences also of the country must doubtless have some share in fomenting animosities. Now though nothing can be more atrocious than the conduct of the leaders of these banditti, or more deserving of exemplary punishment, yet would it not be both politic and Christian to adopt prospective measures to prevent the recurrence of such scenes, or the temptation to repeat them? Has not the condition of the poor, uneducated, degraded Irish peasantry been again and again brought forward before the legislature, the government, and the public? Was not a committee of the house of commons appointed, as recently as 1819, to report on the late contagious fever in the south of Ireland? and did they not trace it to the poverty and wretchedness of the inhabitants, and suggest measures for usefully and productively employing them in cultivating hitherto unprofitable land? Have not the lamentable condition of the Irish church, and the necessity of an active, pious, *resident* clergy been frequently pointed out? Has not the policy as well as the duty of educating the poor, and supplying them with the sacred Scriptures, been echoed and re-echoed on each side the channel? But what plans have been adopted, and begun to be executed, to remedy these evils, and to carry into effect these benevolent objects? We are perfectly convinced that, if the scenes now acting are not to be repeated from time to time, something must be done on a large and national scale to ameliorate the condition and improve the moral character of the Irish peasantry. This will not be best effected, either by denunciations against Bible

Societies, or by an uncompromising party-spirited Orangeism; that spirit which his majesty, during his late visit, was so justly anxious to repress and eradicate. But much may be done by kind treatment; by opening new channels of employment; by judicious clerical appointments; by encouraging a spirit of zeal, affection, and piety, in the established clergy, and fixing them to their posts; and by those various plans of benevolence, particularly Sunday-schools, and other schools, respecting the good effects of which the local government, we are persuaded, feel no doubt, and which they are ever earnestly desirous to promote. It will be found however, we fear, on inquiry, that the liberal spirit which has for some time past so honourably distinguished the policy of that local government has been grievously counteracted by the same party whose malign influence has so long succeeded in retaining Ireland in darkness and degradation, and whose blind prejudice and deep rooted bigotry seem unassailable by any force of reasoning, or any measures of conciliation which can be brought to operate upon them.

ECCLESIASTICAL PREFERMENTS.

Rev. Wm. Ewin Girdlestone, Kelling with Salthouse annexed R. Norfolk.

Rev. T. Mills (Chaplain in Ordinary to the King), Little Henny R. Essex.

Rev. Thos. Holmes, M. A. Holbrooke R. Suffolk.

Rev. P. A. French, Thorp Falcon R. Somersetshire.

Rev. W. L. Rickard, Rufforth Perpetual Curacy, near York.

Rev. Lowther Grisdale, Walmsley Perpetual Curacy, Lancashire.

Rev. R. Hoblyn (Rector of All Saints, Colchester), St. Lawrence Newland R., in Essex.

Rev. Edw. Addison, B.D. Landbeach R. Cambridgeshire.

Rev. W. H. Dixon, Whiston V. and the Perpetual Curacy of Cawood, Yorkshire.

Rev. Thomas Gronow, to the Living of Cadoxton, near Neath.

Rev. W. Miller, Bapchild V. Kent.

Rev. Issac Gosset, Windsor V. Berks.

Rev. William Collet, jun. B.A. St. Mary in Surlingham V. with St. Saviours annexed, Norfolk.

Rev. C. Grant, West Basham V. Norfolk.

Rev. W. H. Harvey, LL.B. Crowcombe R. Somerset.

Rev. Rowan Cooke, LL.B. Worsbrough V. near Barnsley, Yorkshire.

Rev. William Jenkins, M.A. Sidmouth V. Devon.

Rev. H. Walter, Haselbury Bryan R. Dorsetshire.

Rev. C. M. Mount, Minister of Christ Church, Bath.

Rev. W. A. Morgan, Tresemere Perpetual Curacy, Cornwall.

Rev. Samuel Davis, jun. Oystermouth Perpetual Curacy, Glamorganshire.

Rev. H. Lee, of New College, Oxford, a Prebend. Stall in Hereford Cathedral.

Rev. G. T. Plummer, A.B. Northill, R. Cornwall.

ANSWERS TO CORRESPONDENTS.

MANCESTIMENSIS; AMICUS; A. B.; C. N. S.; LEB. TR.; CLERICUS BEDFORDIENSIS; AN ENEMY TO PLAGIARISM; INCOLA GLOUCESTRIENSIS; Ουκ ιμι, &c.; M. H.; J. B. C.; CURATOR; W. E. J.; and PATER; are under consideration.

"*The Author of Medicina Clerica,*" to whom we are much obliged for his communication, has construed some of our remarks rather too seriously. We agree with him that the clergy ought to take care of their health; and we admit that many of his hints on this subject are useful; but it appeared to us, with submission to our Reverend correspondent, that, generally speaking, there is far more danger on the side of self-indulgence than of self-denial. Why not have a "Medicina" for merchants, or farmers, or members of parliament, as well as for clergymen, whose avocations, we presume, are not so peculiarly unfavourable to health as to render it necessary for them to be so much more solicitous than their neighbours on the subject? In reply to the latter part of his communication, our correspondent may be assured we did not intend for a moment to accuse his book, and much less himself, of any thing contrary to "moderation and abstemiousness." We, indeed, said as much in the Review, and are glad to find from his letter that our opinion was so perfectly correct.

ERRATUM.

Page 687, col. 1, line 32; *for* shew, *read* shun.

THE
CHRISTIAN OBSERVER.

No. 240.] *DECEMBER*, 1821. [No. 12. Vol. XX.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

IF the following letter, addressed to a gentleman from whom the writer had received many marks of polite attention, accompanied with a desire to profit by his Christian admonitions, should be deemed worthy to occupy a place in the columns of the Christian Observer, you will oblige, by its insertion,

A FRIEND TO REPROOF.

My dear Friend,

Since the first period of our acquaintance, I have felt it impossible that the recollection of your and Mrs. ——'s undeserved kindness should be ever erased from my mind; and I need hardly add, that you are thereby entitled to my warm affection and most fervent prayers. Our personal intercourse, though unhappily of short duration, was yet of a nature so highly interesting to me as to have left a strong and, I will venture to hope, lasting impression on my mind and memory. And, not to let you remain without some assurance of this, the accompanying work (Flavel's Touchstone of Sincerity), is affectionately pressed upon your acceptance,—a gift, trifling indeed in cost, but precious in intrinsic worth. The chief excellence of these brief treatises appears to me to consist in their affording admirable touchstones of the sincerity of our profession. They are well calculated to probe us to the inmost soul, and to bring to light "the hidden things of darkness," those latent dispositions which so frequently impede the growth of religion in the heart. That there is such a thing as this "*growth* in grace," is a doctrine asserted or assumed by the author throughout his treatise; and this *growth*, I would add, is the grand *evidence* of the implantation of spiritual life in the soul, and seems to bear some analogy to the progress of the natural creation. Almost every thing around us, however imperceptibly to our senses, is growing towards maturity; and our Lord himself deduces from the vegetable part of the creation, a striking elucidation of the nature of that mysterious process by which men are "born of the Spirit." (Mark iv. 26—29). On the other hand, as a dead man does not grow, or even the picture of a living one, so neither does a *hypocrite;* whereas the genuine Christian advances till "he comes unto a perfect man, unto the measure of the stature of the fulness of Christ."

From these considerations, my dear friend, you will readily infer, that where there is no growth in the *spiritual man*, there is no evidence of the existence even of life, and much less of health or prosperity; and in either case there is abundant cause for diligent examination whether "we be truly in the faith."

That there are many obstacles to impede the progress of religion in the heart, the experience of every Christian painfully testifies. Like the corn, to which our Lord compares it, its growth is far from being spontaneous; and it meets with many weeds, of rank luxuriance, to check its advancement towards maturity. How it

may be with others, I profess not absolutely to determine; for I certainly have no desire to entrench upon the sovereign prerogative of Him who searcheth the heart and trieth the reins. But having narrowly watched the workings and counter-workings of at least *one* mind, and knowing that human nature, and the temptations of sin and satan, are every where much the same, I cannot but conclude, notwithstanding every allowance made for constitutional temperament, that nearly the same obstructions stand in the way of us all; and, as far as regards my own case, I find no difficulty in tracing up the indecision of purpose, and consequent feebleness of action, which often palsy the energies of my soul, to *a heart not fully given up to God.*" I have frequently detected in myself a sort of indefinite desire after spiritual-mindedness, possibly because I was conscious that "to be spiritually minded *is life and peace*," but at the same time felt that there was something to be surrendered which I hardly knew how to resign, though I was well aware, by frequent experience, that till it was abandoned, all that I had previously relinquished was of no avail in procuring repose to my anxious conscience. And thus my mind has continued agitated till it found rest in an *unconditional surrender of my heart and affections* into the hands of their only rightful Sovereign.

Should you, my dear sir, as is very possible, upon serious investigation, find any thing in your experience answering to this representation, allow me to remind you, that it is of no utility, as to your religious comfort, to relinquish even *much* for the sake of Christ, unless you can bring your mind by the supplicated aid of his Holy Spirit, to forsake ALL. Till this is the case, you must be a stranger to the purest, the happiest, the most heavenly feelings of the renewed soul—to those feelings, in short, which are peculiarly *Christian*. "The sacrifices of God are a broken spirit:" but a *divided* heart is his abhorrence; and the very attempt to make a compromise between Himself and the world he considers a sin of unfaithfulness, for he requires to be loved and served "with *all* our heart, with *all* our soul, with *all* our mind, and with *all* our strength." On the other hand, let me assure you, (what, however, nothing but actual experience can effectually teach,) that every sacrifice, however great, will be amply rewarded by the happy effects which will result from it. We have, therefore, only to be honest with ourselves, and nothing can keep us back in our spiritual course.

With your permission, I feel inclined to pursue the subject one step farther, and to examine for our mutual benefit what it is that prevents this *unreserved dedication* of ourselves, "body, soul, and spirit," to the service and glory of God.—We need not go into long details to ascertain the origin of the evil disposition in question, which, even should we have advanced to the very threshold of heaven, must, unless timely subdued, for ever exclude us from entering it. The cause is evidently *a heart unconsciously wedded to the world*; imbued with its spirit and temper, and forgetting or overlooking the momentous differences which separate the world from God. I cannot reflect upon the numbers who, through forgetfulness on this grand point, have been overthrown by the flattering smiles of the world, without feelings of consternation and alarm. The wrecks float around us; and the aggregate of those who have thus "made shipwreck of the faith," is fearful in the extreme. May we be enabled so to mark the causes of their fatal decline, as to avoid them. Now, the only way to save ourselves from being thus ensnared by the world, is to keep at a proper distance from it. The

less we have to do with it the better; we should enter into it as a physician into a hospital, only so far as *duty* calls us, and be thankful to retreat and breathe a purer atmosphere. We are required to exercise feelings of kindness and benevolence towards *all* men; but we must at the same time avoid every sinful compliance with their habits or opinions. We are called upon "to please every one his neighbour;" but then it must be "for his good to edification," otherwise the essence of the precept is forgotten. Any thing beyond this is not only "the appearance," but the very principle *itself*, "of evil," and will be cautiously abstained from by those who are desirous of preserving the tone of their minds in a refined and spiritual state.

I feel that I ought not to dissemble my real sentiments on this head with you; for it would be acting a part unworthy of a Christian friend were I to refrain from openly communicating to you, what perhaps you may have already gathered from the tenor of the preceding remarks, my trembling apprehensions, lest in this respect, if "weighed in the balance of the sanctuary," you should "*be found wanting*." But, even should there be no ground for these foreboding apprehensions, it can do no harm, and may be productive of good, to receive a friendly admonition to beware, not so much of the open hostility of the world to religion, as of its seductive allurements. These beset you on every side with imperceptible, and therefore most fatal, influence. A single step is perhaps all you are requested to take; but thus it is you are gradually forced down the declivity, scarcely conscious of your descent, till upon looking back you perceive the point from which you diverged, and the distance unsuspectingly gone over. The most awful departures from God have originated in concessions apparently inconsiderable; so that, if you really wish to overcome the world, you must guard with unceasing vigilance against incipient aberrations, which too often lead on the unsuspecting victim to the frontiers, and at length into the very interior, of the kingdom of darkness. Thus situated, I should deem it impossible for you, however orthodox your creed, to enjoy any of the pleasures of religion; for in proportion as you drink into the spirit of the world, you must *necessarily* feel a distaste for practical Christianity. "The friendship of the world is enmity with God." The alternative comes therefore to this; entire separation from the world, or entire separation from God. Where the heart is in the smallest degree, or in a single particular, bent towards the world, it is thereby proportionably prevented from fully "following the Lord." And hence arise disquietude of mind, and a long train of attendant evils; particularly "the spirit of bondage again to fear," enslaving the soul in a galling yoke too heavy to bear; and all this when, by rending the world from our embrace and giving up ourselves simply and wholly to our God and Saviour, we might be enjoying the blessed emancipation of the children of God, and "standing fast in that liberty wherewith Christ makes his people free!"

I cannot help persuading myself that in this representation you may see, as in a glass, your besetting sin pourtrayed. It evidently lies (and the *amiable* temperament of your mind falling in with it gives it additional power) in sinful compliances with the world — compliances which, however specious, inevitably tend to quench the Holy Spirit, to deaden the heart to prayer, and thus to disqualify you for that fellowship with your God and Saviour which constitutes the life and strength of the true believer.—An alarming fault of the present age of religious profession is, running too great risks on the most dangerous side. You, my friend, I

fear, are living as it were on the confines of the two kingdoms, without any very lively apprehension of the immense space that lies between them. You have probably no intention of passing the boundary line; but should you not remember that the nearer you approach it the more likely it is that you will overstep it at last? The question is not, or ought not to be, How far may you resemble the world without losing your Christianity? But, How far may you differ from the world, and yet be destitute of the vital principle of religion in the soul?—What, then, you ask, is to be done? If you cannot flee altogether from the land of Egypt, where all is darkness, to some little "Goshen, where the children of Israel have light in their dwellings;" if, as is most probable, the duties of your calling and relative circumstances detain you a considerable portion of your time in promiscuous society, at least endeavour and pray that, after the example of Moses, you may be enabled to renounce the pleasures and pursuits of the world for "the recompense of reward," and like him bear a strong and decided testimony for God, and be found "blameless and harmless," "holding fast your profession without rebuke in the midst of a crooked and perverse generation." For this purpose I need scarcely intimate, that unremitting vigilance is indispensable. In the common affairs of life men may quit their business for a time, and find it on their return as they left it; but in religion the case is quite different; the world is within us and around us; it is on the right hand and on the left; the current flows so deeply and strongly that without unceasing application and persevering effort we *must* be carried down the stream. Indolent desires will never supply the place of action; they are wholly insufficient for the emergency.

But it is quite time to bring to a close this protracted letter. I trust you will do me the justice to believe that, however it may have failed in discrimination, it has been dictated by a real concern for your best interests, and you will not expect an apology for what I have ventured to say. I have a double warrant for writing as I have done; my affectionate regard for you, and the peremptory command to "exhort one another daily whilst it is called to-day, lest any of us should be hardened through the deceitfulness of sin." Indeed, how can we fulfil the law of love unless we point out to each other what appears to us erroneous in each other's principles or practice? Well I know how difficult it is either to give or to receive, in a right spirit, any thing in the form of reproof. I have attempted the former, and shall be glad to have an opportunity to exercise the latter. I only ask the reward of a reciprocal friendship to that of which I have endeavoured to give you the present proof.—I remember, in Dr. Hawksworth's Voyages, an account of Dr. Solander, the physician and companion of Captain Cook, who—after having warned the whole party, while exploring an extremely cold region, that they would probably experience great drowsiness, and an almost irresistible propensity to sit down and sleep, but that, if they yielded, death would be the consequence—was himself the first to exemplify his own anticipation, and became extremely angry because they would not suffer him to indulge in the fatal repose which he desired. Like this physician, I may require to be warned by you respecting the multiplicity of evils to which we are all exposed in the dangerous region of this world: I may even be so insensible, on account of some lethargic influence, as to be wholly unaware of my danger; and therefore I greatly need some kind friend to apprize me of it. "What, therefore, I would that others should do

unto me, even so have I done unto you;"—an apology which I feel assured will be accepted by you, for whose spiritual and eternal welfare I shall feel the deepest concern while I remain ever unalterably yours, &c.

FAMILY SERMONS.—No. CLVI.

1 Cor. xv. 22.—*For as in Adam all die, even so in Christ shall all be made alive.*

THE death which the sin of our first parents introduced into the world was threefold;—the death of the body; the death of the soul, or spiritual death; and the eternal punishment which awaits the ungodly, called, in Scripture, the second death.

1. That we are subject to the first of these requires no proof. It is written on the tomb of our forefathers, and will soon be inscribed on our own.—Truly did David say in his last prayer, "We are strangers before Thee, O Lord, and sojourners as were all our fathers: our days on earth are as a shadow, and there is none abiding." This solemn event, as our text observes, is universal: "it is appointed unto *all* men once to die." The language of Job applies to every descendant of Adam—"I know that thou wilt bring *me* to death, and to the house appointed for all living:" "when a few years are come, then I shall go the way whence I shall not return." Oh, then, knowing that our days are numbered and must soon cease, let us learn with the Psalmist, to apply our hearts unto that heavenly wisdom which teaches how the terrors of death may be overcome, and an abundant entrance be ministered unto us into eternal life.

2. But besides this separation of soul and body, there is a spiritual death, the death of trespasses and sins, in which by nature we are all involved.—Our unconsciousness of it is its most fatal symptom; we feel it not for that very reason, because we are dead. Yet let us inquire into the subject. Are our affections naturally fixed upon God, who is their proper object? Do we love Him above all things? Is our heart alive to spiritual feelings? Does prayer, which is the surest indication of the life of the soul, ascend from our hearts as well as our lips? Or, on the contrary, are we living without God, and therefore without any well-grounded hope, in the world? The answer to these and similar inquiries will assist us in determining our spiritual condition; and let us remember, that if while our minds and bodies are alive to the affairs and the pleasures of this world, we shall be found at last dead to God, the consequence will be, that we shall become partakers of that awful and eternal death which is the just wages of sin.

3. This death is described in Scripture in various ways.—It is the fire that is never quenched, the worm that never dies, the torment that never ends. The Apostle St. John gives a truly affecting account of it, where he says (Rev. xx. 11); "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of these things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. *This is the second death.*"

It becomes then a question of the highest interest how we may flee from this wrath to come; and to this important point the text furnishes a suitable reply;—for "as

in Adam all die, even so in Christ shall all be made alive."

The Apostle in this passage is speaking more immediately of the doctrine of the resurrection; but we may consider his words in a large sense, as applicable generally to the fall and sinfulness of man and the atonement of Jesus Christ. Is there then a *spiritual* death? there is also a corresponding life—the life of the soul. Are we subject to *natural* death? This indeed is not taken away; but, to the believer in Christ Jesus, it is more—it is converted into an unspeakable blessing: and, above all, the second death is swallowed up in life and immortality. Let us consider these ideas somewhat more particularly, contrasting the curse with the blessing; the fall with the atonement; and the death entailed upon us in consequence of the sin of Adam, with the life which we enjoy through the merits and righteousness of Jesus Christ.

With regard then, in the first place, to natural death, its sting is extracted, and the hopes of a blissful immortality far outbalance this light affliction, which is but for a moment. Hence the separation of soul and body is called in Scripture by no more terrifying expression than that of "sleeping in Jesus." The loss of relatives and friends, which constitutes so much of the bitterness of natural death, is, among true Christians, but a momentary separation: for they die in certain hope of a blessed resurrection, and know that all those also will be partakers of it who with them have chosen that good part which cannot be taken away. The expiring believer is but as a traveller in sight of his home, —those blessed mansions where dwells the object of his highest affections, whom, having not seen, he loves, in whom though now he sees him not, yet believing he rejoices with joy unspeakable and full of glory.

Even in this world his soul has been already made alive: he has been raised from the death of trespasses and sins; and he exhibits infallible signs of this life in his conduct. He has felt his need of the bread of life, and of that fountain which flows from the river that makes glad the people of God. The Scriptures, for which he had naturally no true relish, begin now to be the object of his regard and diligent study; and prayer and holy thoughts, which before were irksome to him, have become his delight. There is much in every respect to distinguish such a man from others. His views and feelings and motives are changed: he is a new creature; old things are passed away, and all things are become new.

The soul thus made alive longs for its heavenly destination. It would not live here always. Death, which it once so much dreaded, is now but the beginning of never ending life. While in the body, the enlivened soul was surrounded with many obstacles to its progress, and threatened with innumerable evils which seemed every moment to endanger its spiritual existence; but in that happy world which awaits it, every thing shall tend to its perfection. Well then may we say of such an one, "Blessed is he; for on him the second death shall have no power." He is made alive by a spiritual existence here, and he shall live for ever by a heavenly existence hereafter. In comparison with this, nothing else is worthy of the name of life.

The words "in Christ," used by the Apostle in the text, are very emphatic: they attribute the praise of our recovery from a state of death, not to our own natural powers—for these, being corrupted with the infection of original and actual sin, would only have been productive of dead works—but to a far higher Agent, "the Second Adam, the Lord from heaven." It was He only who could say to fallen and guilty man, "I will put

som thee *from* the power of the grave: I will redeem thee from death: O death, I will be thy plague: O grave, I will be thy destruction." It is He who, even in this world, by means of his Holy Spirit and his word, breathes into us the breath of spiritual life; and it is only by His death and merits that we become entitled to the life eternal. While therefore with the Apostle we exclaim, "O death, where is thy sting? O grave, where is thy victory?" let us not forget to add with him, "Thanks be to God who giveth us the victory, *through our Lord Jesus Christ.*"

Yet let us beware of the fatal error of supposing that this life will become ours, while we are careless and indifferent about it. Salvation is indeed offered to us freely; it is "without money and without price;" but it will not be bestowed upon the thoughtless or hard-hearted sinner. To know ourselves to be in a state of spiritual death, and to be deeply anxious and alarmed on account of it, is usually the first token of returning life. Till we have thus experienced our need of a Saviour, and have been changed by his grace and power to newness of life in this world, we have no scriptural ground to hope that eternal life will be our portion.

In conclusion; from the passage before us we may learn several useful lessons;—and,

First, the folly of self-righteousness and spiritual pride. For what is man? He is a being fallen and corrupt in his nature, descended from an ancestor who had broken the law of God, and prone himself to break it every moment of his existence. His body, on which he is wont to lavish his regards, is soon laid in the grave, saying to corruption, Thou art my father; and to the worm, Thou art my mother and my sister. Nay, even while in life, already he exemplifies the truth of the assertion, "In Adam all die," in an incipient death; by pains, and sorrows, and diseases, the forerunners of actual dissolution. Nor is this all: his soul is by nature dead; dead to God; dead to all hopes of a blessed immortality. His restoration also was brought about in such a way as to exclude boasting: he is indebted to the mere mercy and favour of God in Christ Jesus for all his hopes: he cannot say, As in Adam I died, so by my own powers I am made alive. No: the Gospel effectually shuts out every self-righteous claim; and humility of heart and life is thus rendered the genuine mark of a true believer in Christ Jesus.

We may learn, secondly, a motive for gratitude to God for his inestimable gift, and consequently for renewed dedication to his service.—We might have been justly left to perish, but God commended his love towards us, in that, while we were yet sinners, Christ died for us. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us." He manifested his love, by sending his only begotten Son into the world, that we might live through him. Our Lord himself expressed the object of his mission by saying, "I am come that they might have life, and that they might have it more abundantly." This love is enhanced by every circumstance. The dignity of the Person who became our ransom; the greatness of the sufferings He bore in our stead; our sinfulness, and our inability to have helped ourselves; the awfulness of the punishment from which He redeemed us; and the joys of that heavenly state to which He introduced us, ought to inspire us with earnest gratitude to Him by whose death and sufferings we are thus admitted to a new and everlasting life, and ought moreover to redouble our zeal for his glory, and our devotedness to his service.

Let us learn, thirdly, a subject of constant self-examination.—Are

we alive to God? Is our heart renewed by his grace? Are we dead to the world; and are we looking forward to a better state of existence? And have we scriptural reason to hope that when about to suffer the penalty attached to the sin of the first Adam, we shall enjoy a well-grounded hope that we are interested in the merits of the Second? Shall we then be able, like the Apostle, to call death life, and loss gain? Let us examine ourselves whether we are in the faith: let us try our own selves, knowing that Christ is in us, except we be reprobates, and that if Christ is in us, the spirit will be *life* because of righteousness; that is, we shall partake of that character which has been described, and which is called in the sacred writings the new man. Let us then prove ourselves on these points, that we may not be like those of whom our Lord when on earth said, "Ye *will* not come unto me that ye might have life;" for it is the want of *will* that can alone finally seal our doom, since God has promised his Holy Spirit to cleanse and renew all that ask him.

The text unfolds to us, finally, a source of perpetual joy to the true Christian.—Even on earth, the believer in Christ Jesus has just occasion to rejoice with joy unspeakable and full of glory. The very pains and sorrows he experiences, are only hastening on the period when his mortal body shall be no longer a burden to his renewed mind, and when, freed from every earthly incumbrance, his spirit shall triumph in that endless life which is procured for him by the death and merits of his Saviour. Let us look forward to this bright prospect with devout gratitude; and may it animate us to walk in the commandments of God, and to exhibit in our conduct that faith, and zeal, and love, and humility, and devotion, which become our holy profession!

For the Christian Observer.

A DIALOGUE BETWEEN DIACONUS AND PASTOR, ON THE SUBJECT OF THE MINISTRY.

Diaconus.—I AM glad to see you, my dear sir; I much wished to have half an hour's conversation with you. I was ordained yesterday, and am now on my way to my curacy: and I am glad that I have found you at home. I very much want you to give me some instruction relative to the ministry which I am now entering upon. I am very desirous to know how I shall discharge this sacred office to the greatest advantage.

Pastor.—But do you expect, my young friend, that I can go through such a subject as this in half an hour? Half a year were scarcely sufficient to enter into all the branches of it, and much less half an hour. The whole state of your own soul before God must be the first point to be considered: for if you yourself are not in a truly spiritual state of mind, and actually living upon the truths which you preach to others, you will officiate to very little purpose.

D.—I thank you, sir, for that hint: but I humbly trust that those matters have been well considered by me. It was but yesterday that I declared before God, that I believed myself moved by the Holy Ghost to take on me the sacred office of the ministry; and I am determined through his grace to take heed to myself, as well as to my doctrine, that I may both save myself and them that hear me. Yes; through God's help, I am resolved to give myself wholly to these things, and never to rest till I can say to my people, "Whatsoever ye have seen in me, do; and the God of peace shall be with you."

The points on which I wished particularly to consult you were, the best mode of forming and of delivering my discourses. I hear so many clergymen, whose delivery

is displeasing, and whose sermons are unprofitable, that I am very anxious for some directions, in order that I may avoid the errors which so generally prevail, and render my labours more effectual for my people's good. And, as I am fond of having every thing in a nut-shell, I shall be contented with as brief answers to my questions as you shall be pleased to give me.

I wish to know first of all,

What is your notion of a good sermon?

P.—I think a sermon, like a telescope, should have but one object in the field, and that the attention of yourself and audience should be fixed on that.

D.—What should determine a minister in the choice of that subject?

P.—It should be that precise subject which is contained in your text.

D.—Can you give me any hints for making my sermons?

P.—Yes: Reduce your text to a simple proposition, and lay that down as the warp: and then make use of the text itself as the woof; illustrating the main idea by the various terms in which it is contained.—I once met with an expression which rather offended me at first by its quaintness; but which I have since thought well calculated to convey the instruction which you desire. It was said, "*Screw* the word into the minds of your hearers." This strange expression led me to this train of thought: A screw is the strongest of all mechanical powers; and that it may answer its end it is applied to some substance, and forcibly turned round, and round, and round: and when it has been turned a few times, scarcely any power can pull it out. Thus, not to speak too quaintly on a sacred subject, apply the word of God to the hearts and consciences of your hearers, presenting *the main truth* contained in your text in every variety of aspect, and in all its diversified bearings; and you may hope that satan himself shall not be able to wrest it from them.

D.—Are there any hints you can give me for the delivery of my sermons? *What is the most perfect way of delivering one?*

P.—Speak exactly as you would if you were conversing with an *aged, pious, superior.* This will keep you from undue *formality* on the one hand, and from improper *familiarity* on the other.

D.—Is there any thing against which you would particularly guard me in delivering my sermons?

P.—Yes: Guard against speaking in an unnatural and artificial voice.

D.—I am glad you have mentioned this; for I perceive that almost every minister in the pulpit speaks in a voice which he never uses on any other occasion: and I am well assured that it is that which makes sermons in general so uninteresting. Can you tell me *how I may manage to find, as it were, my natural voice?*

P.—Yes: Before you read your sermon at home, speak some sentence in a whisper to your chair or writing desk, if you please, as to a living object; and then suppose this imaginary auditor to recede from you to the distance of five yards, ten yards, twenty yards, and strengthen your voice progressively, in proportion to the distance: and then again suppose him to approach you gradually in the manner in which he had receded, and let the force of your voice proportionably abate, till, on account of his proximity, you find a whisper will suffice. Do this; and if your whisper at the beginning and end be a natural whisper, you may be sure that you have kept your natural voice. If you speak to two thousand people, you should not rise to a different key, but still preserve your customary pitch. The only difference you are to make is, from the *piano* to the

forte of the same note. You know that, on a violincello, you may touch a string so softly that the sound shall scarcely be heard; or, you may strike it with such force that it shall *twang* again. So it is with your voice: it is by the strength, and not by the elevation of it, that you are to be heard. You will remember that a whole discourse is to be delivered: and, if you get into an unnatural key, you will both injure yourself, and weary your audience.

D.—And is this *the plan you would recommend for reading the prayers?*

P.—No: I have an easier and better plan for that. Never *read* the prayers, but *pray* them. Utter them precisely as you would, if you were addressing the Almighty in the same language in your secret chamber: only, of course, you must *strengthen* your voice, as in the former case.

D.—I thank you. My time, I fear, will not suffer me to avail myself of any further instructions at present, as the coach will set off in a few minutes; but I will endeavour to treasure up your hints in my mind, and to make the best use of them I can.

PASTOR.

DR. HOLMES ON THE SEPTUAGINT.

(*Continued from page* 680.)

Section X.—Concerning the *fourth* Rescension of the LXX. after the Vulgate, by Hesychius.

Finally, another editor arose to a *fourth* revision of the Septuagint text; and what was done by Lucian for the churches of Antioch, Hesychius, about the same period, seems to have accomplished for the Christians of Egypt. Of this individual, scarcely any thing is found recorded, except that he executed this work. But it appears to me, after a deliberate consideration, that we must attribute to Hesychius the *same* motives as to the design, and the *same* plan in its execution, as to Lucian; and to him, therefore, may be transferred what has already been said respecting that editor. I will add only, that what I have already observed to be probable in the case of Lucian; namely, that he chose the Tetraplar text of the LXX. as the ground-work of his emendations and supplements; will appear still more credible with respect to Hesychius, if we consider the source from which the versions of Upper and of Lower Egypt seem to have been derived. In both of these, many passages are extant which are wanting in most of the MSS. of the Vulgate: and, on the other hand, many passages are omitted which are to be found in the Hexaplar text; that text having been brought, by the aid of supplementa, into a close agreement with the Hebrew copies. Both the Coptic versions, therefore, may be considered to have been formed on the model of the Tetraplar text of the LXX, a text corresponding more closely than the Κοινή, although not so accurately as the Hexapla, with the Hebrew MSS.

If, then, it may be affirmed of the Tetraplar text, that it was already known and used by the Egyptians; and, further, that it agreed more strictly than the unrevised text of the Vulgate with the Hebrew, it will appear the more probable, that Hesychius laid the foundation of his edition, *not* in the text of the Vulgate or Κοινή, but rather in that of the Tetrapla.

But Hesychius might, as indeed seems very probable, have made use of manuscripts, both Greek and Hebrew, *different* from those which, about the same period, were used by Lucian. From *this* cause, therefore, some allowance must be made for the differences which may occur between the Greek text of these two revisers. Both proceeded on the *same* plan, forming their judgment from the Hebrew text;

and borrowing supplies from Theodotion's version; they would, therefore, in most cases, adopt similar readings.

Section XI. — Concerning the six sources of the Septuagint text in the MSS. of the Pentateuch which are now extant.

Hitherto our attention has been directed to the first four editions, from which are derived all such manuscripts of the Septuagint as were transcribed about the end of the third century. And, indeed, after repeated consideration of all the facts which have presented themselves to my notice in the course of this collation of MSS., I am induced to think that of these channels not one has been altogether obstructed, but that from each of them, in fact, the MSS. of the Greek Pentateuch have received supplies. I will, therefore, briefly enumerate these sources, and the families of the Septuagint text into which they have diffused themselves, and will introduce a few observations respecting the characteristic marks by which those families are respectively distinguished.

The *first* source is the simple Vulgate, as I call it, or Κοινή, not yet corrected by Origen; and, unless I am mistaken, it will shortly appear, that a great many copies of it are yet in existence. For not all the diversity of extraneous matter which has been interwoven with the Vulgate, can prevent us from recognizing, even at the present day, the original. Among frequent variations of phrases, and even entire sentences, it still preserves, for the most part, its pristine form. Here and there there is a difference, but not universally.

Masius was of opinion, and very justly so, that it was preserved in the *Aldine* edition; nor did he think that the difference was so great between the *Aldine* and *Vatican* editions as to prevent him from entertaining a similar opinion of the Vatican. The same method of argument must then be applied to the whole collection of Septuagint MSS. Many of them contain in the books of the Pentateuch, (with which alone we are now concerned,) either the Aldine or Vatican text, or approach as nearly as possible to the one or the other of these. Such MSS. therefore, although transcribed from copies varying in a slight degree, are yet to be referred to the stock of the Vulgate, as it stood before Origen's revision. To what class then would my MSS. numbered 29, 31, 59, 64, 83*, and others very much resembling them, seem to belong?

Among the distinguishing marks of the *Vulgate*, one is, that it usually preserves those passages which Origen marked with the obelus; and which, therefore, had been expunged from certain MSS. Another is, that it retains a few only, but still a few, of those to which Origen prefixed the asterisk; for there were some things which were wanting in Origen's manuscripts, but which, nevertheless, were common both to the LXX. and to Theodotion. Moreover, the Vulgate here and there, in words, and in the formation of its style, betrays an appearance, either of somewhat remote antiquity, or of harsher Hellenism. It will therefore be the province of the learned reader to mark this its peculiar feature, wherever it may exist; for in some MSS. injudicious attempts have been made to soften it away.

In these most intricate matters I merely state the question, leaving to others the task of thoroughly investigating and settling the whole affair. It is too much, in a work like this, to expect more from a single individual than that he should faithfully, and as accurately as he can, perform the duties of an editor.

The *second* source is the *Vul-*

* 29 Cod. Venet. II. § x. vel xi.
31 Cod. Cæs. Vind. IV. § xiii. vel xiv.
59 Cod. Glagg. § xii.
64 Cod. Reg. II. Par. § x. vel xi.
83 Cod. Evor.

gate, corrected by Origen, or the Tetraplar text of the LXX. In some MSS. a text is exhibited rather more closely conformed to the Hebrew than in others. This circumstance, however, furnishes no ground for deciding whether the unrevised Vulgate or the Hexaplar text fully supplied, is preserved in these particular MSS. What, then, is the conclusion to be drawn? Either that *all* the copies of the Tetraplar text of the LXX. have perished, and that the MSS. of this description are of the Hexaplar class, although an infinite number of Hexaplar readings, and, indeed, what is very surprising, of scarcely any other than Hexaplar readings, are missing in them; or that *some* copies of the Tetraplar column have come down to us in these MSS., containing many readings which *first* occupied a place in the Tetrapla, and from it were *afterwards* transferred to the Hexapla.

Nor, indeed, is it surprising that the text of the LXX. in the Tetrapla, should approach nearer to the Hebrew than that in any MS. of the simple *Vulgate*, if Origen collected out of all the MSS. of the Vulgate which were within his reach, the readings agreeing with the rest of the Greek interpreters, and, in consequence, with the Hebrew text of this age, and embodied them into one text. Now this very task he seems to have performed in the Tetrapla. And the writer before cited, of the subscriptions to Isaiah and Ezekiel, in the manuscript with which the Marchalian had been collated, thought it a matter of much importance to acquaint the reader, that *all* the editions of both Prophets in the Hexaplar Manuscript had been collated *also* with the *Tetrapla*. But why was this, unless there were many things in the *Tetraplar* column of the LXX. which were *already* amended and accommodated to the Hebrew? Neither is it surprizing that even such manuscripts of the LXX. now extant, as approach nearest to the Hebrew, do not exhibit a text very accurately reconciled with the Hebrew copies. For this was a point which Origen could not effect by means of the manuscripts of the Vulgate in his possession, without the aid of extraneous supplies; and he introduced no foreign supplies into the Tetraplar column.

With regard to the opinions just stated, I am not so obstinately attached to the last, but that I could wish the matter were thoroughly investigated. I again propose the question, with a special reference to the manuscripts of that class, among which are I, III, 15, 44, 75, 106 *, and others; if not in all, at least in some books of the Pentateuch.

Of the distinguishing marks of the Tetraplar text, one seems to be, that it contains many readings which are not to be found in the Aldine or Vatican edition of the Vulgate, or in any other edition resembling either of them, but which are nevertheless preserved in a manuscript truly Hexaplar without the asterisk. These readings, doubtless, Origen found in some of his manuscripts of the Vulgate, and he committed them first to the Tetraplar column, and lastly to the Hexaplar. Another mark of this text is, that it regularly omits all those passages to which asterisks were prefixed in the Hexapla, except such as the transcribers afterwards introduced; or such as had been common both to the Seventy and to Theodotion. Another characteristic which the Tetraplar text possesses, in common with the Vulgate, is this—that it faithfully retains all those passages which in the Hexapla were noted with obelisks, except such as the copyist may have subsequently expunged.

* I. Cod. Cotton.—III. Cod. Alexand. —15. Cod. Coislan. I. § ix. vel x.—44. Cod. Zettavi.—75. Cod. Un. Coll. Oxon. § xii.—106. Cod. Ferrar § xiv.

The third source is the Hexaplar text of the LXX.; but this I simply name. In many parts of the Pentateuch it is undoubtedly preserved in my manuscripts IV, V.* I will not assert that it is so preserved in any other Greek MSS.; for I should hardly be satisfied that a manuscript is *Hexaplar*, because it frequently contains Hexaplar readings brought in under asterisks: I should merely infer from this, that the MS. in question borrows something from the Hexapla. Still less would it be proved Hexaplar, if it should contain only some readings without asterisks, which by chance may be found marked with those signs in a genuine Hexaplar Manuscript: for, as I have already acknowledged, I should not deny that a great many readings of Theodotion distinguished by the asterisk in the Hexapla had at first belonged to the Seventy, and were extracted from Theodotion, only because they were wanting in the Origenean Manuscripts of the LXX. I shall esteem a manuscript to be really Hexaplar, when I find that it uniformly exhibits with the same fidelity, *all* the readings—those which are marked with the obelus, as well as those which are distinguished by the asterisk. Nor will it be any objection, if the marks themselves should by chance be found wanting.

The *fourth* and *fifth* sources are the LUCIANEAN and HESYCHIAN texts, which I shall here treat of conjointly; and, as far as I can see, there is one circumstance which applies equally to Lucian and Hesychius—namely, that in many instances each has taken greater freedoms than Origen, whom, nevertheless, they imitated. The following synodical decrees are well known:—"The Gospels which Lucian corrupted are apocryphal." "The Gospels which Hesychius corrupted are apocryphal." And such a sentence needs not excite our surprise, if we are to conclude that these editors displayed as much precipitancy of judgment in their treatment of the Old Testament, as they had done with regard to the Gospels. I repeat, that we need not wonder at this decree, if it should appear, either that they expunged from the text the Septuagint readings to which nothing corresponded in the Hebrew copies, or that they frequently softened the Hebraisms in the Greek text, and adopted a phraseology bearing the appearance of more elegant Greek. Nor are examples wanting of both kinds. In these points, perhaps, one editor might shew himself less daring than the other; but some instances of the sort may be observed in both, in which is comprised almost every passage wherein their texts differ from the Hexaplar. With respect to the supplements, they would in general be very much alike, provided only they drew them from Theodotion, as each seems to have done.

But in stating the foregoing circumstances concerning the marks of each of these editions, I would wish not to be understood as though I had come forward to decide the question myself. These points I only briefly touch upon; but when they are properly taken into consideration, it will be more easy to arrive at a settlement of the matter. For although the copies of these editions may easily be distinguished from those of the Vulgate, or of the Tetrapla, yet in order that they may be properly separated from the Hexapla, and especially that these two rescensions may be plainly distinguished from each other, every particular relating to either of them ought to be diligently explored and elucidated. We certainly cannot expect that the matter should be thoroughly cleared up, till a determined scrutiny is set on foot. It may be sufficient for me to apprize the reader,

* Codices Sarravianus et Colbertinus.

that the text of my manuscript 58*, through all the books, if I mistake not, of the Pentateuch, as also of my manuscript 72†, through the first three books, seems to have been hitherto entirely unknown; and that there are many things which almost induce me to believe, that in these two manuscripts, together with the three, 19, 108, 118‡, not to say in others also, through some of the books of the Mosaic text, copies of both the texts of which we are now treating are preserved.

It is my sole wish that those points which I myself have briefly noticed, may be turned in the minds of the learned while they peruse this collation; as, unless I am mistaken, they will afford no slight assistance towards distinguishing the characters of particular manuscripts, and ascertaining the text of the LXX.—May some one arise whose mind may be earnestly devoted to the study of these matters, which have not yet, as it appears to me, been sufficiently explored; and, who may thoroughly scrutinize the whole subject. To him I furnish these aids; and I shall sincerely congratulate myself, if, under the unprecedented commotion of affairs in Europe during these last fifteen years, I shall have satisfied the expectations of the learned.

Concerning the design of my own edition, a very few words only need be said. I considered that the authority which the Septuagint Version enjoyed in the primitive church of Christ, and the advantage which would result to sacred criticism from a collation of the Greek text with the Hebrew, were powerful motives for effecting in behalf of the LXX. what had already been prosperously executed in favour of almost every other author; I mean, searching out their genuine text from amongst all the relics that remain of them. Which being done, I hoped that the inquiry, how the Septuagint Version stood in respect of the Hebrew, might hereafter be more successfully engaged in. My aim, therefore, has been to publish an edition of the Κοινὴ, or Vulgate, furnished with every apparatus which I could supply for explaining the text of the LXX. And as I perceived that the peculiar character of individual manuscripts is every where indicated by the various readings, I have been desirous, in my enumeration of such variations, rather to do too much than too little. But I shall not commit myself so far as to act the part of a judge or an umpire. I consign the various readings into the hands of the learned; but as to the opinion to be given upon them, and the text of the LXX. to be decided upon, let every one enjoy his own right of judgment.

It remains for me to specify severally the MSS. from which the various readings have been collected in the Pentateuch.

*** Having thus concluded the translation of the first book of Dr. Holmes's Preface, which was the task I proposed to myself, I do not think it necessary to go through the same process for the remaining three books, which less require it. As, however, a general summary of their contents may not be unacceptable to your readers, I propose occupying not more than three or four columns of your next Number, if agreeable, with such a brief epitome. I am, &c.

Φ τῶν ὁ.

* 58 Cod. Vatic. x. § xiii.

† 72 Cod. Venet. Can. Abb. § xiii.

‡ 19 Cod. Chigian. § x.—108 Cod. Vet. 330 § xiv.—118 Cod. Par. Reg. vi. § xiv.

To the Editor of the Christian Observer.

I SEND you a short extract from a scarce and curious little tract published by Bishop Burnet, entitled,

"Remarks on the Examination of the Exposition of the Seventeenth Article of our Church." London, 1702. The tract is referred to by Dr. Maclaine, in a note to his translation of Mosheim's Ecclesiastical History, (vol. V. p. 395.) The object of this note is, to shew that no change was effected in the doctrines of the Church of England, by the attempts of Archbishop Laud, through whose instigation the Declaration was drawn up that now stands at the head of our Thirty-nine Articles. I will not transcribe this note, which must be well known to most of your readers, or, if not, is well worth their turning to. In reference to the tract in question, Maclaine says—"Certainly if the Seventeenth Article has a plain, literal, and grammatical meaning, it is a meaning unfavourable to Arminianism; and Bishop Burnet was obliged afterwards to acknowledge, that without enlarging the sense of the Articles, the Arminians could not subscribe them consistently with their opinions, nor without violating the demands of common ingenuity [ingenuousness]. See 'Burnet's Remarks,' p. 3." Independently, however, of all private opinions as to the interpretation of the Seventeenth Article, the extract which I am about to give forms an interesting document, not generally known to the world, and for this reason, perhaps, deserving a place in your publication.

W.

Extract from Burnet's "Remarks on the Examination of his Exposition."

"Rogers's book had its use and its course, and stood long without censure, notwithstanding his partiality to one side. Yet of late opinions different from his prevailing, his book wore out of use, while no other came in its stead. This occasioned such an ignorance of our Articles, that some of those who were to subscribe them seemed scarcely ever to have read them, or to know any thing concerning them. This was felt by several of the bishops, who thought themselves bound to examine their clergy with some care, and did not know how to admit them to subscribe Articles to which they were such strangers.

"Besides all this, some of the Articles seemed to lean so entirely to an absolute predestination, that some upon that account scrupled the subscribing them; and others reproached our church with this—That though our Articles looked one way, yet our doctors, for the most part, went the other way. It was fit that such a point should be well cleared; and it was in order to that, that the late blessed Queen did command me to explain those first, which she afterwards enlarged to all the Thirty-nine.

"When one thing fails, another must be set up to keep up a clamour; and therefore my shewing in what latitude the Articles may be signed, is made a subject of much censure; and my asserting that the taking them '*in the literal and grammatical sense*' is enough, is made a matter of declamation.

"But whence did I take these words? Was it not from a Declaration of King Charles I.? and little doubt can be made, but that it was prepared by Archbishop Laud; so that I have an authority on my side, which is generally sacred with some people; though, perhaps, for my sake they will pay less respect to it in this case. And this will be yet more evident, if the occasion of publishing that Declaration is considered. The Arminian party, as they were called, were then favoured. To these it was objected, that they departed from the true sense of the Articles; but it was answered by them, that since they took the Articles in their 'literal and grammatical sense,' they did not prevaricate; and to support this, that Declaration was set forth.

"I do not deny, but that many of the Calvinist persuasion may think they have cause given them to complain of my leaving the Articles open to those of another persuasion: but those of the Arminian side must be men of a peculiar tincture, who except to it on that account; though, without such enlargement of sense, their subscribing them does not appear to agree so well with their opinions, and with common ingenuity. Some men will choose to strike at one, whom without cause they make or account an enemy, though they themselves are wounded by it.

"It has been an opinion very much entertained among us, and plainly insinuated by the two great primates of England and Ireland, Laud and Bramhall, to which Bishop Stillingfleet was very favourable, that these were 'Articles of communion,' and intended for a 'peaceable consent' to an established doctrine. If I had designed any such latitude as is charged on me, I must have tried what could be made of this, and how far it might be carried; yet I not only rejected this notion in my Exposition, but even in my History of the Reformation, when I gave an account of the Articles, which shews how settled I have ever been in the persuasion, though Bishop Stillingfleet objected to the passage, and thought that at least I might leave it out."

To the Editor of the Christian Observer.

IT is my lot to officiate as a minister of the Church of England in a large manufacturing town, where I generally have the pleasure of seeing the church crowded with persons of various conditions in life. Of these there are some remarkably attentive, and steady in their profession and practice of religion; but there are *many* others in the parish who *statedly* attend at no place of worship whatever: they ramble from place to place; they hear many sermons, but they belong to no communion. On a Sunday morning they attend, perhaps, at the parish church; in the afternoon, they go to a Chapel of Ease; in the evening, they frequent a Methodist Meeting-house. The next Sunday they prefer an Independent Chapel in the forenoon; and before they close their eyes, they shall perhaps have heard a Baptist, a Socinian, a Quaker, a Moravian, or a Roman Catholic. Thus, when their caprice or any other propensity inclines them, they will resort to almost every place of worship in the town; and yet, as I just remarked, they are members of no Christian communion among us.

Now, Mr. Editor, I will not detain you and your readers with any observations to prove that such conduct is wrong in itself and injurious in its effects; because I conceive that no conscientious Christian of any persuasion will deny this. But I am anxious to call the attention of your readers and correspondents to the subject, and should be glad to see in your publication some suitable arguments, popularly stated, for the purpose of shewing that it is a duty to become members of some Christian church; and that, when we have conscientiously fixed our choice, we should guard against wandering and unsettled habits. I could also wish to see stated, what grounds will justify a person in separating from a congregation in whose ranks he has once enrolled himself.

Not having met with any plain, familiar tract on this subject, I should be glad, in case any suitable paper shall appear in your pages, for permission to be given for its adoption by itself for distribution. Many other clergymen feel with myself, that something of the kind is wanting to arrest the ramblers of whom I complain, in their career of religious dissipation, and by the blessing of God to bring their wandering feet to remain within their fold.

AMICUS.

MISCELLANEOUS.

To the Editor of the Christian Observer.

In your last Number one of your correspondents has presented your readers with some interesting notices relative to the creed and practice of James II.; in reading which, I have been particularly struck with the unscriptural reliance placed by him upon his deeds of penance and charity. I am grieved to say, that this feature of the theological character of Popery has not been at all changed during more than a century which has elapsed since the date of that unhappy Monarch's career; in proof of which, I shall request your permission to adduce the following curious article of eloquence and divinity, which occurs in a discourse delivered at St. Augustine's Chapel, Manchester, as recently as Oct. 18, 1820, at the funeral of the Rev. Rowland Broomhead, by the Rev. Joseph Curr, and since published by J. Robinson, Deansgate, Manchester.

"But, my afflicted brethren, if I have excited your sensibility, have I not also administered consolation to your sorrow? Do you not feel within your hearts a faint pulse of joy? Do not your eyes, though obscured with tears, discern some glimmerings of a resplendent beam which mingles gladness to your grief? Is any thing wanting to justify the hope that God has not excluded from his eternal inheritance, the man whom he has made the means of bringing so many others to it, and the instrument whereby he has conferred innumerable blessings on his creatures? Can he, on that dreadful day which shall witness the final separation of justice and iniquity, be stationed among those to whom it shall be said, Depart from me, ye cursed, into everlasting fire; because I was hungry and ye gave me *not* to eat; I was thirsty, and ye gave me *not* to drink; I was naked, and you covered me *not*? No, no: if there be a just God in heaven, he will then be stationed at his right hand to hear that happy invitation which shall call him to the eternal recompense of his charity: Come and possess the kingdom prepared for you; for I was hungry, and you *gave* me to eat; I was thirsty, and you *gave* me to drink. I was naked, and you *covered* me. Oh! I seem to hear him, at the moment of his departure, while waiting before the tremendous tribunal the decision of eternity, thus pleading his own cause: 'Perhaps, O Lord, you do not find my works complete. Dust and ashes as I am, I pretend not to justify myself in your sight. You are a jealous God; and perhaps the cares and solicitudes of the world have a little too much divided my heart between yourself and creatures. But regard, O God, in your clemency, the labours and fatigues I have undergone for forty years, in order to promote the glory of your name, and the welfare of those you entrusted to me. Cast your eyes on the vast congregation which I have left almost inconsolable for the loss they have sustained. I offer to you the fervent supplication of so many innocent souls whom I have formed to virtue; the ardent piety of so many saints whom I have encouraged to perseverance; and the precious tears of compunction of so many sinners whom I have reclaimed from their evil ways. I present at the throne of your mercy the abundant fruits of so many charitable establishments which I have helped to support, the hunger that I have satisfied, the thirst that I have quenched, and the nakedness of so many of

the poor members of Jesus Christ that I have covered. I know your judgments seldom accord with the judgments of men; but these are the works in which I have spent my days, *and on which I now rest my claims to the inheritance of your heavenly kingdom.*' In terms like these, my brethren, might your departed pastor plead his cause; and I trust you need not apprehend an unfavourable issue. No: he loved you during life; he loved you in death: his last breath was drawn in pronouncing a blessing upon you; and I confidently hope he is not consigned to that darksome abode where no charity can reign, but that he is admitted into those celestial mansions where his love has received its last perfection, and *is exercised in making intercession for you.*

"Return, then, O priest of God, to the altar! resume the tremendous mysteries: and since it is not given to us to fathom the depths of Infinite Wisdom, if any remains of human frailty—if any negligences in the endless duties of a long and laborious ministry—*should* detain our departed brother in a *temporary* seclusion from the abodes of bliss, hasten to put into his hands the blood of the Lamb, that with it he may, now at least, enter into the eternal sanctuary, and present himself with confidence before the throne of God."

This passage cannot be read without painful emotion by any Protestant; yet, having been passed by without any public notice or reprehension, the author, encouraged by this forbearance, and emboldened by the rapidly increasing strength of Popery in Manchester, has since made a public attack on the Bible Society and its agents, and, indeed, on the Bible itself, and the whole Protestant Church. This attack has given rise to some controversy; and earnestly do I hope that in a neighbourhood in which Popery has made such fearful inroads, it may now, at length receive some effectual check, not only by the public light which such a controversy, if well conducted, will throw on this important question, but also by the increasingly assiduous labours, scriptural instructions, sound doctrines, and holy lives of all who minister at the altars of the national church in this populous and important county.

MANCESTRIENSIS.

To the Editor of the Christian Observer.

YOUR correspondent MARINUS, in your September Number, has asked whether any of your readers are in the habit of buying smuggled goods; and whether they think there is any harm in cheating government? I should wish to add another question; Are any of them in the habit of sending packets of letters in parcels to evade the postage; of passing double letters for single ones at the Post-office, &c.? and, addressing myself more particularly to your readers of the commercial world, are there any among them who are in the habit of concealing their accounts current, invoices, bills of lading, &c. written upon the same sheet with their letters, in order to evade the double charge of postage? And if there are, are they well aware of the sinfulness of such practices? If they would seriously consider the obligations which as Christians they owe to government, they would perceive that it is not a slight offence to practise any fraud upon it. It is however, if possible, a still more serious consideration, what injury they may do to those of their servants whose assistance they require in such actions. The office of marking the letters, and carrying them to the Post-office, is generally the first business assigned to young persons at their entrance into counting-houses. If they have left home with pure and strict morals, what must they think

of finding that one of the very first offices in which they are employed by some who ought to be their guides, is the practice of a fraud? I am convinced that of the persons who are guilty of such practices, very few have seriously reflected on the subject; they have silenced their consciences with the mistaken notion that cheating government, at least in such apparent trifles, is no moral offence; and they do not therefore scruple to employ their servants in things which they consider lawful for themselves. The consequences are obvious. A young man who has been once employed to write the word "single" upon a letter, in which he knows an account-current is slyly concealed, or a bill of lading or invoice printed with the lithographical press, in order to escape the eye of the Post-office clerk, has already learned a lesson deeply injurious to the simplicity and sincerity which become the character of a follower of Jesus Christ. And his employer has no just cause to wonder or complain, if this lesson is afterwards repeated in the young man's transactions towards himself.

It must be allowed, that there is scarcely any temptation of defrauding government so strong or so plausible as that in question. The Post-office is an office of conveyance; and conveyance is to be paid for, either by the weight, the value, the bulk, or all these, of the goods conveyed. Of the bulk and value of letters, the Post-office avowedly takes no cognizance; the weight therefore is the only rule by which the carriage ought to be fixed. Now, certainly it appears repugnant to reason, that I must pay for a letter and invoice, or for a letter and account-current, or for a letter and bill of lading, written upon one common letter-sheet, double the postage which I have to pay for a letter only, or a letter and account-sales under similar circumstances. Nor is it less so, that I must pay for two half letter-sheets wrapped up together, double the sum which I have to pay for one whole letter-sheet. Such at least is the impression these regulations make upon me as a foreigner; and I am therefore not much surprized at finding men, honourable in all their other dealings, following the suggestions of reason in a case like this, in which it goes along with their interest, in contravention to the letter of the law. Much might be said on the policy of regulations which bear upon their face the impossibility of being strictly enforced; and it may not be superfluous to add, how humiliating it is to every man of honour to behold his letter examined by a lamp to discover the number of sheets or fragments of sheets wrapped up, or some possibly concealed account which would double the postage. But whether a law be wise or politic, is quite another point from whether it ought to be obeyed. I think it can admit of no question that a Christian should add a few shillings or pounds to his yearly estimate of postage, and impose on himself a tax, from which by a little ingenuity he might plausibly escape, rather than violate the plain dictates of his conscience in not rendering to Cæsar the things that are Cæsar's, as well as to God the things that are God's. And perhaps, if the remark is not too theological for the strain of the present paper, few subjects would furnish a Christian with a better touchstone for private self-examination, than apparently trifling points, known only to God and himself, in which the temptation to practices which bear on them no revolting marks of moral deformity is nevertheless conscientiously silenced by the argument, "*Thou*, O God, seest me;" "How shall I do this great wickedness, and sin against God?" I believe oftentimes also it may afford a better opportunity for self-denial, and a stronger proof of the prevalence of

ingenuous and unostentatious Christian principle, to return, as your correspondent Marinus says, "the odd window in the attic," than to perform many a feat, or to submit to many a sacrifice, to which great merit and popularity would be generally attached.

LEB. TR.

To the Editor of the Christian Observer.

THE duty of temperance recommended so strongly by your reviewer, in his remarks on "Medicina Clerica," as well as by the author of that publication, is one of such great importance, both to the souls and bodies of mankind, that I could wish to see some further remarks on the subject, especially as the ordinary habits of this country are greatly at variance with the strict practice of this obligation. Indeed, I question whether the real meaning of the word "temperance," is practically known by many who think themselves temperate; for what amongst us usually comes under that appellation, would, amongst a hardy mountainous race, be considered luxury. In order then to make myself intelligible, I shall employ the term *abstemiousness*, instead of temperance; satisfied if, by insisting on this stricter degree of self-control, I can only induce my readers to practise what a philosophical Swiss, or Frenchman, or Italian, would be content to call by the slighter appellation.

It will not be necessary for me to say any thing respecting the two opposite extremes of *intemperance* and *rigid mortification;* because to neither of these have the habits of modern society in Great Britain any tendency to expose us. Indeed I should not conceive it at all probable, that any one reader of the Christian Observer, is likely to be so Epicurean in his habits, as to fall into the one, or so superstitious as to practise the other. But, between these extremes, there are many degrees; and it is of high consequence for every person to fix upon that which best suits the physical and moral demands of his constitution.

The next gradation to that of rigid mortification, is that of frequent or periodical *fasting*,—a subject on which, as concerns its theological aspect, I shall not at present venture to touch; though I firmly believe that there is far more wisdom in the injunctions of the Bible and the church on this point, *literally understood*, than is generally imagined; and that the usual modern salvos, respecting fasting, are of much too easy and accommodating a kind. I think it would be a topic well worthy of the pen of some of your correspondents, to point out in detail what is the duty of Christians in the present day, as respects fasting; whether the letter as well as the spirit of those passages of Scripture which relate to it, ought to be observed; how far the regulations of the church, as respects days of fasting and abstinence, merit attention; and similar points of conscience. The object of the present paper, however, is only to shew the *physical* benefits of abstinence, and therefore I leave all such questions as I have stated to persons better qualified to discuss them. I address my remarks chiefly to young men entering life, and more especially to students, deeply convinced that if they will resolutely begin to practise such a strict temperance as, in vulgar estimation, would be called abstemiousness, if not by a harsher word, they will find the benefit of it through life in habitual contentedness of mind, in serenity of spirits; in activity of body; in a constant aptitude for physical exertion, or mental application; in tranquil nights and useful days; in prolonged health, and in a vigorous old age; besides those inestimable moral and spiritual benefits which may be made to accompany it, but which it is not the

particular object of this paper to detail.

In order to fortify my remarks by competent authorities, I shall beg leave to trespass on your pages with a few citations, which I trust will not be thought either useless or tedious. My first quotation shall be from a little manual lately published, and currently ascribed to the pen of a learned and venerable prelate, whose unintermitted studies and zealous labours, shew the benefit which the world has derived from the conscientious practice of the rules which he has recommended in his little tractate. The pamphlet is entitled, "An easy Way by one Duty to serve Religion, to double your Income, and to prolong Life; or Devotion, Frugality, and Health promoted by the Observance of Lent." The writer remarks:

"Of the temporal advantages of abstinence, the greatest and most substantial are, that if they be not confined to a limited season, but extended through the year, it will be found, that a total abstinence from wine and fermented liquors, and, one or two days in the week, from animal food, will double your income, pay your taxes, augment your means of charity, and prolong your life.

"In pursuing the duty of abstinence, let your great motive be obedience to the Gospel; and that spiritual motive will not be the worse for its concurrence with temporal and bodily advantages. 'Seek first the kingdom of God, and then all these things shall be added unto you.' For the spiritual good of abstinence you have the authority of the Gospel; and for its temporal good you need only the testimony of your senses. As to its salutary effects on your health, you may consult Cornaro, and Lessius, and Cheyne, and the British Hygiene, or an 'Essay on the Conservation of Health, and the Prolongation of Life,' by James Johnson, Esq. M. D."

The case of Cornaro, alluded to in the preceding extract, is described as follows in the Spectator, No. 195. The whole of that paper is well worth referring to, as respects the subject under consideration.

"The most remarkable instance of the efficacy of temperance towards the procuring of long life, is what we meet with in a little book published by Lewis Cornaro, the Venetian, which I the rather mention, because it is of undoubted credit, as the late Venetian ambassador, who was of the same family, attested more than once in conversation, when he resided in England. Cornaro, who was the author of the little treatise I am mentioning, was of an infirm constitution till about forty; when, by obstinately persisting in an exact course of temperance, he recovered a perfect state of health, insomuch that at fourscore he published his book. He lived to give a third or fourth edition of it; and, after having passed his hundredth year, died without pain or agony, and like one who falls asleep. The treatise I mention has been taken notice of by several eminent authors, and is written with such a spirit of cheerfulness, religion, and good sense, as are the natural concomitants of temperance and sobriety. The mixture of the old man in it is rather a recommendation than a discredit to it."

Cornaro carried his abstemiousness to what in England would be thought by many persons little better than starvation; for his usual quantity of bread, soups, eggs, and meat, was only twelve ounces daily. It is not my object to recommend any such scrupulous precision, which has done so much to make the duty of abstemiousness appear ridiculous; but only to urge upon my readers such a degree of habitual temperance, as by experience they find best calculated to promote mental and bodily health. The best practical rule, perhaps, is to take only just so

much food, and of such a quality, as may leave the mind and body in full possession of their faculties. If a man cannot converse, or study, or take exercise with perfect ease after his repast, he has exceeded either in kind or in quantity what nature demanded. Let him, in such a case, instantly retrench his wine, or beer, or meat, or all these, till he finds by experience, that his intellect is as clear, and his body as vigorous, after dinner as before it; and should this necessary reduction bring his maximum at length even to a glass of water and a few vegetables, he will have no reason to fear any injury to his health, provided he does not allow of too long intervals between his slender repasts. It is not indeed intended to recommend either strong bodily exertion or mental exercise while the process of digestion is going forward; but the *capability* to employ them with ease is no bad test of the fact whether or not the digestion has been put to an unnecessary and injurious expense of exertion.

We should ever remember, both in a moral and a physical sense, that it is not what we devour, but what we *digest*, that really nourishes us; and that in many, perhaps in most, cases of debility amongst the affluent classes of the English community, the weakness complained of has arisen in no small measure from the habit of overloading the digestive powers under the mistaken notion of strengthening the constitution. Many a person who could not fast three or four hours without a sensation of faintness and sinking, and a consequent craving for food or stimulants, has entirely overcome these unpleasant symptoms by a long course of rigid temperance. There is a powerful principle of reaction and accommodation to circumstances in the human frame. Where Nature (I use the word for want of a better) is obliged to exert herself, she will cheerfully do it; but if her efforts are rendered unnecessary she ceases to employ them. God has mercifully endowed her with this property, in order to meet every variety of circumstances to which she may be exposed. If placed in a hot climate, she resists heat; if in a cold one, cold; so as never, in a state of health, to vary greatly from her usual standard of temperature. A similar effect takes place with regard to food; so much so that it is almost incredible on how small a portion of sustenance a person may not only subsist, but become healthy and vigorous, after long usage has accustomed the constitution to a sparing supply.—I am aware that in beginning to abridge our superfluous quantity either of food or stimulants, these may be experienced for many weeks or months, some considerable inconvenience; and that, in some few cases, even years may elapse before the constitution is *fully* reconciled to the change; but I never heard of a case in which the practice was resolutely persisted in, especially in early life, that the ultimate benefit was not very apparent. But to return to my quotations and proofs—The following is the opinion of Lessius already referred to.

"Notwithstanding an exact proportion cannot be precisely adjusted for each person, considering the various differences of men's ages, strength, and dispositions; and also the great diversity in the nature and quality of various kinds of food; yet, generally speaking, for those who are much advanced in years, and for those also that are of weak complexions, twelve or fourteen ounces of food a day are judged sufficient, and are what ought not to be exceeded; and as their food, so should their drink be equal. But this is to be understood of those only who are employed in sedentary professions, or intellectual studies, and use very little or no exercise of body."

The following passages from Cheyne's Essay on Health and

Long Life, are so highly important, that I shall venture to trespass on your pages with a somewhat lengthened extract.

"The infinitely wise Author of nature has so contrived things, that the most remarkable rules of preserving life and health are moral duties commanded us; so true it is, that godliness has the promise of this life, as well as that to come.

"Spotswood mentions one Kentigern (afterwards called St. Mongah, or Mungo, from whom the famous well in Wales is named), who lived to one hundred and eighty-five years, though after he came to the years of understanding, he never tasted wine nor strong drink; and slept on the cold ground *. My worthy friend, Mr. Webb, is still alive. He, by the quickness of the faculties of the mind, and the activity of the organs of his body, shews the great benefit of a low diet, living altogether on vegetable food and pure element. The history of the milk doctor of Croydon, who by living on milk only cured himself of an otherwise incurable distemper—namely, the Epilepsy, and lived in perfect health for sixteen years after, till an accident cut him off—I have already narrated in my treatise of the gout.

"Dr. Lister mentions eight persons in the north of England, the youngest of which was above one hundred years, and the eldest one hundred and forty†. He says, it is to be observed that the food of all mountainous countries is exceedingly coarse. And certainly there is no place in the world more likely to lengthen out life than England, especially those parts of it that have a free open air, and a gravelly and chalky soil, if, to due exercise, abstemiousness and a plain simple diet were added.

"I advise therefore all gentlemen of a sedentary life and of learned professions, to use as much abstinence as possibly they can, consistent with the preservation of their strength and freedom of spirits; which ought to be done as soon as they find any heaviness, inquietudes, restless nights, or aversion to application; either by lessening one half of their usual quantity of animal food and strong liquors, till such time as they regain their wonted freedom and indolence: or by living a due time wholly upon vegetable diet, such as sago, rice, pudding, and the like, and drinking only a little wine and water. And if they would preserve their health and constitution, and lengthen out their days, they must either inviolably live low, or else *maigre* (as the French call it) a day or two in the week.

"Nothing conduces more to health and long life, than abstinence and plain food, with due labour.

"Where exercise is wanting (as in studious persons) there is the greater need of abstinence. For these, eight ounces of animal, and twelve of vegetable food in twenty-four hours, are sufficient.

"Tender persons ought to use as much abstinence as they possibly can.

"I have often heard valetudinary and tender persons, and those of sedentary lives and learned professions, complain of head-aches, sicknesses at the stomach, colicks and gripes, lowness of spirits, flatuleney, and vapours, and yet pretend they were very moderate and abstemious in their eating and drinking; but, upon inquiry, I constantly found these very persons had taken down more than they wanted, or could digest.

"Though the inhabitants of Britain live, for the most part, as long, or rather longer than those of warmer climates, yet scarcely any one, especially those of the better sort, but becomes crasy, and suffers under some chronical distemper or

* N.B. No bad argument in favour of matrasses versus featherbeds.

† N.B. In looking over an extensive list of persons who have lived unusually long, I have almost uniformly found they agreed in two points—abstemiousness, and *early* rising.

other, before they arrive at old age. The same reason is to be assigned for the frequency of self-murders here, in England especially, beyond any other country. For few have grace and resignation enough, to suffer patiently the lasting pains of a chronical distemper, or the yet more torturing and crucifying anguish of a perpetual dispiritedness; though I have observed generally, and have good reason to conclude universally, that all self-murderers are first distracted and distempered in their intellectual faculties. Notwithstanding the diffusiveness and universality of this disease, so that scarce a single individual of the better sort is altogether free from it, yet I never once in my life saw it totally extirpated in those who had it to any degree, so as to be entirely free from it all the rest of their lives after; but that it still appeared, and sprung up again in some symptom or other, and at last brought forth that grand one, which put a final period to all their sufferings. One good reason for this is, that it requires a regimen and conduct so entirely contrary and opposite to the natural habits and customs, and the universal bent and appetites of the inhabitants of this island, that it becomes a kind of perpetual self-denial to them; which the British nation, in general, does not mightily admire. Another reason is, that fine folks use their physicians as they do their laundresses; send their linen to them to be cleaned, in order only to be dirtied again. Nothing less than a very moderate use of animal food, and a more moderate use of spirituous liquors, due labour and exercise, and a careful guarding against the inconstancy and inclemency of the seasons, can keep this hydra under. And nothing else than *a total abstinence* from animal food, and strong fermented liquors can totally extirpate it. And that, too, must be begun early; before, or soon after the meridian of life; or else there will remain too little oil in the lamp, the spirits will sink too far ever to be recovered again; and the remaining part of life will be too short for so total a change as must be made.

"To the aged, and those who are passing off the stage of life, I have only two things to recommend, if they would make the last hour as easy, uninterrupted, and free from pain as may be. The first is, that they would avoid the injuries of the weather, as much as ever they can. The blood of the aged is ever most certainly poor and viscid; their perspiration little or none at all; and their concoctive powers weak. And consequently they must be subjected to, and suffer by, the weakest injuries of the weather. Therefore I advise such to keep home, provide warm rooms and beds, and good fires, whenever the sky lowers, winds blow, or the air is sharp. Such are not to expect to raise, improve, or exalt their constitutions or health. Freedom from pain, to prevent the vital flame being extinguished by accidents, and to have it burn as clear, and as long as nature, at their age, has designed it should, is all they ought to aim at. Exercise is only to purge off superfluities. If they, therefore, be careful not to exceed, they will want none, nor would it much contribute to their ease. For in old men the bones petrify; the cartilages and tendons turn into bones; and the muscles and nerves into cartilages and tendons; and all the solids lose their elasticity, and turn, in a great measure, into that earth they are going to be dissolved into. So that the solids wanting elasticity, exercise can do but little to shake off the load. It will therefore be enough for such to air themselves when the sun lights them, and the summer breezes can refresh them; or, if they would lengthen out their days, to remove to a warmer climate, by which they may live as long as the crow.—The second thing I would advise such, is, to lessen their diet gradually, as

they grow older, before nature has forced this diminution upon them. This is a powerful mean to make their old age green, and indolent, and to preserve the remains of their senses to the very last. By this alone, Cornaro lengthened out his days, and preserved his senses, in a great measure, entire, to a hundred years. He gradually lessened his diet so far, that, as his historian informs us, he came at last to live on the yolk of an egg three days. I will not take upon me to advise others, in what measure, either of time or quantity of food, they ought to diminish. But this, I think, they ought to consider, that since it is certain aged persons become children, as to the weakness of their digestions, they ought to diminish, as children increase in their food, from weaker to weaker, and from less to less. For as their solids are unelastic, their concoctive powers weak, their perspiration little, and the expenses of living scarcely any, their repairs (not to overlay the spark of life remaining) ought to lessen proportionally. And it is to the neglect of this, in aged persons, that those rheums, catarrhs, wind and colicks, loss of memory and senses, those aches and pains, and all that dismal black train of miseries, that wait on long life, is mostly owing; which, by a discreet and timely lessening their diet, might, in a great measure be prevented."

In these passages from Cheyne my readers will have observed the beneficial effects which he attributes to *maigre* days. It may be interesting to them to hear the opinion of the Rev. William Jones on the same subject; and two such testimonies, I trust, will not be disregarded. They are the more important, because of the injurious effects to health which persons are so apt to apprehend from abstinence, when practised in a religious view.

"I who am obliged to live by rule, and am hitherto alive beyond hope, have seen the end of many younger and stronger men, who have unhappily presumed upon their strength, and have persevered *in* a constant habit of *eating* and *drinking* without reserve, till their digestive powers have failed, and their whole constitution has been shattered; so that either death or incurable infirmity has been the consequence.

"What can be the reason why the French people are so much less troubled with distempers, and are so much more lively in their spirits, than the English? A gentleman of learning, with whom I had the pleasure of conversing at Paris, made this observation on the subject: 'You English people give no rest to your faculties: you take three meals every day, and live in constant fulness without any relief: thus nature is overcharged, crudities are accumulated in the vessels of the body, and you fall early into apoplexies, palsies, insanity, or hopeless stupidity. Whereas, if we are guilty of any excess, our meagre days, which are two in a week, bring us into order again; and if these should be insufficient, the season of Lent comes in to our relief, which is pretty sure to answer the purpose.'

"It is much to be lamented, and we are suffering for it in mind and body, that in these latter days of the Reformation, we have been so dreadfully afraid of superstition, that we have at length discarded every wholesome and necessary regulation; and because we do not whip our skins like the monks of antiquity, we stuff them till they burst. The consumption of animal food in England is by far too great for the enjoyment of health, and the public good of the community."

Having, I fear, been already too prolix in my remarks and citations, I must abruptly conclude them for the present: but the subject is, to my mind at least, so highly useful, that I shall probably take another occasion, with your permission, of resuming it.

K.

REVIEW OF NEW PUBLICATIONS.

Sacred Literature; comprising a Review of the Principles of Composition laid down by the late Robert Lowth, D. D. Lord Bishop of London, in his Prælections and Isaiah; and an Application of the Principles so reviewed, to the Illustration of the New Testament; in a Series of Critical Observations on the Style and Structure of that Sacred Volume. By the Rev. JOHN JEBB, A. M. Rector of Abington, in the Diocese of Cashell. London: Cadell and Davies. 1820.

THE light which was thrown by Lowth upon the nature of Hebrew poetry, the discoveries which he made of its structure and character, and the skill and taste with which he brought out its ill-understood, though admitted, beauties, are too universally acknowledged to need our feeble praise. There are few scholars who have not felt and owned their debt to that enlightened critic, who may be regarded as the first inventor of the canons by which the pretensions of the primitive poetry of the East must now be measured. Those, however, who have accompanied him with most delight through the poetical parts of the Old Testament, were not, in general, prepared to follow up these researches in the New, when the present author invited them to the task. It was felt, that half of that volume consists of epistles, which are too familiar a style of composition, and the remaining half, in a great measure, of narratives, which are too simple, to be suspected of much embellishment; so that there only remains the book of Revelations, to which a critic would naturally turn for specimens of New-Testament poetry.

Yet it was obvious to every reader, even of the English Testament, that the songs of Mary, of Zacharias, and of Simeon, breathe the very spirit of ancient poetry; that they are not only dressed in the figurative pomp, but formed in the antithesis and parallelism, by which it is characterized. It was obvious, also, that the beatitudes in our Lord's Sermon on the Mount are as artificial in their arrangement as they are poetical in their conception; that many others of his divine sentences are cast, if we may so speak, in the same mould; and that some passages, even in the Epistles, particularly the Epistle of St. James, are laid out after the same model, and follow the structure of Moses and the Prophets.

With these obtrusive examples occurring in various parts of the New Testament, it was natural to presume, that there might be other passages, in which the poetical structure was equally real and certain, though from the different notions of poetry introduced by metrical measurement and rhyme, and also from the prosaic distribution of it in our division into verses and chapters, besides something which is always lost by the habit of reading a work in translations, it might require some skill to discern, and still more to explain it. For how are these solitary specimens of a poetical form and manner to be accounted for? Are we to suppose, that, when the Holy Ghost visited Mary or Zacharias, he made them poets; and that, when he left them, they relapsed to their former level of ordinary feeling and conception, and lost, not only their holy inspiration, but their solemn diction also, and their command of dignified sentiment and expression? Is it not more probable, that the language of ancient psalmody was a language familiar to them, and that, by virtue

of this familiarity, the possession of a sacred subject was almost identical with the possession of a style and manner suited to express it with propriety, according to the received method of the scribes and prophets of old?

There is, at least (it must be acknowledged), much reason and much verisimilitude in the following modest representation of our author.

"The character and complexion of Hebrew poetry have been very competently preserved in that body of Greek translations, composed at different times, by different persons, and known under the name of the Septuagint Version. Nor should it be omitted, that the Hebraic parallelism occurs also, with much variety, in the Apocrypha: the book of Ecclesiasticus, for example, is composed of pure parallelisms: the book of Wisdom, too, affords fine specimens of this manner, though it is commonly overlaid by the exuberant and vicious rhetoric of the Alexandrine Platonists; while, not to mention other parts of the Apocryphal writings, in Tobit and the books of Maccabees there are examples both of lyric and didactic poetry, clothed in parallelisms which will hardly shrink from comparison with several in the genuine Hebrew Scriptures. One other fact remains; namely, that, in the sententious formulæ of the Rabbinical writers, the manner of Hebrew poetry is frequently observed with much accuracy, though with a manifest declension of spirit.

"The above circumstances appear worthy of consideration: and, if attentively considered, they may, probably, both suggest and authorize a few anticipations respecting the style of the New Testament. Here we have been examining a mode of composition, applied almost exclusively to sacred subjects; admitting considerable varieties; and, in all those varieties, more or less prevalent throughout the entire Old Testament; a manner, alike perfect in the sublime ode, the tender elegy, and the didactic aphorism; carefully retained, by the most ancient translators of the Hebrew Scriptures; happily imitated, by a succession of Jewish writers, whose authority is all but sacred; fondly, though feebly, cherished, by those Rabbinical teachers who preceded, and who survived the destruction of the Jewish polity; and, what is of considerable importance in our present inquiry, a manner completely naturalized in the Greek language, by the Alexandrine versionists; and even by original Greek writers, in some of the books termed Apocryphal.

"Now, the question may be confidently asked, Is it in any degree probable that such a manner should have been abruptly and altogether discarded in the New Testament? Does not the very supposition run counter to all the analogies afforded by the works of Him who was the inspirer of both portions of the Sacred Volume? In the wide expanse of nature, there is no abruptness of transition. The forms, indeed, and the colourings, are infinitely various; but so harmonically blended, and so nicely shaded off, that it is impossible to define, with accuracy, where one begins, and where another ends. And if this be so in God's inanimate works, shall we not much more expect the same keeping, the same congruity amidst variety, throughout his living world? In the latter, we cannot suppose that even the style and manner were fortuitous: design pervades the whole matter of both Testaments; and unity is the soul of that design; but the matter and manner of Scripture are, beyond the matter and manner of any other body of writings, most intimately connected; so intimately connected, that unity of matter demands and implies, in this divine book, a correspondent unity of manner. And, on this ground alone, we may reasonably conclude, that a manner largely prevalent in the Old Testament, cannot be relinquished in the New.

"This question may, however, be regarded in another and a more popular light. Let us only consider, what the New Testament is, and by whom it was written. It is a work suppletory to, and perfective of, the Old; composed under the same guidance that superintended the composition of the Old; written by native Jews, Hebrews of the Hebrews; by men whose minds had, from infancy, been moulded after the form and fashion of their own sacred writings; and whose whole stock of literature (except in the case of St. Paul, and probably of St. Luke and St. James) was comprised in those very writings. Now, surely, it is improbable in the extreme, that such men, when they came to write such a work, should, without

any assignable motive, and in direct opposition to all other religious teachers of their nation, have estranged themselves from a manner so pervading the noblest parts of the Hebrew Scriptures, as the sententious parallelism. Of such an estrangement, no less can be said than this, that it would imply a constraint and pressure upon the natural movements of minds so disciplined and trained, altogether inconsistent with that ease, and freedom, and simplicity, which characterise the style of the New Testament, from its commencement to its close. While, with respect to Him, who spake as never man spake, and who had all varieties of language at his command, it was so much his usage, in every allowable method and degree, to accommodate his manner to the tastes and prejudices of his countrymen, that his departure from it in this instance, would have been perhaps a solitary departure." pp. 75—78.

From this statement it results, that in the opinion of Mr. Jebb, the artificial arrangement in parallel sentences would to a Jewish teacher be the natural order of construction, and that the arrangement which *we* call natural, but which is in effect a grammatical arrangement, would be to him constrained.

"But this, after all, is no question of probabilities: it must be decided by an experimental appeal to facts; and facts bearing on the subject are neither difficult to be found, nor hard to be stated. It has been, for many years, my first literary object to search the Scriptures of the New Testament, for facts of the nature alluded to; for passages, namely, which bear evident marks of intentional conformity to the Hebrew parallelism. A selection of those passages I have examined with all the attention in my power; and the result of my examination, I propose to give in the following pages of this work." p. 79.

Such is the scope of Mr. Jebb's volume. Such are the aim and tendency of this truly *luciferum experimentum*, with which he has opened a new field of inquiry; and, as we have no doubt that he will be followed by many fellow-adventurers, we thus early give our advice to every one, who is at all interested in these researches, to possess himself of an interleaved Bible, for the sake of entering on the blank side every such new translation of any particular passage as, being literal in its phraseology, has the advantage of exhibiting in a happy manner the turn and spirit of the original. Such a Bible needs not be long unused: for some ingenious and valuable specimens may be collected from the volume before us, and others will no doubt be soon added; a judicious selection from which cannot fail to throw much light upon the sacred text.

First, then, it should be known, that with the profoundest respect for the memory and services of Lowth, the author denies altogether the existence of synonymous parallelisms, the first kind of parallelisms adduced by that writer; and Mr. Jebb is very successful in establishing by many examples from all parts of the Old Testament, and particularly from the book of Proverbs, where the second member of a sentence has been commonly regarded as little more than an unmeaning echo of the first, that there is usually, if not always, a gradation and climax, by which the sentiment is illustrated, defined, and enforced. We shall give under this head an example from the Old Testament, and another from the New, that the similitude of style may appear.

"A wise son rejoiceth a father;
But a foolish son is the grief of his mother. Prov. x. 1." p. 25.

"A wise son rejoiceth even a father; whose demands are high, and whose affections are commonly of the sterner cast: but a foolish son is sorrow even to his mother, whose tenderness would be less ready to perceive his defects, and, when perceived, more apt to extenuate them. The appropriative term his, wanting in the case of the father, is added in that of the mother; probably to heighten the pathos." pp. 32, 33.

On Matt. xxi. 43, 44, Mr. Jebb observes, that there is

"In the first couplet, a negative pa-

nishment, according with what theologians call the pain of loss:

From you shall be taken away the kingdom of God;
And it shall be given to a nation producing the fruits thereof:

in the second couplet, a positive punishment, including the most grievous pains of sense, and ending with irretrievable destruction:

And he who falleth upon this stone, shall be sorely bruised;
But upon whomsoever it shall fall, it will grind him to powder." p. 129.

"But this is not the whole: as the passage stands, the former couplet predicts merely the overthrow of the Jewish church and polity, together with the substitution and adoption of the Christian church and polity: but the latter couplet has an ampler prophetic reach; in its ultimate meaning, it is yet unfulfilled; it extends to Messiah's triumph over his enemies, in the last times: and therefore, this clause was, with admirable propriety, reserved for the close of this most awful warning.

"The allusion of the two concluding lines has been well explained by Lightfoot, in loc., and by Pere Lamy, Appar. Bibl. b. I. ch. xii. p. 215., from the manner in which the punishment of stoning to death was inflicted among the Jews. The criminal was thrown headlong from an eminence or pillar, in such a manner as to dash him against some great stone; if this failed to dispatch him, they threw another great stone upon him, thereby to crush him to pieces. The learned and excellent Dr. Doddridge, not sufficiently adverting to the circumstance, that the latter mode was adopted only after the former mode had failed—that it was a dernier resort, and always fatal—rejects the illustration; professing his inability to see, that one of those inflictions was at all more dreadful than the other. The difference is, that, by the former the criminal might, by the latter he must, be killed." p. 130.

The author therefore, after correcting the designation of these and similar specimens from that of synonymous, to that of cognate, parallelisms, takes occasion to comment upon the inaccurate philology, taught by some lexicographers, who occasionally change the meaning of terms in order to accommodate it to their conception of the strain of a passage. He is led into this subject by the false synonymes which have been introduced by the doctrine of synonymous parallelism. But the error extends farther than this; and he himself has quoted a gross and palpable instance, in which, without one authority to his point, Schleusner has tortured the word, δικαιος, till he has made it bear the sense of ἀδικος, in order to meet his mistaken apprehension of a particular text. Indeed we have often been struck with this propensity in lexicographers to vary the significations of words without sufficient reason. Instead of satisfying themselves, and allowing their readers to be satisfied, with the plain meaning of a word, which must receive some abatement, augmentation, or modification from every context in which it occurs, they are anxious to exhibit every variety of shade which it derives from different applications of it, and thus multiply senses, till they embarrass instead of instructing. Even Dr. Johnson is faulty in this particular. He has clogged every preposition—as *with* and *at*, for example—with a multiplicity of meanings, and laboured to enumerate as many as he could, though he has found it impossible to count up all the relations which they are employed to express. Thus also to the word *past*, he assigns no less than fifteen meanings, which might all be reduced to four, or at most five; and so in many other instances. But the German lexicographers far outshine us in this redundancy of explanation. Schleusner, for example, has heaped together ten senses of προφητης, thus subjecting the young student to the necessity of choosing between several meanings of a word, which, in fact, always signifies in Scripture an inspired teacher, whether the subject of his teaching relate to the present, the past, or the future. Commentators also are often driven into the same error. When a pas-

sage is difficult, the first resource that occurs to them is to assign a new signification to the words; by which happy expedient they are able to make any text speak their own signification. Thus, since it is said in one place, that Jesus Christ saves his people; in another, that we are saved by grace through faith; and in a third, that baptism saves us; it is maintained, that the verb, to save, has in these three texts as many different significations: and thus by the distinction of saving efficaciously, saving mediately, and saving instrumentally, the apparent difficulty is removed, but without much addition of light to the reader's understanding; whereas, in fact, it should be seen, that the same identical salvation is spoken of in each instance, though in the first passage it is ascribed to the power which achieved, in the second to the mercy which prompted and the habit of mind which receives it, and in the last to the instrument through which it is signed and sealed to the true recipient. In this way, moreover, the commentary and the dictionary support each other in the perplexity which they mutually occasion: for Schleusner gives us to understand, that the verb, σώζω, sometimes means to make happy, sometimes to convert to Christianity, sometimes to confer immunities and rewards, and so forth; which is far from being a just statement of the case: for the word always signifies either to save or to preserve, (that is, to make whole, or to keep whole); and the context must tell us, not the lexicographer, whether it applies in any particular instance to the body or the soul. There are received rules of interpretation, which will determine these points for us. The lexicographer's duty is to define the sense of words, not to accommodate them; and, when he exceeds this limit, he forgets his office as much as a mechanic would do, who should use a flexible rule, that would adapt itself to the size and shape of the materials it pretended to measure. He accommodates the sense of the words to the assumed sense of the passage, instead of enabling us to gather the sense of the passage from that of the words.

The following observations on the tendency in some critics to represent words as synonymous, the significations of which are distinct, and thereby to impoverish the fulness of Scripture, are worthy of attention.

"The assumed synonyme of periods, members, or lines, has, in many instances, occasioned the consequent assumption, that, in the Alexandrine translators of the Old Testament, and Alexandrine translators or authors of the Apocrypha, words are synonymous, which, in all other writers, have totally diverse meanings. The same principle has been applied to several words and passages in the New Testament; and if it proceed to be thus applied, this will be one reason, in addition to many others, for serious apprehension, that, from those philological works which students are more and more taught to respect, as guides to the critical knowledge of Scripture, much confusion, much obscurity, repeated contradictions, and a fatal habit of explaining away the most pregnant truths of Christianity, may be superinduced upon, or rather substituted for, our manly, sound, and unsophisticated English theology." pp. 50, 51.

The next form of parallelism which the author adduces, is that which he distinguishes by the name of the introverted parallelism, or by that of the rhetorical figure, *epanodos:* and in no part of his work does he appear to us to have been more eminently happy. The following quotations will explain his meaning.

"There are stanzas so constructed, that, whatever be the number of lines, the first line shall be parallel with the last; the second with the penultimate; and so throughout, in an order that looks inward, or, to borrow a military phrase, from flanks to centre. This may be called the introverted parallelism." p. 53.

"And it shall come to pass in that day;
Jehovah shall make a gathering of his
fruit:

From the flood of the river; [scil. Euphrates.]
To the stream of Egypt;
And ye shall be gleaned up, one by one;
O ye sons of Israel!
And it shall come to pass in that day;
The great trumpet shall be sounded:
And those shall come, who were perishing in the land of Assyria;
And who were dispersed in the land of Egypt;
And they shall bow themselves down before Jehovah;
In the holy mountain, in Jerusalem.
Isaiah, xxvii. 12, 13.

"In these two stanzas of Isaiah, figuratively in the first, and literally in the second, is predicted the return of the Jews from their several dispersions. The first line of each stanza is parallel with the sixth; the second with the fifth; and the third with the fourth; also, on comparing the stanzas one with another, it is manifest, that they are constructed with the utmost precision of mutual correspondence; clause harmonising with clause, and line respectively with line: the first line of the first stanza with the first line of the second, and so throughout." pp. 54, 55.

"Give not that which is holy to the dogs;
Neither cast your pearls before the swine;
Lest they trample them under their feet;
And turn about and rend you.
St. Matt. vii. 6.

"The relation of the first line to the fourth, and that of the second to the third, have been noticed by almost all the commentators. A minor circumstance is not altogether undeserving of attention: the equal lengths, in the original, of each related pair of lines; the first and fourth lines being short, the second and third lines long. The sense of the passage becomes perfectly clear, on thus adjusting the parallelism:

Give not that which is holy to the dogs;
Lest they turn about and rend you:
Neither cast your pearls before the swine,
Lest they trample them under their feet.

Castalio, without any transposition, by availing himself of the Latin idiom, has accurately preserved the sense:

Ne date rem sacram canibus;
Neve margaritas vestras porcis apparite:
Ne HI eos pedibus conculcent,
ILLI versi lacerent vos:

A rendering followed in the English Version of 1720: "Lest *these* trample them under foot, and THOSE turn upon you, and rend you." The metrical version of Juvencus is to the same effect:

Ne canibus sanctum dederitis; neve velitis
Turpiter immundis jactare monilia porcis;
Namque illa in coeno pedibus subjecta jacebunt;
Conversique canes vasto vos vulnere rumpent.

The more dangerous act of imprudence, with its fatal result, is placed first and last, so as to make, and to leave, the deepest practical impression." pp. 338, 339.

After establishing these elementary principles, Mr. Jebb proceeds to exhibit a few of the longer stanzas, as well those in which the parallelism is continuous, as those in which it is interrupted, together with some other interesting peculiarities of the sacred writings, which we have not space to notice as they deserve. One of the most remarkable is that co-ordinate dependence of successive clauses upon a common antecedent, the discernment of which may disentangle many a difficulty.

"Enter in through the strait gate:
FOR wide is the gate, and broad the way, which leadeth to destruction;
And many there be, who go in thereat:
FOR strait is the gate, and narrow the way, which leadeth to life;
And few there be, who find it.
St. Matt. vii. 13, 14.

This passage has been involved in much needless difficulty. The clause, 'For strait is the gate, &c.' apparently refers to the clause immediately preceding, as its antecedent; and hence, commentators have been variously perplexed in their efforts to ascertain the precise connexion and dependence. Some would translate the second ὅτι, BUT; others, ASSUREDLY; a third, and very numerous class, would adopt the various reading τι στενη η πυλη, HOW strait is the gate, and how narrow is the way! This variation is favoured by Theophylact, Euthymius, Grotius, Simon, Campbell, Griesbach, Kuinoel, and several others; also by our English translators, in their marginal reading. Many

of the fathers, one apparently copying the other, say that the particle ΤΙ is here expressive of wonder or admiration: but surely an exclamation in this place, would ill accord, either with the didactic gravity of the subject, or, with the dignity of the Divine Instructor. Elsner judiciously rejects the various reading, but fails to explain the passage. Bengel, too, rejects the ΤΙ, but understands the second ὅτι to mean BUT; as do Keuchenius, and Schleusner, under his tenth signification of 'ΟΤΙ. Wells, ap. Bowyer's Conj. translates and explains the passage properly, as, it would seem, Beza and Piscator had done long before him.

"All difficulty is removed, by resorting to the principle of a double reference to a common antecedent. Two co-ordinate reasons are assigned, why we should enter in through the strait gate: 1. a negative reason; the wide gate is the way, not to life, but to destruction: 2. a positive reason; the strait gate is the way to life. The passage, accordingly, may be thus reduced to a six-lined stanza:

Enter in through the strait gate:
For wide is the gate, and broad the way, which leadeth to destruction;
And many there be, who go in thereat:
Enter in through the strait gate:
For strait is the gate, and narrow; the way, which leadeth to life
And few there be, who find it."

pp. 381—383.

But the most original discovery (for it is nothing less) in the whole volume, is that which relates to the quotations from the Old Testament in the New: for the author shews, with much power of argument and weight of example, that the Apostles uniformly observe the parallelism, however they may curtail the continuity, of a quotation; that they sometimes even supply it by mixing up the quotation with their own original matter; and that, even when they quote from different writers, they quote with such exactness as to preserve an antithesis even in the disjointed members, thus artificially brought together.

The following passage is a short, but satisfactory specimen:

My house shall be called the house of prayer for all the nations;
But ye have made it a den of thieves.
St. Mark, xi. 17.

"Here is a parallel couplet of the antithetical kind, no less acutely pointed, than if its two contrasted propositions were, at once, and for the first time, conceived and delivered by the Divine Vindicator of his own holy temple: but they are derived from two passages totally independent of each other, and very remotely connected in their subject-matter. The first line stands in the Septuagint version of Isaiah, lvi. 57, exactly as it does in St. Mark: the substance of the second line occurs in the prophet Jeremiah:

Is my house a den of thieves?

So to bring together such materials, and out of them to construct a sentence thus antithetically pointed, and, as all readers of the Gospel and the Jewish history know, most applicable to the occasion, argues no ordinary familiarity with the characters of men, and with the style of Hebrew poetry." pp. 114, 115.

"A voice in Rama hath been heard;
Lamentation, and most bitter weeping:
Rachel weeping for her children,
Refuseth to be comforted for her children, because they are not.

"In the principal editions of the Septuagint, the Vatican, the Alexandrine, and the Complutensian, the passage has been so rendered, as to disfigure the parallelism. The Vatican reads:

A voice in Rama hath been heard,
Of lamentation, and of weeping, and of mourning:
Rachel weeping,
Would not be comforted for her children, because they are not.

The nouns in the second line, thus put into the genitive case, are thereby taken out of apposition with the noun in the first line; and the couplet is consequently reduced from a very striking parallelism, into mere prose: again, the omission of τα τεκνα αυτης, 'for her children,' in the third line, together with the insertion of the tantamount words, επι των υιων αυτης, in the fourth line, destroys the relative proportion of the lines, and takes them out of Hebrew poetry.

"In the Alexandrine copy it stands thus:

A voice in Rama hath been heard,
Of lamentation, and of weeping, and of mourning;

Of Rachel weeping for her children;
And she would not be comforted, because they are not.

"The relative proportion of the last lines is here restored; but the genitive cases, continued through the second and third lines, take the passage out of parallelism.

"The Complutensian edition gives a reading preferable to either of the above, and nearer to the text of St. Matthew;

A voice in Rama hath been heard,
Lamentation, and weeping, and mourning,
Of Rachel weeping for her children,
And she would not be comforted, because they are not.

"Here, the first couplet, taken by itself, makes genuine Hebrew poetry: but taken, as, by the construction, it must be, in connexion with the genitive, φαχηλ αποκλαιομενης, the poetry again is gone.

"From every one of these faults, the text of St. Matthew is free; the construction is sententious like Hebrew poetry, not periodical like Greek prose; line is in apposition with line; and the relative proportion of members is preserved. It should be observed, that the Apostle renders the second line, with a force and beauty exclusively his own: the original of that line, preserving the Hebrew idiom, may be thus rendered:

Lamentation, and weeping of bitternesses.

A sentence which, as exhibiting one of the most powerful superlatives in the Hebrew language, the evangelist expresses by three nouns substantive, with the addition of the adjective πολυς·

Lamentation, and weeping, and MUCH mourning.

"The Septuagint gives three substantives; but, in no copy of it is the adjective to be found.

"It may be further observed, that St. Matthew improves upon the received Hebrew text, by rejecting the repetition in the fourth line of על-בניה, 'for her children;' a rejection confirmed by the Compl. Septuag. and by the Syriac. These words Dr. Blayney, in his translation of Jeremiah, very properly expunges, 'as carrying internal marks of interpolation; as being not only superfluous but rather perplexing the sense, and loading the metre.' If, as it is extremely probable, the Hebrew text had the superfluous words in St. Matthew's day, his rejection of them argues both critical skill, and an attention to the concinnity and equipoise of the poetical parallelism." pp. 101—104.

One of the services which Mr. Jebb has rendered to sacred criticism is that of explaining the principle of Hebrew poetry in such a manner as to display its excellence. That principle may be resolved into two elements—collocation and contrast. The former is forcibly illustrated by the following example.

"In the hundred and seventh Psalm, the wish is earnestly and repeatedly expressed, that the subjects of Jehovah's goodness would praise him for that goodness, and for his wonderful interpositions on behalf of mankind. Special motives to call forth suitable expressions of gratitude are urged; particularly in the ninth and sixteenth verses; which verses are both constructed in the manner just described:

For he hath satisfied the craving soul;
And the famished soul, he hath filled with goodness. Verse 9.

"Here are two pairs of terms, conveying the two notions of complete destitution by famine; and of equally complete relief, administered by the Divine bounty. The notion of relief, as best fitted to excite gratitude, was obviously that to which prominence was to be given; and this, accordingly, was effected by placing it first and last: the idea of destitution, on the contrary, as a painful one, and not in unison with the hilarity of grateful adoration, had the central, that is, the less important place assigned it, while, even there, the rapid succession and duplication of the craving soul, and the famished soul, by marking the extremity of past affliction, but heightens the enjoyment of the glad conclusion—he hath filled with goodness! And thus, the worst, and the least trust-worthy of the troops of Nestor, are compelled to fight: and the victory is signal and complete.

"Let us now change the arrangement of the couplet: let us suppose it to have been written;

For the craving soul he hath satisfied;
And hath filled with goodness the famished soul:

and is it not manifest, not merely that the beauty of the passage would have been destroyed, but that the very object of the Psalmist would have been defeated? The sense of relief would

have been marred and incomplete. The notion of famine, meeting us at the commencement, and haunting us at the close, must have checked the genial flow of grateful feeling. The weakest forces stationed in the front and rear, and the heroes pressed and pent up between them, what could ensue but discomfiture and downfall?

"Again:

For he hath destroyed the gates of brass;
And the bars of iron he hath smitten asunder. Verse 16.

"To this couplet the reader may, for himself, apply a similar plan of criticism: and, having done so, he will feel abundantly convinced, that not only a great poetical, but a great moral loss, would be sustained, were we to invert the order, and read;

For the gates of brass he hath destroyed,
And hath smitten asunder the bars of iron.

By such a commencement and conclusion, the soul would be imprisoned: but it is only with 'a free spirit,' that we can duly celebrate the praises of Almighty God.

"The excellencies of the original, thus faintly but faithfully exhibited, are nearly lost in our two authorized versions; and, indeed, in almost every modern translation. The Septuagint and Vulgate have retained the order, but, in some respects, weakened the force, of the original words. The former reads:

ὅτι ἐχόρτασε ψυχὴν κενὴν·
καὶ πεινῶσαν ἐνέπλησεν ἀγαθῶν;
ὅτι συνέτριψε πύλας χαλκᾶς·
καὶ μοχλοὺς σιδηροῦς συνέλασεν.

The latter:

Quia satiavit animam inanem:
Et animam esurientem satiavit bonis:
Quia contrivit portes æreas;
Et vectes ferreos confregit.

"Bishop Horsley, too, has preserved the order, but, in the first two lines, has departed from the simplicity, of the original: in the third line, the word *shivered* is eminently happy; it presents a picture of the thing:

For he hath fed to the full the longing soul:
The soul famished with hunger, he hath filled with good:
For he hath shivered the gates of brass;
And the bars of iron he hath cut asunder.

Dathe has reversed the order in the first line of each couplet; and, in so doing, has much diminished the impression;

Nam sitientibus explevit sitim;
Atque esurientes abunde satiavit:
Quod fores æreas effregerit;
Et claustra ferrea avulserit.

The interlineary version of Arias Montanus, perhaps, does the greatest justice: a version, which, notwithstanding its barbarous Latinity, is often inexpressibly felicitous; merely because it is literal, and because it scrupulously preserves the original order of the words.

Quia saturare fecit animam cupidam;
Et animam famelicam satiavit bonis:
Quia contrivit portas æreas;
Et vectes ferreas concidit." pp. 61—64.

It is most favourable to theological science, that this subject has been opened by a person highly gifted with a just taste for poetry of all descriptions, together with much learning, and an intimate acquaintance with the collateral branches of his inquiry; by means of which rare combination of qualities, he has not only been enabled to diversify and adorn his disquisitions with happily selected illustrations, but been preserved also from the too common fault of overstating his positions. His reasonings are, for the most part, as judicious as they are original; and, although it cannot be expected that any reader should exactly agree with him in every application of his doctrines, it is gratifying to observe, that the author's mode of proposing them is too candid to be dictated by any thing but a love of truth; and we are persuaded, by a perusal of the work, that his aim is to excite others to assist him in the search of it rather than to urge his own view of any particular text upon their acceptance.

Still, whatever curiosity and amusement there may be in thus speculating upon the language of the New Testament, it may be thought that there is little use in these refinements and niceties, and some danger of being seduced by them from the plain doctrine of revelation, into an unprofitable admiration of the artificial beauties of its composition; and that the sacred writers may thus become to us, not a savour of life unto life

but a song of one that hath a pleasant voice, and can play well on an instrument.

The use, however, of such inquiries will be amply vindicated, if it appear, first, that they may help us to determine the genuine text of Scripture; and, secondly, that they may furnish us with additional means of deciding the true sense of such texts as are allowed to be genuine.

Of the former application of the principles inculcated in this work, we cannot forbear to enrich our pages with one very luminous example.

"My son, despise not thou the chastening of the Lord;
Nor faint, when thou art rebuked by him:
For whom the Lord loveth he chasteneth,
But scourgeth every son whom he receiveth. Heb. xii. 5, 6.

"This passage is taken from Proverbs iii. 11, 12: thus rendered in our authorized translation:

My son, despise not the chastening of the Lord;
Neither be weary of his correction:
For whom the Lord loveth he correcteth:
Even as a father the son in whom he delighteth.

"In the last line, our translators have followed the Vulgate, which reads:

Et quasi pater in filio complacet sibi.

"The Syriac and Chaldee read:

Et sicuti pater qui castigat filium.

"Dathe's rendering is:

Atque tamen eo, ut pater filio delectatur:

And he gives his opinion, that the received reading of Prov. iii. 12. should not be meddled with; on the ground, that it affords a good sense; and that the other reading, that, be it observed, of St. Paul, nearly borders on tautology; a charge, surely, which a modern professor might, with more seemliness, have hesitated to bring against an inspired writer of the New Testament.

"St. Paul's reading, however, is afforded without altering a letter in the Hebrew text, by a slight departure from the Masoretic punctuation: כְּאָב means 'even as a father;' but כָּאַב 'he hath afflicted,' or 'scourged.' The passage, therefore, may be thus rendered, in strict conformity with the Apostle:

The chastening of Jehovah, my son, do not despise;
Neither be weary at his rebuking;
For whom Jehovah loveth he chasteneth,
But scourgeth the son in whom he delighteth.

"See Surenhusius, J. Cappel, Grotius, Sykes, Hallett, and Macknight, but especially the learned Dr. John Owen, on Heb. xii. 6.

"As the quatrain stands in this corrected version, and in the Epistle to the Hebrews, the parallelism is preserved; and, very far from tautology, there is a fine climax in the sense.

"The parallelism is preserved: for the μαστιγοι, 'scourgeth,' of the fourth line, answers to the παιδευει 'chasteneth,' of the third, precisely as the υἱον ὃν παραδεχεται, 'son whom he receiveth,' of the former, answers to the ὃν αγαπα, 'whom he loveth,' of the latter. A like bi-membral correspondence may be traced in the four terms of the first couplet. In the third and fourth lines, there is a beautiful epanodos: God's love and his paternal affection, are placed first and last, his chastening and scourging, are placed in the centre; and thus, the impression first made, and last enforced, is that of the divine benignity.

"There is also a fine climax in the sense: in the first couplet, εκλυειν, 'to faint,' is a stronger term than ολιγωρειν, 'to make light of;' and ελεγχομενος 'rebuked,' 'reproved,' implies a sterner process than mere παιδεια, 'chastening,' or instructive discipline. Again, in the second couplet, there is a similar gradation: 'to scourge,' is severer discipline than merely 'to chasten;' a scourging is the ne-plus-ultra of corrective instruction: and the 'son whom God receiveth,' that is, adopteth, taketh to himself, acknowledgeth for his own, stands in a more endearing relation to God, than the person, not called a son, 'whom he' merely 'loveth.'

"Beza, proposes a strange alteration in the Greek text; he argues, that as μαστιγοι δε, with the adversitive particle, seems to be opposed to παιδευει, one would think ου should be inserted before παραδεχεται:

For whom the Lord loveth, he chasteneth;
BUT scourgeth every son whom he doth NOT receive:

"Now, surely it is improbable, that a person thus expelled from the Divine favour and protection, should, in the same words that pronounce his misera-

ble doom, be called a son. The argument also would be curious: the laws of alternate parallelism require that we should connect the second line with the fourth; let us see how they stand connected, according to Beza's plan:

Nor faint when thou art rebuked;
FOR God scourgeth every son whom he doth NOT receive:

that is, 'do not faint, since your chastisement is only penal; since you are only an outcast from the eternal providence.'" pp. 109—112.

Of the latter application of these principles to determine the sense of Scripture, the following must serve for the only specimen. We shall leave our readers to form their own judgment respecting the author's reasoning.

"Are there not twelve hours in the day?
If a man walk in the day he stumbleth not;
Because he seeth the light of this world:
But if a man walk in the night he stumbleth;
Because the light is not in him.
St. John xi. 9, 10.

Sir Norton Knatchbull, M. Saubert, Dr. Franck, Mr. Hallett, Mr. Wakefield, Dr. Campbell, &c. refer ἐν αὐτῳ to τοῦ κοσμου, as its antecedent. 'Because there is no light in it; that is, in the world,' says Sir Norton; 'not in him, as it is commonly rendered, which agreeth not with common sense.' And so Dr. Campbell; 'Common sense, as well as the rules of construction, require this interpretation.' I have preferred the common rendering, because, in my judgment, it seems to accord with the rules, both of grammatical construction and of sententious parallelism; and, at the same time, to convey a far nobler sense, than the proposed innovation. The construction would be extremely forced, if we were to go so far back as κοσμου for an antecedent: the parallelism would be destroyed, if we were to desert 'the person walking,' the leading member of the three preceding lines, and, in the last line, to take up 'the world,' a merely subordinate member, which had before occurred only *in regimine*: and the deep moral sense would be sacrificed to an unmeaning pleonasm; for who needs to be informed that the light, that is, the sun, does not, at night, appear to the world? The brief, but satisfactory, note of Grotius gives the true literal bearing of the passage: 'Quia lux non est in eo.' *In oculis ejus: receptione* enim lucis, et specierum, fit visio.' The allegorical, or spiritual meaning, is happily expressed by Euthemius. Εαν τις περιπατη εν φωτι της αρετης, ου προσκοπτει εις κινδυνον, οτι το φως της αρετης ελπιδι, και οδηγειται. εαν δε τις περιπατη εν τη σκοτει της κακιας, προσκοπτει ὁτι το φως ουκ εστιν εν αυτω. 'If a man walk in the light of virtue, he stumbleth not into danger; for he seeth the light of virtue, and is led on his way. But, if a man walk in the darkness of vice, he stumbleth; for the light is not in him.' The light is wanting, not in the world, but in the individual. It is probable, that the whole range of literature, ancient and modern, sacred and profane, does not afford a better illustration of this passage, than the strains of our great poet:

Virtue could see to do what virtue would
By her own radiant light, though sun and moon
Were in the flat sea sunk.
He that has light within his own clear breast,
May sit i' the centre, and enjoy bright day:
But he that hides a dark soul, and foul thoughts,
Benighted walks under the mid-day sun;
Himself is his own dungeon."

pp. 193—195.

The following remarks, on the probable advantages to be expected from these inquiries in determining the sense of Scripture, are too important to be omitted.

"In some four-lined stanzas, the sense is not directly, but alternately, continuous: something not dissimilar, may be analogically expected, in stanzas of eight lines or of ten; and in the introverted, no less than the alternate, stanza: the first line and the tenth, for example, of some hitherto obscure passage, may, very possibly, be not only parallel in construction, but consecutive in sense; in like manner, the second line, with the ninth; and so, throughout, in the introverted order. This, indeed, is at present no more than an hypothetical case; but the bare possibility of its real existence may serve to show, that these technical niceties are by no means unimportant. I wish not to recommend theory, but experiment." pp. 58, 59.

The Scriptures are so wonderfully composed, that, while the

truths of eternal life lie upon their very surface; those who dig deeply will find more treasure; and the deeper they dig, the richer will be the produce. With an honest and good heart, the wayfaring man, though a fool, shall not err therein: and yet there are peculiarities in them,—peculiarities affecting not only the form and structure, but the sense, which have escaped the acuteness of successive critics, and which it may even be reserved for the last ages of the world to unravel. Many shall run to and fro, and knowledge shall be increased. Nay, it may occasionally please God to allow sound principles of interpretation to be discovered just at the time when the Scriptures would be in danger of perversion from wrong ones. Thus upon the passage—

"The stone which the builders rejected,
The same is become the head of the corner:
From the Lord hath this proceeded;
And it is marvellous in our eyes;
Wherefore I say unto you:
That from you shall be taken away the kingdom of God;
And it shall be given to a nation producing the fruits thereof:
And he who falleth upon this stone, shall be sorely bruised;
But upon whomsoever it shall fall, it will grind him to powder.
St. Matt. xxi. 42—44." p. 127.

Mr. Jebb observes, with equal mildness and seriousness, that

"'M. Wassenbergh, in his 'Dissertation respecting the Trajections often necessary in the New Testament,' prefixed to the second volume of his recent edition of the learned Valckenaer's Select 'Scholæ' on the New Testament, proposes a transposition of the forty-third and forty-fourth verses, in terms sufficiently dictatorial and objurgatory, to startle any person of weak nerves who may not happen to agree with him. His expressions could not well be rendered into English current among the class of readers for whom these pages are intended: how far he has maintained the established courtesies of scholarship, scholars may determine. 'Quis natura adeo hebes est, aut obtusus, ut nexum haud observet, satis profecto manifestum, inter §§. 42 et 44, aut transitum non notet perquam idoneum, a §. 43, ad 45? Quare, qui semel ista legerit, sic disposita, fastidiat ille oportet inveteratam in sacro historico confusionem.' p. 31.

"At whatever risk of attaching to myself the mild epithets of M. Wassenbergh, I cannot bow to his decision: and I trust there are multitudes in the Anglican Church, who, on this and all similar occasions, will both disapprove and discountenance such arbitrary and licentious trajections, unsanctioned as they are, by any one of the collated MSS., Versions, or Fathers. In the present instance, the alteration is not only needless, but would be injurious to the meaning of the passage. I grant, indeed, the connexion between verses 42 and 44; but I maintain, that the suspension of the sense occasioned by the intermediation of verse 43, is an excellence and beauty. That which M. Wassenbergh, in his 'fastidiousness,' is pleased to despise as 'inveterate confusion,' is, in truth, no more than a fine epanodos; the first couplet of this example being parallel with the fourth, and the second with the third; and the prominence being thus given to the great head-stone of the corner, by placing it first, and last." pp. 127—129.

The value of such criticism will be best appreciated by those who have the strongest desire to preserve the words of our Lord in their purity; and every new hint which tends to deliver the sacred text from the perverse ingenuity of men who would be wise above what is written, will be hailed by them with satisfaction. But such hints will be valued by them, not always in proportion to the immediate, but rather to the ultimate, results which may spring from them. The most simple discoveries have often been the most productive. The invention of stops, the division of words by means of intervening spaces, and the distinction between small and capital letters have probably contributed more to the extension of learning than many a treatise on subjects of more direct importance: and the application of the Old-

Testament parallelisms; to the elucidation of the New, may possibly lead to more valuable discoveries of the Divine will, than many elaborate sermons or volumes of laborious philology. Of the results which may arise from Mr. Jebb's discoveries, the following is a most instructive sample.

"O Lord, thou art the God,
Who didst make heaven and earth,
And the sea, and all things that are in them;
Who, by the mouth of thy servant David, didst say:
'Why did the heathen rage,
And the peoples imagine vain things,
The kings of the earth stand up,
And the rulers combine together,
Against the Lord, and against his anointed?'
For, of a truth, there have combined,
Against thine holy child Jesus, whom thou hast anointed,
Both Herod, and Pontius Pilate,
With the heathen, and the peoples of Israel,
To do whatsoever things thy hand
And thy counsel predetermined to be done." p. 133.

"The entire of the third stanza is an exact and luminous commentary on the prophetical quotation which forms the second stanza. Commencing with the illative particle γαρ, it leads us to understand a short previous sentence; which, according to an elegant usage in the Greek language, is not verbally expressed, somewhat to the following effect: 'This prophecy is now fulfilled; for, of a truth, &c.' We are thus prepared to expect, in what follows, a full equivalent for every part of the preceding prophecy; nor is our expectation disappointed; no topic of the citation is omitted.

The combination is first re-asserted as fulfilled:

For, of a truth, there have combined.

"The rebellious nature of that combination is then declared, together with the nature and office of that kingly Potentate, against whom it was formed:

Against thine holy child Jesus, whom thou hast anointed.

"In the next couplet, the heathen, the peoples, the kings of the earth, and the rulers—that is, all the rebellious personages of the second Psalm—are brought forward, as fulfilling whatsoever it was pre-appointed they should do; but in a diversified order:

Both Herod, and Pontius Pilate;
With the heathen, and the peoples of Israel.

"This is an epanodos: 'Herod, with the peoples of Israel; Pontius Pilate, with the heathen;' Herod, the Jewish 'ruler,' or tetrarch, is mentioned first, and the peoples of Israel are mentioned last, to mark the greater forwardness, and more grievous criminality, of the Jews; he 'came unto his own, and his own received him not:' Pontius Pilate, the Roman governor, representative of 'the kings of the earth,' with the heathen under his controul, as subordinate actors, are placed in the centre.

"The equivalent terms in the prophecy, and in the declaration of its fulfilment, may be thus exhibited:

Psalm ii.	Acts iv.
The rulers.	Herod.
The kings of the earth.	Pontius Pilate.
The heathen.	The heathen.
The peoples.	The peoples of Israel.
The Lord (Jehovah).	Thine holy child Jesus.
The Lord's anointed.	Whom thou hast anointed.

To the last two pair of parallel terms, I would now bespeak particular attention. If these two columns be justly drawn up, it would appear, that the holy child Jesus of the Acts is identified with the Jehovah of the second Psalm. Now, that they are justly drawn up, may, I trust, be satisfactorily proved. In the first place, it is an allowed principle of Hebrew poetry, that in cognate parallel lines, the artifice and propriety chiefly consist in the maintenance of an exact relative proportion between the respective parallel terms of those lines; suppose, for example, the lines to be bi-membral, and the parallelism to be, not inverse, or epanodostic, but direct; then, as the first term of the first line is to the first term of the second line, so, by inevitable consequence, must the second term of the first line be to the second term of the second, and *vice versa*. Let this principle, now be applied to the case before us: the two following lines manifestly, and designedly, form a direct parallel couplet of the bi-membral kind:

κατα του κυριου, και κατα του χριστου αυτου·
επι τον αγιον παιδα σου Ιησουν, ον εχρισας·

Against the Lord, and against his anointed;
Against thine holy child Jesus, whom thou hast anointed.

But here, the second term of the first line, του χριστου αυτου, 'his anointed,' is clearly identical with the second term of the second line, ὁν ἔχρισας: and so, therefore, by undeniable consequence, the first term of the first line, του κυριου, 'the Lord' must be identical with the first term of the second line, του ἁγιον παιδα σου Ἰησουν, 'thine holy child Jesus;' that is, the holy child Jesus of the Acts must be the same with the Jehovah of the second Psalm." pp. 134—137.

Even the order of the words in the original may thus be rendered a subject of profitable study: for that order was a matter of free choice in the unfettered poetry of the Hebrews, and much of their success depended upon the skilful management of it; a management desirable at all times, but not always attainable within the restricting shackles of metre. Therefore, as our author pointedly observes,

"Faults of this kind repeatedly occur; while, perhaps, in the whole range of Hebrew poetry, not one such instance can be found: such, on the one hand, are the advantages of an unfettered distribution of words; such, on the other hand, is the rigid enthralment of metrical jurisprudence." p. 69.

The difficulty of rendering the sacred text into modern verse, and yet preserving the freedom and spirit of the original, will hereby become apparent. The English language, however, has in this respect a very surprising advantage; that in prose it is generally susceptible, with proper management, of the very order of the original; and in verse it has properties, which qualify it to exhibit the antithesis of a Hebrew stanza with vivacity and force. On this topic we would refer our readers to the paper of a correspondent in our volume for 1818, pp. 510—513.

But, whatever may be the difficulty or the facility of expressing the sense of Scripture in the idiom, and especially in the metrical arrangement, of other languages, the wisdom of Providence is conspicuous in having directed the inspired volume to be written in a style and manner which are not peculiar to a single language, but may be exhibited faithfully in a translation.

"Classical poetry," says Mr. Jebb, "is the poetry of one language and of one people: the words are, I will not say chosen (though this be sometimes the case), but arranged, with a view, not primarily to the sense, but to the sound: in literal translation, therefore, especially if the order of the original words be preserved, not only the melody is lost, but the sense is irreparably injured. Hebrew poetry, on the contrary, is universal poetry; the poetry of all languages, and of all peoples: the collocation of the words, (whatever may have been the sound, for of this we are quite ignorant,) is primarily directed to secure the best possible announcement and discrimination of the sense," p. 20.

How much, in point of fact, do classical authors lose by their transfusion into a living language, when compared with the difference between the Hebrew and Greek Scriptures and the English! And, if our version were rendered still more closely; if it followed the original, not only word for word, but, as far as practicable, in the order of its sentences; the force and beauty of its diction would be still more adequately represented, and, what is yet more important, the course of its reasoning, and the connexion between its divided sentences, would often be more clearly conveyed. Much of the obscurity which hangs over certain parts of Saint Paul's argumentation might thus be dissipated, many a long parenthesis be found to be unnecessary, and light possibly break forth upon an intricate passage from unexpected quarters.

We conclude, therefore, with offering our best thanks to our author for the accession which he has made to the sacred literature of his country, and with expressing

our earnest hope, that he may himself be permitted to prosecute still further the researches to which he has invited others.

Mental Discipline; or Hints for the Cultivation of Intellectual Habits. By HENRY FOSTER BURDER, M.A. 8vo. pp. 94. London. 1821.

WE know of scarcely any more valuable service which an author can render to the public, than rightly to direct the youthful mind in its inquiries after knowledge. It is knowledge which, more than any thing else except religion, elevates one individual in the scale of being above his fellow-men; and this is a truth so universally felt, that every one looks up to a person of knowledge with a kind of religious veneration; especially if the possessor of it have opened liberally to others the stores he has acquired.

But whilst all admire the acquisition in question, few know how to become masters of it. It is generally supposed, that knowledge must, almost of necessity, be attained by much reading; but if the study of books be not wisely conducted, it will only accumulate in the mind a rude indigested mass of matter, without ever advancing the student to true wisdom. The stores amassed by learning are but the materials of a good understanding. It is digesting what we read, and having a clear conception of it in the mind so as to be able to apply it to the various subjects which come before us, whether for the regulation of our principles or the illustration of our views, which can alone be properly termed knowledge. But such knowledge cannot be attained without study of a peculiar kind. There must be a well-ordered line of reading; a well-regulated habit of reflecting; a kind of treasure-house must be formed in the mind, in which our acquisitions may be disposed of in an orderly manner, so as to be easily accessible on all occasions; in a word, there must be *mental discipline*, and this discipline must be in constant and laborious exercise. It is such a habit which more than any thing else enriches the mind. Talent can effect nothing to any good purpose, without it; and though it will not altogether supply the want of natural talent, it will go farther towards such an effect than is generally imagined. We welcome, therefore, the tract before us, which, in an easy and popular way, points out the best method of cultivating this important habit. It does not profess to do any thing more than to give some "*hints*" for the attainment of this desirable object; being intended only for those who are entering upon their academical studies, and not for persons who have already made any proficiency in science. And, in this view, we think it may be of considerable use.

The author's object is to aid the cultivation of mental habits in persons preparing for the work of the sacred ministry; first, with a view to the *acquisition* of knowledge; and next, with a view to the *communication* of it.

Under the former head, his instructions are, for the most part, such as might naturally present themselves to every reflecting mind. But they are not the less useful on that account; because few persons, comparatively, will be sufficiently considerate and patient to lay down such a body of rules for themselves. The importance of duly estimating our own powers, of applying the mind with full vigour to the business in hand, of endeavouring to arrive at discriminating and accurate conceptions of every subject, and, by a constant habit of strict investigation, to qualify ourselves for the detection of sophistry, and the exercise of sound reasoning; to employ our own powers, rather than needlessly for the sake of ease,

to have recourse to the labours of others; to guard against any mental habit, of distraction, conceit, or indolence, which may obstruct our progress; and so to grasp every subject in our own understanding, as to be able, with correctness and ease, to impart our views of it to others; must be fixed as rules in the mind of every student. Indeed, no man can address himself with good effect to the cultivation of science, without the practical adoption of them. Still, to have them combined and concentrated as lessons of instruction in a plain and popular form, is certainly a useful acquisition.

We highly approve of the observations of the author in recommending to the student to attach importance to the prescribed branches of academical study, though they should not appear to him directly to bear upon his pursuits in future life.

"Let him not imagine," says Mr. Burder, "that they are of slight importance, because he cannot discern any direct connexion between them and the leading object of his professional career. Let him rather inquire into their tendency to subject his mind to a salutary discipline, and to form those habits of thought and study by which his future progress may be directed and facilitated. The student in theology, for example, may perhaps entertain doubts with regard to the utility of studies in *mathematics*, or in *the philosophy of the human mind*; yet it is not difficult to exhibit the direct and powerful tendency of these pursuits to generate habits of incalculable value to those who, in the discharge of their professional engagements, will find occasion for the exercise of accurate discrimination, and the power of conclusive reasoning."

Afterwards, in speaking of the attainment of clear and precise ideas on every subject, he has adduced an apposite quotation from Mr. Locke, which we consider as peculiarly worthy of attention.

"The greatest part of true knowledge," says that author, "lies in a distinct perception of things in themselves distinct; and some men give more clear light and knowledge by a bare, distinct stating of a question, than others by taking of it in gross, whole hours together. In this, they who so state a question, do no more but separate and disentangle the parts of it, one from another, and lay them, when so disentangled, in their due order. This often, without any more ado, resolves the doubt, and shews the mind where the truth lies."

This sentiment of Mr. Locke's reflects great light upon the subject of mental discipline, and shews the importance of those severer studies, which by some persons are not supposed to help forward materially, if at all, the great ends of the Christian ministry; for certainly there is no subject on which a person more needs clear conceptions, or on which a distinct statement of the question tends more forcibly to remove many of the difficulties with which it appears surrounded, than that of religion.

We fully concur with the author in his advice to the student to employ, and, as it were, to exhaust, the resources of his own mind, before he betakes himself to others for aid.

"The question perpetually arising in the mind of the student of remiss and indolent habits, is, How shall I facilitate my labour by obtaining assistance from others? The question equally familiar to the student athirst for knowledge, and willing to acquire it at the expense of strenuous exertion, is, How shall I accomplish my object with the least assistance from others? It is not difficult to predict what will be the tendency and result of either habit of mind. By the one, the intellectual character is degraded and enfeebled; by the other, it attains dignity and elevation, energy, and self-command."

We consider this "hint" peculiarly adapted to the service of young ministers, who are apt to betake themselves to commentators or writers of sermons, *in the first*

instance, instead of studying diligently the sense of Scripture, and striking out a line of discussion for themselves. This indolent habit destroys all originality of conception, and induces an obscurity over all their compositions. A man who wishes to be clear in his views and perspicuous in his expositions, must learn to think for himself.

Under the second head of his subject, the author adverts principally to the *communication* of knowledge, and urges on students the importance of continuing through life to prosecute with diligence their plans of mental improvement, in order to mature what they have acquired; because the great object of their ministry demands this at their hands, and because it is by continued and unwearied diligence alone that they can attain that amplitude of knowledge which can fit them for the profitable discharge of their sacred office. They must be bringing forth things "new as well as old;" or else their regular hearers will feel but little interest in their ministrations. For this end Mr. Burder recommends a diligent study of the Scriptures in their original languages; of theology both polemical and practical; of ecclesiastical history; of general literature; and, in short, of whatever may subserve the great ends of the ministry by qualifying the mind for a more profitable exercise of its sacred functions.

We are glad to find in this part of the work a suggestion respecting the influence of devotional feelings on a due preparation of subjects for the pulpit: because we consider the former parts of the essay, though in other respects excellent, as somewhat defective in this particular. Useful rules are given for the acquisition of knowledge; but no notice is taken of the influence of moral habits in their connexion with theological attainments. The mental discipline recommended, is wholly *intellectual*; whereas we think, and Mr. Burder will fully concur with us, that a *moral* discipline is not at all less necessary, especially for those whom the author has exclusively in view, namely, persons preparing for the Christian ministry. It is well known that many who have been diligent students of theology, have embraced the most pernicious and fatal heresies. And it is to the moral habits of their minds that these errors must be traced. A conceit of their own wisdom has beguiled many: a love of this present evil world has caused multitudes to rest in mere notions and speculations, instead of enforcing on their people the necessity of practical and experimental piety. An acrimonious spirit leads some away into the field of controversy, so that they can scarcely think or speak of any thing but matters of doubtful disputation. Now these habits and dispositions are usually formed in early life; and students need to be put upon their guard against them; and a treatise on *mental discipline* from the pen of one so competent to the task as our author, should have had at least some portion of it consecrated to this most important object. Without great care and watchfulness, a student is very likely to be turned away from the simplicity that is in Christ; and, if he be, his usefulness in the ministry will be greatly impeded, if not wholly destroyed. We shall be glad, therefore, in a future edition of this work, to see the student more fully reminded, that "knowledge puffeth up, but charity edifieth."

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—The Life of Dr. Bentley, by Professor Monk;—The History of Tuscany, from the Italian, by J. Browning;—Sir R. K. Porter's Eastern Travels, Vol. II.;—Travels by W. J. Burchell;—The Travels of Ducas in Italy, by C. Mills;—Memoirs of the Court of James the First, by Lucy Aikin;—Voyages to New South Wales and Van Dieman's Land, by Thomas Reid;—Memoirs of Self-educated Persons, by Dr. Watkins;—Life of Mary Queen of Scots, by Miss Benger;—The Resurrection of Lazarus, from the French of Beausobre, by the Rev. H. Cotes.

In the press:—Hints for the right Improvement of the present Crisis, by the Rev. J. Jones;—Helps to Devotion, by Mrs. Davis;—Retrospection, a Poem, by A. Brooke;—Lectures in Botany, by A. T. Thompson;—The Widow's Tale, a Poem, by the Author of Ellen Fitzarthur;—A Common Place Book on a New Plan, by J. A. Sargant;—A History of Lady Jane Grey, by G. Howard.

The Rev. T. H. Horne, A.M., has just published the supplemental volume to the first edition of his "Introduction to the Critical Study of the Holy Scriptures." It contains upwards of eight hundred octavo pages of very close and expensive printing, with six new plates and numerous fac-similes, &c.; among others, of the Codex Vaticanus, the Biblia Pauperum, the Codex Cottonianus, the Codex Montfortianus, the Lord's Prayer in Javanese, &c. The work is charged at the moderate price of 18s. It contains a very interesting "Summary of Biblical Geography and Antiquities," which may be bound by itself as a distinct volume. In addition to which, two hundred and fifty closely printed pages are devoted to accounts of manuscripts of the Bible; printed editions of the New Testament; a copious History of the Translations of the Scriptures into the modern languages of Europe; Dissertations on Various Readings, Harmonies, and alleged Contradictions in Scriptures; a valuable paper on the Apocryphal New Testament; the controverted clause of 1 John v. 7, 8; Copious Tables of the Prophecies, &c. Mr. Horne has thus furnished the purchasers of the first edition of his "Introduction," with as much of the new matter of the second (which is likewise just published) as could be conveniently presented in a separate form. The second edition, however, contains numerous other additions of importance; among which we observe a very satisfactory refutation of the chief arguments urged in the late Deistical controversy. The work is published in four large volumes, containing nearly three thousand closely, but handsomely printed pages, with numerous plates, fac-similes, &c. Price 3*l.* 3s.

OXFORD.

The Rev. H. H. Milman, M. A., late Fellow of Brasenose College, is elected Professor of Poetry, in the room of the Rev. J. J. Conybeare, M. A. of Christ Church, who had resigned.

The following subjects are proposed for the Chancellor's Prizes for the ensuing year, namely, For Latin Verse—"Alpes ab Annibale superatæ." For an English Essay—"On the Study of Moral Evidence." For a Latin Essay—"An, re vera, prævalerit apud Eruditiores Antiquorum Polytheismus."

EGYPT.

The celebrated alabaster Sarcophagus, which lately arrived from Alexandria, is deposited in the British Museum. It is nine feet long, and about four feet high, apparently of a single piece, and of a very fine alabaster. It is shaped like a modern coffin, and is more than large enough to hold a mummy with all its envelopes. Its chief value consists in the numerous hieroglyphics which cover the sides, interior and exterior, from top to bottom. The human figures, of which there are long processions, in various circumstances and attitudes, erect, linked together, towing galleys, bending, as if in worship, &c. are from an inch to an inch and a half high. Between these are compartments of symbols, the ibis, the lotus, &c. The serpent occurs frequently, and in some instances with much exactness of detail.

The Maranta Arundinacea, or Indian Arrow-root, has begun to be cultivated in the island of Ceylon. The farina obtained by washing the bruised roots in water, had

been long a general article of food in South America. It derives its vulgar name from a notion that it was useful for extracting poison from the wounds made by the arrows of the Indians. It is originally a native of Spanish America, being found in great plenty about La Vera Cruz, and is very extensively cultivated, both for domestic consumption and for exportation, in the West Indian islands. The plant was introduced into the Royal Botanic Gardens of Ceylon about the latter end of the year 1816; and the climate of Ceylon is so favourable to its growth, that it is found to produce an abundant crop every six months; and there are now as many plants in the garden of Colombo as would furnish two acres of land.

CHINA.

Dr. Morrison, in speaking of the translation of the Scriptures into Chinese, remarks, that the Chinese language possesses much ancient literature, which has been, for many centuries, the constant study of a body of privileged men, under the appellation of The Learned; who have polished the language to a high degree of what they deem elegant conciseness, and richness of classical quotation and allusion: so that the written style of the learned is nearly as different from the ordinary language of the people, as the language of ancient Rome from the modern dialects of Europe. In consequence of this, the learned in China are extremely fastidious in respect of style, and despise whatever is not classical Chinese. They are, moreover, ignorant of the rest of mankind and of science; and are self-conceited in an extreme degree, and view whatever is not consonant with their experience in sentiment or manner as barbarous. Translation is in its infancy. None of the Chinese literati study with a view to translate. The Court itself seems to have some difficulty in preserving a competent number of translators into the Manchow-Tartar language. The learned of China think that every respectable book ought to be written in the learned dialect, and not in the vulgar tongue; though Choo-foo-tsye departed from this practice in his Philosophical Essays, finding that new ideas cannot be communicated so well as by the simplest language. Dr. Morrison applies these remarks to translations of the Scriptures, which he considers would be of comparatively little use to the people at large if rendered in the learned dialect.

UNITED STATES.

The New-York Daily Advertiser makes the following statement:—"From 1800 to 1810, the White Population of the Free States, namely, New England, New York, New Jersey, Pennsylvania, and Ohio, increased from 2,442,260 to 3,388,492; which is within a fraction of thirty-nine per cent. The Coloured Population in these States, during the same period, increased a fraction over eleven per cent.—The Free White Population of the Slave States, namely, Delaware, Maryland, Virginia, Kentucky, North and South Carolina, Georgia, and the district of Columbia, increased, during the same period, from 1,601,148 to 1,908,362; a fraction over nineteen per cent. The Black Population of the same period increased from 904,439 to 1,164,739; about twenty-eight per cent."

A South-Carolina paper presumes that the result of the last census will give to the White population in the Slave States 2,270,000, and to the Blacks, slaves and freemen, 1,500,000; and that, according to this increase, the Blacks will out-number the Whites in the Slave-holding States, in less than fifty years to come; and that, during the lifetime of the grand-children of the present generation, "they will in all probability double the number of the Whites."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Lectures on the Book of Ecclesiastes; by Ralph Wardlaw, D. D. of Glasgow. 2 vols. 8vo. 18s.

Biblical Fragments; by M. A. Schimmelpenninck. 8vo. 7s. 6d.

Private Devotion; or Prayers principally intended for the private Use of Christians; by Joseph Jones, M. A. 3s.

Liefchild on the Christian Temper; or, Lectures on the Beatitudes. 8vo. 7s. 6d.

The Hand of Providence manifested, in a Faithful Narrative of Real Facts, illustrative of its Punishment of Vice, and Reward of Virtue. 12mo. 6s.

MISCELLANEOUS.

Sketches of Upper Canada; by John Howison, Esq. 8vo. 10s. 6d.

An Historical Guide to Ancient and Modern Dublin; by the Rev. G. W. Wright, with 17 engravings. 18mo. 10s. 6d.

Travels in Palestine, through the Countries of Bashan and Gilead, East of the River Jordan; by J. S. Buckingham, Esq. with maps, plates, and vignettes. 4to. 3l. 13s. 6d.

Journal of an Expedition 1400 miles up the Orinoco, and 300 up the Arauca, illustrated by plates. 8vo.

Part I. of Views of the Coliseum; engraved by W. B. Cooke, and J. C. Allen, from Drawings of Major Cockburn. Super royal folio, 1l. 1s. each part.

Part I. of the Holy Bible, with Engravings by Heath, from Designs by R. Westall. Imperial 8vo. 12s. proofs, 4to. 1l. 1s.

Memoirs of the Celebrated Persons composing the Kit-Kat Club; illustrated by 48 Portraits from the Original Paintings by Sir Godfrey Kneller, royal 8vo. 2l. 4s.

A History of Madagascar, with an Appendix containing an Account of the Present State of Religion in that Island; by S. Copland. 8vo.

The History of Scotland; by D. Macintosh.

An Essay on the Study of Modern History; by J. T. Boone. 8vo. 8s.

The Parent's Medical and Surgical Assistant, intended for the Use of the Heads of Families, Parochial Clergymen, and others; by T. A. Bromhead, M. D. 12mo. 4s.

A Short Account of the Principal Hospitals of France, Italy, Switzerland and the Netherlands; by H. W. Carter, M. D. &c. 8vo.

A Compendious Treatise on the Theory and Solution of Cubic and Biquadratic Equations, and of Equations of the higher Order; by the Rev. B. Bridge, B. D. F. R. S. 8vo. 6s.

Observations on Vocal Music; and Rules for the Accent and Emphasis of Poetry; by William Kitchiner, M. D. 12mo. 4s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

MANY of the recent "Monthly Extracts" of the Bible Society, contain statements and communications of great interest, from which we shall transcribe a few passages.

In selecting our extracts from the Reports of the charitable societies, it is generally our object rather to present our readers with an account of the actual proceedings of these institutions, than to report the speeches either of their friends or enemies; as, however, a recent censure has been passed upon the Bible Society by two prelates in the sister kingdom of Ireland, we shall commence our extracts with the following report of a speech of the Earl of Liverpool, at the formation of the Isle of Thanet Auxiliary Bible Society, at Margate, Oct. 17, 1821, in which his lordship not only defends the object and proceedings of the Society generally, but brings forward an additional and very important proof of its peculiar necessity in that very country in which it has experienced this ill-judged, and, we are conscientiously persuaded, undeserved, opposition.

"The Earl of Liverpool said, he would trouble the meeting with but few observations; though he felt it necessary for him to state the grounds on which he had accepted the presidency of that Society.

"He had no hesitation in avowing that the object of the Bible Society was in perfect accordance with his principles. If for a moment he could consider either the principles or the proceedings of that Society as hostile to the religion of his country, as by law established, he would be the last man in the kingdom to yield it his support; but believing as he did, that the labours of the Bible Society tended to promote Christianity in general throughout the world, and ultimately the pure principles of the Church of England, he felt it his duty to promote its success by all the means in his power.

"He was a member of the Society for promoting Christian Knowledge: as a member of the Established Church, he felt it his duty to support that establishment; and he should be most happy if the Liturgy of the Church could always be circulated together with the Bible, because it was his sincere opinion that the Liturgy of the Church of England was the best of all human compositions: but, were there not circumstances which rendered the attainment of such an object absolutely impracticable? The operation of the Society

for promoting Christian Knowledge was limited: the Bible may be circulated where the Prayer-book will not be received. Among all sects and descriptions of persons in Great Britain the Bible may be circulated; and should we withhold the Scriptures from any part of our fellow-subjects, because they are not at this time prepared to receive the Prayer-book, which is founded upon them?

"In Ireland, whatever difference of opinion may exist elsewhere as to the state and condition of that part of the United Kingdom, it is quite clear, that religious prejudices must in most cases prevent the Prayer-book being received together with the Bible: and shall we forgo the advantage of circulating the word of God among all classes, and all sects, in that country, giving them an opportunity of forming their conscientious opinions on the Bible, and thereby affording perhaps hereafter the most simple and most effectual remedy to those evils which we all equally deplore? The principles of this Society adapt it, indeed, to convey the word of life to the whole world. Britons have a duty, an important duty, to perform, arising out of their extensive colonies and foreign possessions. As Christians, we ought to deplore that this duty has been so long neglected; but surely he might now appeal to them as Christians, and as Protestants, whether they would neglect the advantages of such an instrument in promoting the circulation of the Scriptures through the colonies and dependencies of Great Britain.

"The Bible Society was now no longer a theory; it had been in practical operation, for a period of more than seventeen years; and so far from injuring other societies which had the same object in view, it had been proved that it has materially benefited them: and by its exertions the Scriptures had been translated into numerous languages, with the names even of some of which we were scarcely acquainted.

"If upon so solemn and important a subject it could be allowed to feel pride, he should say that he felt a national pride that so extensive, so benevolent, an institution—an institution which conveyed the best of blessings to every nation, and to every people—had originated in this country. It was a duty we owed to God, who had so benefited this country by bestowing upon us such innumerable and unparalleled blessings;—who enabled us so lately to weather the storm which had so long hovered over us, to surmount the difficulties of one of the most momentous periods in our history, and who had crowned the nation with a glorious peace;—it was a duty, he said, we owed to Divine Providence, to make all mankind feel that in acknowledging the favours Heaven has so bountifully conferred upon us, we are anxious to convey to them the greatest blessing Heaven can bestow, by circulating, as extensively as possible, the word of eternal life."

From Paris Dr. Pinkerton writes, Sept. 21, 1821;—"I had a long interview with Baron de Sacy yesterday. He repeated his assurances of rendering every possible aid in carrying forward the Oriental works. We settled with him every thing relating to the Carshun and Syriac Testament, according to the principles laid down in my communication to you on this subject. In my estimation Paris is one of the most important stations, in a literary point of view, for promoting the object of our Society that is to be found in Europe. There are vast treasures of manuscripts in public libraries, and in the possession of private individuals here, which are but little known. During the Revolution the MSS. of the Catholic Missionaries, both here and at Rome, were subjected to the vicissitudes of the times; and many of these precious works are now to be found where least expected."

The following is an extract from a letter of his Excellency Baron Altenstein, Minister for the Department of Science and Literature in the kingdom of Prussia.

"Berlin, April 2, 1821.

"The most magnificent and valuable present lately made to his Majesty's library by the London Bible Society, consisting of a large and splendid collection of translations of the holy Bible into several oriental languages, has been duly acknowledged by his Majesty's Librarians, in their letter of the 6th of May last year. The undersigned minister for the department of science and literature, having, however, upon due consideration, thought it proper to lay before the King's most excellent majesty a particular report concerning the said present, his Majesty most graciously received the report; and thereupon expressed his royal pleasure, as a

particular token of his esteem for the London Bible Society, and its truly beneficial and laudable endeavours to propagate the knowledge of the Scriptures over the globe, to send to the said Society the large gold medal, struck in order to commemorate the Anniversary of the Reformation, along with a copy of a collection of likenesses of celebrated princes and learned men, coeval with Luther and Melancthon, the whole done after originals painted by the celebrated Lucas Cranach.

"The undersigned minister of his Majesty, having, with particular gratification, obeyed his Majesty's commands, in forwarding the said medal and collection of portraits, requests the Society's acceptance of the royal gift, and begs leave to assure the President and Members of the Bible Society in London of his sincere esteem and regard."

The following extract from a letter from Prince Galitzin to the President of the Geneva Bible Society, illustrates, in a very pleasing manner, the interchange of kind wishes and good offices which takes place between institutions of this nature in various parts of the world.

"It is with peculiar pleasure that I heard of the labours, as well as the success, of the Geneva Bible Society—a progress of the Biblical cause which affords me a new subject of praise and thanksgiving to the Lord, who ceases not to employ all the means of grace to draw unto Himself those whom he has redeemed by His blood.

"The Committee of the Russian Bible Society, to whom I have not delayed to communicate this interesting intelligence from the banks of the Leman Lake, have listened to it with a joy equal to my own; and this joy was increased, in proportion as we represented to ourselves all the great results which you glance at in your letter, and to which undoubtedly so many united and salutary efforts, with the help of our Saviour, must one day conduce. Oh, may the blessed time soon arrive, in which there shall be but one fold and one Shepherd! The interest which the Geneva Bible Society and its President take in the success with which the Lord deigns to crown the feeble labours of the Committee of the Russian Bible Society, has sensibly affected the latter. Interpreter of its sentiments of gratitude, I beg of you, at the same time, sir, to accept of my most sincere thanks for the good wishes which you express on my account, and which I feel I merit so little: for, let us not forget that we are, in His all-powerful hand, but as clay in the hand of the potter.

"With regard to the progress of the Russian Bible Society, it is, in fact, not without being profoundly moved by the infinite grace of God toward us, that I proceed to give you some account of it. About 200 societies in the provinces co-operate already with the Society of St. Petersburg, in the great Russian Biblical cause: more than a million seven hundred thousand rubles have been contributed in the space of seven years, to advance the sacred end of these benevolent institutions: more than 275,000 copies of the holy Scriptures, in thirty different languages, have been distributed among all classes; and, while the Russian Version of the holy books, of which some parts have just appeared, is received with the greatest enthusiasm by the whole nation, the Crimean Tartars, the Kalmucs, the Tschuwashians, the Tsheremissians, the Mordwashians, the Karelians, &c. to the most distant inhabitants of the borders of the White Sea, all begin to read, in their own languages and dialects, the word of Truth, the Gospel of Jesus Christ. Even in the East, in Persia, and in Asia Minor, resound anew, after so many ages of sullen silence, the good news of salvation by the crucified Saviour, who is the true God and eternal life."

More recent communications from the Russian Bible Society confirm and extend these interesting statements. We have been particularly gratified to learn, that even Jews and Mohammedans are beginning, in some instances, to receive the Christian Scriptures with avidity. Thus from Kamentz Podolsk Dr. Pinkerton and Dr. Henderson write;—

"June 14, 1821.

"An Association has been formed in the town of Berditchef, which is inhabited by upwards of 16,000 Jews, several of whom have aided its funds by their subscriptions, and not only purchased copies of the Old, but seem anxious also to obtain the New, Testament. In the course of our progress through this government, we were furnished with the most convincing proofs of the eagerness of that people to receive and read the testimony of the Messiah. In the town of Jitomir, in particular, our lodgings were almost besieged by Jews,

who form by far the most numerous part of the population; to whom we gave copies, after ascertaining their ability to read and understand the Hebrew, and the probability of their making a proper use of the sacred gift."

With regard to the reception of the Scriptures by Mohammedans, the Astrachan Society state, that "out of one hundred copies of Genesis in the Hebrew-Tartar sent by its Committee to the Pensa Society, seventy were presented to Mohammedan priests, the Mollas and Jachuns, who received them with delight, and declared they understood them perfectly well. From this account, as well as from the communications of Mr. Solintzky, it is evident that even Mohammedans receive the word of God with gladness; for he mentions in one of his letters, that the Mufti in Orenburg had paid him 400 rubles for fifty copies of the Gospels in the Persian language, which were already distributed amongst the Imans."

Dr. Henderson further mentions, that "when an inquiry was instituted at Okotsk by the Governor respecting the want of the holy Scriptures, copies were found in quarters where they were least expected, which is attributed to the zealous and indefatigable exertions of our countryman, Captain Gordon, whose track from Okotsk the whole way through Siberia to Astrachan, and thence through Persia to India, is marked by the most tender solicitude for the welfare of the inhabitants, a diligent investigation of their spiritual wants, and an adoption of such measures for their relief as the circumstances of his immense journey would allow."

Dr. Pinkerton adds: "A Russian captain, lately returned from Persia, mentioned to a friend in Astrachan, that, when he was in that country, he happened one day to go into the house of a native, where he was surprised to find between twenty and thirty Persians assembled, and listening with attention to one who was reading a book. They no sooner noticed the stranger than the book was laid aside and concealed, and it was with some difficulty that he could prevail upon them to tell him what book it was. At last they informed him that it was the New Testament; and said, that the reason why they endeavoured to conceal it was, that they were not permitted to read it publicly. How pleasing the idea, that many of the other copies which have been introduced into that empire, may also have their select circles to which they are proclaiming the glad tidings of redeeming mercy and love; and that here and there may be a Nicodemus inquiring, under the shade of concealment, How can these things be!"

In the dearth of authentic communications from Turkey, the following extracts from the letters of the Rev. H. D. Leeves, the Bible Society's Representative in the Mediterranean, are particularly interesting. From Therapia on the Bosphorus, a few miles from Constantinople, Mr. Leeves writes, on the 9th of April—

"In a few hurried lines, written by the post before last, I informed you that we had the misfortune of having our house burnt to the ground. We are now once more settled in an agreeable situation in this village; to which, for various reasons, I thought it best to move, instead of taking another house in Pera. We accordingly removed hither about ten days ago, after three weeks' residence in the British palace, where Lord Strangford was so good as to receive us.

"Some account of the state of public affairs in this country will probably have reached you. They are far from being pleasant to European residents in Turkey: and, I am sorry to think, are likely to place great impediments in the way of our proceedings, for the present. The consequences of the insurrection of the Greeks, in the provinces of Wallachia and Moldavia, have been the flight of some, and the arrest and execution of others at Constantinople, whom the Porte has considered as being implicated with the insurgents. Three of the Bishops of the Greek Church were, some days ago, seized; and I have this morning heard, that two more have been added to their number. The whole of the Greeks are in the greatest consternation, not knowing on whom the suspicions of the government may next fall. All the Turks of every description are, by order of the sultan, under arms; and, as might naturally be expected in such a state of things, some acts of violence to individuals have occurred. Not that I have any reason for personal alarm: but it is clear that my line of duty is, to wait the event; and I fear I must desist from my visits to the Fanal, until more tranquil times arrive.

"I shall of course, not think of leaving

my post, unless I am fully convinced that it is both utterly useless and dangerous for me to remain. Let me beg your prayers and those of all our friends, that I may be guided to do what is right, and what is best for the promotion of our cause."

On the 23d of April he adds;—

"In my last letter I gave you but a melancholy account of the state of public affairs in this country. I am sorry to be obliged to add, that they have, at present, arrived at a state still more distressing; and what may yet happen, it is not easy to foresee. Every day brings some fresh blow on the Greek Nation; and, as far as the efforts of our Society for their spiritual benefit are concerned, renders the hope of our prosecuting our objects here for the present more dark. Yesterday the aged and venerable patriarch of Constantinople was arrested: and, this morning, he was ignominiously hanged before the door of his own church, with one, according to some accounts, and, according to others, two of his own priests. It is added, that six bishops, who were in confinement, have been put to death. Troops have been sent against the insurgents in the two provinces, and the whole Turkish population continues armed; among whom there is a great deal of irritation against the Greeks, and Franks even are now scarcely respected.

"You will perceive, that, under these circumstances, it is impossible that the works which we have undertaken in the Fanál can be resumed, for several months at least. I hope, before I close this letter, to be able to give you some account of Hilarion, concerning whom I feel particularly anxious. I trust the providence of God will be over him, in these dangerous times; and preserve him, for the completion of the important work which he has commenced. Lord Strangford, who takes a kind interest in our affairs, has sent to-day the dragoman of the embassy, to inquire about him; and to obtain of him, if possible, the manuscript, that it may at least be secure in our possession. When that object is accomplished, I shall feel that I can, for the present, be of no further use in this capital; and I shall, I think, be disposed to take the first opportunity of removing with Mrs. Leeves to some more tranquil place, from whence I may return, as soon as any prospect is opened of my being useful here.

"P.S. I have this moment seen the English dragoman on his return from the Fanál, who, I am happy to say, has brought with him the manuscript of Hilarion. He found Hilarion himself, and the principal of his convent, the Archbishop of Mount Sinaï, in the greatest alarm. They had witnessed the melancholy scene of the death of their patriarch, and of the bishops who partook in his fate; and they scarcely know whether they can consider themselves safe. The Archbishop of Mount Sinaï is one of the most eminent among the Greeks, for learning and worth; and most happy should I be to know, that both he and Hilarion were in a place of safety. The more I think on the subject, the more convinced I feel, that it will be impracticable to prosecute the work here. If Hilarion were with me, we could do it any where. God will, I hope, direct us to what is best. I have deposited the manuscript in Lord Strangford's hands, as the place of greatest security. We have much reason to feel obliged to his lordship.

"To morrow I return to Therapia, where Mrs. Leeves is; and, after just settling ourselves for the second time, we shall again probably be wanderers. If it be, however, for the advantage of the work which I came here to promote, I am content."

The following extract is from a letter of the 8th of May:—

"By the last post I was under the necessity of communicating to you and the Committee, tidings, which must have proved extremely distressing to you. I wish it were in my power to write to you any thing more encouraging; and if it will be painful to you to hear of the breaking-up of all our fair prospects in this place, you may conceive how deeply painful it is to me to witness and to report it. But the will of God be done! and if He be pleased to disappoint us for a time, let us not despair; but hope that He will guide and overrule all that happens, for the ultimate promotion of the object for which we labour, and in which the very impediments that we meet with will, I hope, engage us more earnestly and zealously.

"In my last I mentioned to you the execution of the patriarch and several bishops on Easter-day; since which, some more bishops, and very many of the principal Greek clergy and laity, have suffered: and arrests and executions still continue, not only at Con-

stantinople, but in the provinces. You will not be surprized to learn, indeed my last letter will have fully prepared you for it), that I am taking measures for our departure, which is on every account forced on me as the only course to pursue.

"With a good hope that a kind Providence will continue to guide our steps, and desiring your prayers and those of all our friends in our behalf, I remain, my dear sir, faithfully yours."

About a fortnight afterward, on the 24th of May, the aspect of affairs had changed for the better.

"Since I last wrote, we have enjoyed somewhat more tranquillity; although, substantially, things remain much as they were: the effervescence of men's minds has somewhat gone off, and we feel rather more security. The public executions of those accused of being implicated in the conspiracy, and the assassinations of individuals of the Greek Nation, are less frequent. All the Turks, however still continue with arms in their hands; and, from all accounts of what is passing in the Archipelago, and the preparations making here, it does not seem as if this affair would very speedily terminate. I am unable to say any thing decisive about our departure. That it will finally be expedient, I am still of opinion, though I wish I may have occasion to change that opinion. On this subject, I should be sorry to do any thing hastily."

On the 8th of June the state of things was much the same.

"The affairs of this country continue much as they were when I last wrote, extremely unsettled. We are alternately agitated, with accounts of internal violences and disorders, and rumours of a Russian war. Were the latter to take place, there would be no alternative, I think, but to take our departure without delay. We have hitherto been enabled to maintain our position in the village, where another English gentleman also resides; but I believe Mrs. Leeves is the only lady who has not been driven down to Pera, to take refuge there against the violences which have been committed in the country: not that these violences do not occur in Pera, but people fancy themselves to be more safe where greater numbers are assembled. It so happens, that this village has been better protected than the rest, from a large Turkish guard being stationed here, and the Bostangli Bashaw, who commands the guards of the channel of the Bosphorus, having taken up his residence in it. We are recommended to his particular attention, through the kindness of Lord Strangford, who made an application to the government for that purpose. I have here had a good deal of time for application to the modern Greek, to which I daily dedicate two or three hours, with a master.

"The patriarchal printing office still continues closed, nor is it at all possible to foresee when it will be re-opened. With respect to the prosecution of the works which we have commenced, there can be no doubt, supposing it practicable, that it would be highly advantageous that they should, if possible, be executed in the first instance in this capital; and I am not disposed to give up the hope of it, as long as any rational hope remains. But, whether this be practicable or not, I cannot but most strongly recommend to the Committee, to take into consideration the measure of forming a good printing establishment in some secure station in this part of the world, where abundant supplies may be prepared for the inhabitants of the East, of the sacred Scriptures in their several languages. Even if the first edition of the translations in hand be struck off here, which is so very doubtful, subsequent editions will almost immediately be necessary; and, as the relations of our Society with the churches of the East are daily becoming more extended, the different heads of these communities would be able to send to this establishment able men, to assist in the execution of the several works necessary for their people."

We shall close our extracts with some recent communications from a still more distant quarter. The Moravian Missionaries write from Okkak, in Labrador, Aug. 8, 1821—"We request you to present to the venerable British and Foreign Bible Society our most cordial thanks for the valuable present of more copies of the New Testament in the Esquimaux language, sent to us by the ship. They are to us and our people a treasure of immense worth, for which we pray the Lord to reward those generous benefactors. As most of our children and many grown persons in our congregation can read, they are read with great eagerness and much blessing, by old and young."

From Nain, in the same country, they write, Aug. 24:—"Several of our Esquimax here at Nain, having been informed of the nature of the Bible So-

ciety, and its aim in the distribution of the sacred Scriptures throughout the world, of their own accord began to collect seals' blubber, by way of making up a small contribution towards the expenses of the Society. Some brought whole seals, others half a seal, or pieces, as they could afford it. Some brought pieces of blubber in the name of their children, requesting that their poor gifts might be accepted.

"The expressions they made use of in presenting their gifts deeply affected us all. Having been told, that in some parts of the world, heathens, who were poorer than they, had contributed their mite, towards the diffusion of the Scriptures, with great eagerness and delight they said—

"'How long have we heard the comfortable words of God concerning Jesus our Saviour, and received so many books treating of Him, and yet have never considered where they come from! We have indeed sometimes spoken together, and observed, that these many books, given to us without pay, must be very dear somewhere; but we never have known before now, that even poor people bring their money, out of pure love, that we may get those comfortable words of God. We are indeed poor, but we might now and then bring some blubber as a contribution, that others who are as ignorant as we were formerly, may receive the same Gospel which has been so sweet to our souls, and thereby be taught to find the way to Jesus, and to believe on Him.' By this spontaneous declaration a great impression was made upon our people. Each would bring something, when they heard how desirous other heathen nations were to hear the word of God; and they begged me to send this collection of blubber (yielding 30 gallons of oil) to those generous friends who printed the Bibles for them, that more heathen might be presented with that book, 'so precious above all things.'"

From Greenland, another Moravian Missionary writes:—"I add the humble request of our Society for the furtherance of the Gospel to that of our Missionaries and Greenland congregations, that the British and Foreign Bible Society would undertake the printing of a translation of the New Testament into the Greenland language, with which our brethren in that country have been occupied for a great many years. After an experience of nearly ninety years, they are perfectly well acquainted with that singular and difficult language. Some have resided there, and been in the habit of conversing in no other with the natives, for 30, 40, and 50 years, and we may therefore rely upon their translation being as correct as possible."

Having thus brought up our general arrears of Bible Society intelligence, we hope in our Appendix to give an abstract of Dr. Steinkopff's last tour in Germany, which furnishes many interesting notices respecting the progress of the Continental Bible Societies.

ABOLITION OF THE SLAVE TRADE AT MADAGASCAR.

The following are some particulars respecting the late abolition of the slave trade at Madagascar. His Excellency Governor Farquhar having prepared the way for a mission on the subject to Radama, King of Madagascar, sent Mr. Hastie, as his commissioner, to the court of that prince. His object was to conclude a treaty for the entire abolition of the slave trade throughout Madagascar. The following account of the mission is given by Mr. Jones, one of the missionaries of the London Missionary Society, who was allowed to accompany Mr. Hastie. On the 15th of Sept. 1820, they commenced their journey from Tamatave to Tananarive, nearly 300 miles inland; and pursued it seventeen days, over a great variety of country. One of the woods through which they passed was nearly forty miles in extent. Some of the rivers which they crossed were so deep, that they were obliged to swim their horses. Several of the mountains over which they travelled were prodigiously lofty, and sometimes exceedingly steep.

In the course of their journey, they met groupes of the natives, who were on their way to Tamatave to be sold to the slave-dealers, many of whom reside there, and from whence they are exported. "It was dreadful," says Mr. Jones, "to see such a number of human beings, old and young, in chains, driven from their native country, to be sold like sheep in a market: some were children, between six and eight years of age, separated from their parents for ever. My heart ached to witness the inhuman scene. If such a number of slaves were to be driven through the streets of London, in irons, carrying loads on their heads, to be sold like the beasts in Smithfield, doubtless the sight

would fill the eyes of all with tears, and stimulate them to greater exertions than ever to suppress such a traffic."

On Tuesday, October 3, they arrived, about noon, at the foot of the lofty hill on which Tananarive, the residence of the King, is situated. The King expressed great joy at receiving Mr. Hastie. In the evening they were conducted to a large well-built house, where they slept that night. The King came to see them the next day, and was greatly pleased with some of the presents sent to him; particularly the workmanship on some silver plates and dishes, and with an Arabian horse that was sent among others.

The proposed treaty was fully considered in several conferences. It appeared that the great difficulty in the way of its conclusion, was the advantage obtained by Radama's principal subjects, who procured almost all foreign articles by their traffic in slaves. Mr. Hastie stated, fully and forcibly, the evils of the slave trade, and the real advantages which his subjects would obtain by its abolition. The King afterward consulted his Ministers on the subject, who appeared to be very averse to the measure proposed. At length, however, the King resolved, at all events, to sign the treaty, on this special condition, that twenty of his subjects should be instructed in the most useful arts; ten at the Mauritius, and ten in England.

The moment arrived which was to decide the welfare of millions. A proclamation, abolishing the slave trade, was published; and freedom was hailed by thousands with transports of joy."

In reference to this treaty, Mr. Jones writes to Charles Telfair, Esq. at Mauritius, Oct. 14, 1820.

"A final stop is now put to the slave traffic; and the whole has been conducted by Radama in such a manner as leaves no room to doubt his sincerity. Had his Excellency Governor Farquhar witnessed the transports of joy exhibited in the countenances of thousands around us, on the 11th instant, when the treaty was agreed on—the proclamation issued—the British flag, in union with that of Madagascar, hoisted—freedom hailed by thousands as the gift of the British Nation—the guns firing a salute of liberty and joy—the music playing, and the people rejoicing—the scene would, I think, have filled his mind with greater pleasure than any which he ever before witnessed; being himself the author of a treaty pregnant with so many blessings. When I went out to see the Union Flag, and all the people looking at it with smiles in their countenances, my heart was filled with joy, and my eyes with tears."—He writes further, at the beginning of November, "The King is extremely watchful lest any slaves should be sold; and, notwithstanding all the efforts and cunning of the slave-merchants, they have not been able to buy one."—Mr. Jones adds, "It appears to me that Radama values the article which relates to the instruction of his people, more than any other part of the equivalent. He has their education and civilization so much at heart, that I am persuaded he would not have agreed to the treaty on any other terms.

"I consider this article as likely to contribute much to the honour of the British Nation, and toward the Christianizing and civilization of millions of people. A wide door for Christianity and civilization has been opened, and that of slavery, I trust, bolted for ever. A powerful monarch has become the patronizer of Christian missionaries and of artificers, instead of dealers in slaves, who were to be dragged out of their native country."

So intent, indeed, did Radama appear on the improvement of his subjects, that, in the course of conversation, he said—"If your Government will instruct my people, I am theirs for ever."

To Mrs. Telfair, Mr. Jones writes, on the 18th October—

"The mother of Radama came to our house last Saturday morning; and, on conversing with her upon the advantages to be derived from instructing the people, she remarked, very sensibly, that she would never agree to a treaty where money was to be the main object, but that she would support the plan proposed with all her might.

"A selection of young persons for England, and others for Mauritius, was made to-day; and the people entered into a high discussion, as to who should have the King's permission, and the honour, to send their children to be instructed. One man said that he would give 3000 dollars for permission to send his child. 'Well,' said the King, 'give me 1500 dollars, and he shall go.' The man hesitated a little, and then answered that he would give that sum. 'Well,' rejoined the King, 'as you are in

earnest, and sincere in your request, he shall go for nothing. The place was, on Saturday, crowded by the richest and most respectable people in the capital, from among whose children a selection has been made for instruction."

Mr. Jones writes again to Mr. Telfair, at the beginning of November—

"The Roman-Catholic Priest at St. Denis, in the island of Bourbon, has written a very flattering letter to the King, asking his permission to send missionaries to teach his subjects the Roman Catholic religion; and informing him that some were at Bourbon ready to come over, provided his Majesty would give them his royal permission. The King wrote an answer, refusing his permission, in the strongest terms; saying, that he had entered into an alliance with the British Nation, and consequently wished to have British Protestant Missionaries to instruct his subjects, to whom he would give his permission, as well as protection throughout his dominions."

Governor Farquhar, after expressing his high esteem for Mr. Jones's character, which enabled him to extend to him all that assistance and countenance which were necessary to his progress, writes to the Directors of the London Missionary Society, Jan. 3, 1821—

"I consider his residence at the court of Radama as a proof and security of the good faith of that sovereign, for the full performance, on his part, and on that of his subjects, of the articles of that important treaty which I have once more, and, I trust, finally concluded with him, for the entire extinction of the slave traffic for ever, throughout the whole of his extensive dominions.

"I may add, that, in my opinion, never was so boundless and favourable a field thrown open to your pious labours—a people without any national religion or superstitions of consequence to combat—consisting of above four millions of souls, ready, as well as capable, of receiving instruction, under the will of a monarch, who is as eager to obtain it for them as you can be to grant it."

These calls for exertion will, doubtless, be obeyed by British Christians.

PRAYER-BOOK AND HOMILY SOCIETY.

The Committee state, that during the last year their operations have been painfully impeded by the exhausted state of the Society's finances; and this notwithstanding the number of their subscribers had increased, a greater number of donations been received, more congregational collections made, and every item of receipt, except legacies, been enlarged. This pressure has originated in the expenses entailed by three works of great importance, namely, the Book of Common-prayer in the Irish tongue and character; a large edition of the Liturgy in Welsh; and the publication of 2000 copies of the Psalter, and of the Morning and Evening Services of the Church, in Chinese.

The circulation of the Irish Prayer-book has been intrusted, principally, to the members of a respectable institution in Dublin—an institution patronized by some of the highest ecclesiastical authorities in that kingdom—called the Irish Society. "The distribution of these books," observe the Irish Society, "was a matter of much delicacy; for although we do not profess to be guided by any other principles than our own, (that is, the principles of the Established Church), we sensibly feel both the duty and importance of avoiding offence to any portion of our fellow-subjects. We have, therefore, sent only a few of these books to our superintendants, for the use of those who shall voluntarily desire to possess them; and we are happy to say, they have been a great source of comfort to several of our schoolmasters, whose religious persuasions allowed of their using them; and that the appearance of the Book of Common-prayer in Irish has seemed generally to excite both surprise and gratification."—Many persons in Ireland had hitherto looked upon our church as utterly heterodox, and were astonished to perceive that we had any forms which could so forcibly strike the conscience and affect the heart. The immediate effect of this discovery, it is hoped, will be to abate prejudice, and to excite a more charitable feeling between the members of both churches.

Strenuous efforts have likewise been made to promote the circulation of the Prayer-book in Welsh. The great want of such an edition as the Society has published, had been clearly ascertained; but the demand has hitherto been comparatively small. Still the Society has not been left without some circumstances that have tended to give them

pleasure and encouragement. The Lord Bishop of Bangor remarks: "I cannot but observe both the piety and exercises of sound discretion, which evidently characterize this publication: The effect, I trust, will be, by God's blessing, of great spiritual advantage to the natives of the principality. I shall earnestly endeavour to make known and recommend this very useful and frugal edition, as far as my influence may extend." Some other persons of influence also have promoted this desirable object.

Upon the subject of the Chinese Prayer-book, the Report states, that so long since as December 1819, 2000 copies of the Morning and Evening Services of the Church and of the Psalter, were in the course of preparation at Malacca; and no doubt have for some time been in circulation.

We are glad to find that the Society have reason to think they perceive strong symptoms of an increasing wish for our Liturgy in foreign parts. The Rev. Marmaduke Thompson states, not only that the heathen when converted to Christianity greatly need and much wish for a form of prayer, but that as soon as they begin to inquire seriously with respect to our religion, one of their leading questions almost invariably is, "How do you worship?" The same remark applies to Roman Catholics, when they begin to suspect the soundness of their own creed. The Syrian Christians of Travancore, so far as they have been made acquainted with our devotional forms, highly approve of them; and will probably be inclined to receive important hints from them in purifying their own.

The Committee had received an order from a friend at Leghorn, to send him 100 Latin Prayer-books. He remarked, that a Latin copy of our Liturgy having fallen into the hands of some Roman Catholic clergymen, they much admired and highly approved of it.

The Ordination Services have been printed in various types, so as to be capable of being bound up with Prayer-books of different sizes; and no English Prayer-book will in future be sold at the depository, in which these forms are not inserted.

The Committee have received some gratifying communications respecting the acceptableness and utility of the Homilies, both in English, and as translated by the Society into different languages. The Rev. Marmaduke Thompson states, that the Homily tracts distributed by him in India, had been gladly received by the Europeans, especially the soldiery, and also by the country-born descendants of European parents, and he had reason to hope they had been particularly useful.

"Your Homilies," writes a correspondent in the Scilly Isles, "are read in several of our congregations every Sabbath. No sermons, that I have been able to procure, are more acceptable to the islanders. With constant use, the six volumes you formerly sent us are now unfit for service. They have been read by almost every family in the Off Islands. Often, indeed, has my heart been delighted, after returning on a winter's night from a distant island, to find a person, who six years since did not know A from Z, surrounded by ten or twelve of his neighbours, all listening with great seriousness, while he read the Bible or the publications of your Society. N—— J——, a most zealous teacher for four years in one of our Sunday-schools, lately died a most happy death. Your Homilies were made greatly instrumental, by the Divine blessing, in turning her attention to those things which concerned her everlasting peace."

The Committee had been informed of an instance, in which the circulation of Homily No. 15, "On repairing and keeping clean of Churches," appeared to have been of considerable service in stirring up the inhabitants of a particular parish to follow its salutary exhortations.

The following is an extract from a letter received by the Committee from an English gentleman, giving an account of some interviews with one of our countrymen, whom he had met with at Paris in a dying state. "'Before I left my lodgings,' he says, 'I had put into my pocket the Homily on Salvation: this I gave to the sick man, recommending it to his serious attention.' After I had left him on this occasion, having purchased a Bible for his perusal (for his own he had left in England), I forwarded it to him with some tracts, among which was the Homily against the Fear of Death. When I called again, he expressed much gratitude for the books. He had just been reading the last mentioned Homily, the contents of which appeared to have impressed his mind."—Having related various other

circumstances, concluding with the death of this gentleman, the writer adds, "I thought it would be satisfactory to you thus to hear, that, in all probability, your tracts have been very useful to the late Mr. ——."

The translation of the first three Homilies into the Manks language, and the publication of a considerable edition of them, was mentioned in the Society's last annual Report. The Committee state, that these tracts have been very actively distributed by several clergymen in the Isle of Man, and are very eagerly received by their parishioners. The gentlemen engaged in circulating them have almost invariably preferred selling them, for a penny each, to giving them away.

The Secretary of a Society at Hamburgh, for the distribution of religious tracts in Lower Saxony, writes; "In compliance with your request, the Book of Homilies has been circulated among the members of our Committee for their perusal and opinion. They have given their sentiments with regard to the Second and Third Homilies (the first having been already translated into German), that, convinced of the sound divinity which they contain, they doubt not that, if rendered into as pure German as the first, they will prove equally useful and acceptable."

"You ask my advice," writes a French Protestant divine, "respecting the translation and publication of those excellent discourses which you distribute. I answer with the greatest sincerity, that, besides No. 1, which you have already translated, I believe many others contain matter of general and fundamental utility; and that the translation of them into French, and their publication on the continent, might there tend to the advancement of the kingdom of God."

Another correspondent writes from Calais; "I have distributed nearly the whole of your tracts (namely, copies of the First Homily translated into French), in this country. The gift has, as I believe, been very beneficial to several persons, particularly in Amiens; and they have every where been received with apparent thankfulness."

"From Calais to this city, nearly the whole length of France," writes another of our countrymen, from Toulouse, "I have had opportunities of distributing, occasionally, Homilies both in French and English, which, I rejoice to say, have always been well received, though given to strangers." "Printing," he remarks in another part of his letter, "is very cheap here; and I lately put to press your First Homily in French, and struck off 3000 copies, which have now for some time been in circulation both here and elsewhere. A friend also, by my advice, is printing your translation of the First Homily in Spanish; and we both expect to drop some of them over the Pyrenees." I have, besides, a copy of your Spanish translation of Homily No. 25; this I will also endeavour to reprint, and get across the same great barrier."

We regret to learn, that owing to the defective state of their funds the Committee have found themselves unable to enter upon any of the important, though by no means expensive, undertakings proposed by this correspondent; and much less to embark on some other plans of a more extensive nature, which they are very desirous of embracing; particularly the translation of our scriptural Liturgy and some of the Homilies into foreign languages. The translation of the Liturgy is an object of very great moment, and well deserves the serious consideration of every friend of religion in the Established Church. Even those benevolent persons who from having facilities for procuring their Prayer-books and Homilies for home distribution from other sources have not adequately considered the utility of this Society in reference to its domestic plans, would do well to weigh the importance of its foreign objects. We are glad to observe in the list of contributions for the present year, a specific donation from two of the Society's right reverend Vice-Presidents for the express purpose of aiding the translation of our formularies. Congregational collections have also been made for the same object at Bentinck chapel and St. Catherine-cree church. We strongly recommend these precedents to our readers.

The receipts for the last year, with the issues of books, &c. have already appeared in our Number for last June.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

In our Number for September, we abridged the larger part of the last Report of this Society; we shall now lay before our readers the principal facts in the remaining portion of that document.

Associations similar to that at Frank-

fort have been formed at Elberfeld, in the duchy of Berg, and at Basle. The object of the latter is to open a correspondence in Switzerland, Baden, Wirtemberg, and Alsace, with such Jews as are favourable to the Christian religion, and to communicate to them Hebrew and Jewish German tracts; to circulate every month, a paper under the title of "Religious Jewish Correspondence," and to found a Christian Institution for the education of Jewish children. In several places, Jewish parents are found who do not venture to make a public profession of Christianity, but do not object to their children being instructed as Christians.

The Committee of the London Society state, that "many instances have been mentioned to them from abroad of individual Jews being brought to inquire earnestly into Christianity; and these men of good education, who have been brought up in the study of the Talmud, which is one of the most advanced stages of erudition among the Jews, or who have been employed as schoolmasters." And they add, "May we not hope that such persons, if it shall please God to bring them to embrace the faith of the Gospel, will be eminently serviceable in leading others to the same faith?"

In addition to the communications from the continent of Europe, the Society has received encouraging letters from other parts of the world. Thus the Rev. William Cowper, Assistant Chaplain to the Colony of New South Wales, writes from Sydney;—"A number of Jews now reside in this town; about thirty of whom have lately agreed to meet together once or twice every week, to have their own prayers and the Scriptures read to them. Their only acknowledged Levite, Joseph Marcus, whom I have known for some years, is an intelligent, peaceable, and well-disposed man. He has devoted much time to the study of the Scriptures in Hebrew, and in English, and is favourable to the Christian doctrines. I think half a dozen copies of the New Testament in Hebrew, and two or three Hebrew Old Testaments might be of service to them."—From India the Committee had learnt, that Mr. Michael Sargon, a Cochin Jew, after careful instruction from Mr. Jarratt, of Madras, had been baptized by the chaplain, Mr. Keating, Mr. Jarrett mentions having distributed a large supply of Hebrew Testaments, &c. sent him by the Committee for the use of the Jews in those parts, and states that Mr. Sargon had expressed an earnest desire to be employed, in a few years, as a missionary to his brethren.

From the details in the Report the Committee derive the following inferences:—1. That there is at this time amongst Christians, of various ranks and denominations, and in various parts of the globe, an active and increasing spirit of compassion towards the Jews, and of benevolent exertion for their spiritual improvement. 2. That there exists, on the part of the Jews themselves, in various places, a growing disposition to inquire into the truth of Christianity and to receive Christian instruction, orally and by books, both by tracts and by the New Testament. 3. That several well authenticated instances, in places wholly unconnected with each other, have occurred, of Jews actually embracing Christianity; many in secret, being restrained from a public profession by the fear of consequences, but not a few also publicly, and that under circumstances peculiarly free (so far as men can judge) from suspicion, and who are likely to prove, through the blessing of God, eminently instrumental in leading others to examine and adopt the great truths of the Gospel. 4. That there is a prevalent opinion among the Jews that their national conversion to Christianity is not far distant."

On these grounds the Committee call upon the members of the Society to "thank God and to take courage;" while they further entreat their earnest prayers for the effusion of God's Holy Spirit upon this institution, and all engaged in its counsels and operations. "In proportion," they add, "as a spirit of prayer for the fulfilment of the Divine promises relative to the last great outpouring of the Spirit, shall prevail in the church, will the day of promised and predicted blessings to Jews and Gentiles, be accelerated in its approach."

THE WALDENSES.

An interesting pamphlet has recently been published, entitled "Brief Observations on the Present State of the Waldenses, and upon their actual sufferings, made in the Summer of 1820, by Gorges Lowther, Esq.;" the object of which is to stimulate the British public to assist in supplying the religious necessities of this long persecuted and depressed portion of their fellow-Christians. The early sufferings of the Waldenses

are well known from the page of history, and excited especial attention among many persons in this country six or seven years ago from the statements then laid before the public, with a view to raise a subscription for their relief; though, from the political circumstances of the continent, at that period, that benevolent plan could not be then fully carried into effect. Our readers may find some interesting but afflicting particulars of their history by referring back to our volume for 1815, p. 62 and p. 304. The publication of Mr. Lowther furnishes some circumstances of a more recent date, and exhibits in particular the painful situation in which this remarkable people at present stand. We trust that the extracts which we are about to present from his publication, may assist the benevolent object for which it is written.

"The Waldenses," remarks Mr. Lowther, "it is well known, are a people inhabiting the valleys of Piedmont, and professing the Protestant faith: they were indeed Protestants against the Roman Catholic religion, long before Protestantism, in the sense it is now commonly used, existed. That they were as a religious people of very high antiquity, is allowed on all hands. So early as the 12th century they were remarked for the purity of their religious doctrines and practice, and called contemptuously by their enemies the Cathari; that is, the pure.

"In the 13th century, the Waldenses and Albigenses had spread and prevailed very widely, and were prevailing still further; so that the pope thought it necessary to exert his utmost efforts to suppress them. For this purpose, the first crusade was proclaimed by Christians against Christians, and the office of inquisition was first instituted; the one to subdue their bodies, the other to enslave their souls. It is enough to make the blood run cold to read of the dreadful murders and devastations of this time. It is computed that in France alone, there were slain a million; and what were the consequences of these shocking barbarities? No writer can better inform us than the wise and moderate historian Thuanus. 'Against the Waldenses,' saith he, 'when exquisite punishments availed little, and the evil was exasperated by the remedy which had been unseasonably applied, and their number increased daily, at length complete armies were raised, and a war of no less weight than what our people had before waged against the Saracens was decreed against them; the event of which was, that they were rather slain, put to flight, spoiled every where of their goods and dignities, and dispersed here and there, than that, convinced of their error, they reponted. So that they, who at first had defended themselves by arms, at last overcome by arms, fled into Provence, and the neighbouring Alps of the French territory, and found a shelter for their life and doctrine in those places. Part withdrew into Calabria, and continued there a long while, even to the Pontificate of Pius IV.; part passed into Germany, and fixed their abode among the Bohemians, and in Poland and Livonia: others, turning to the West, obtained refuge in Britain.'"

Mr. Lowther asserts, from his own recent observation, that to this day they may be seen worshipping the God of their fathers in all the primitive simplicity of their ancestors. He remarks: "How illustrative of this simplicity, and delightful was the sight which presented itself to me at La Tour; to behold at least 500 of these simple and interesting people, with animated voices, singing in full chorus the 91st Psalm, under one of their immense mountains in the high Alps; those very mountains, in the bowels of which are still to be seen the caverns and strong holds to which their ancestors fled for shelter and protection against the pitiless fury of their persecutors!"

Mr. Lowther next relates, what is less generally known, their history during the last twenty years.

"Piedmont being subjected to France in 1800, the Waldenses were placed by the French Government on a footing with their fellow-subjects, and by this wise and humane law they were rescued from the state of slavery under which they had groaned for so many centuries. This was the dawn of their happiness; and the Government further relieved them, by abolishing the Catholic livings, which were useless owing to the very small number of Catholics, if any, in the communes; the funds arising from which were further appropriated to provide for the pastors."

"Since the fall of Buonaparte, the Waldenses, foreseeing the destiny that awaited them, deputed M. P. Appia, juge de paix, and M. Frederic Peyran, pastor, to wait on his excellency Lord William Bentinck, at Genoa, in May 1814, in order to beseech him to take them under his protection, and to implore him to recommend them to the king on his return from Sardinia, supplicating his majesty that he would be pleased to allow them to continue to enjoy the same privileges as the rest of his subjects. The king arrived at Genoa while the deputies from the Waldenses were there, and Lord W. Bentinck humanely spoke to his majesty in their favour; but notwithstanding this request, made by the British Ambassador,

four days afterwards Victor Emanuel signed a manifesto, by which he restored to full vigour all the edicts which had been published by his predecessors. The inhabitants of St. Jean, profiting by the liberty they had enjoyed under the French Government, had built a church in the centre of the commune; but by letters patent of December the 30th, 1814, the government ordered the intendant of the province to have it shut up, because it was built beyond those limits prescribed in former times.

"If the Waldenses have not been so openly persecuted as in past centuries, nothing has been left undone recently which might injure them privately; and a sort of tacit consent is afforded towards upholding, and even putting in force all the edicts that formerly oppressed them. During the French Government several mixed marriages were contracted; but the vice judge and the vicar of the parish of La Tour have now received permission to disturb these contracts. A Catholic who married a Protestant and embraced her religion, and another Catholic who has brought up his children in the religion of their mother, who is a Waldense, have had the peace of their respective families greatly disturbed by the priests, and they are now threatened with the rigours of the law on this account. In the beginning of May, 1794, the French having made themselves masters of the fort of Mirabouc, situated at the extremity of the valley of Luzerne, on the confines of France, the Waldenses were accused of having allowed them to gain possession of it, although there was not a single individual of them in the fort at the time. However, the Piedmontese fanatics took occasion, from the report of this circumstance, to plot a second Bartholomew deed, in order to be revenged on them; and a massacre was planned, which was to take place in the communes of St. Jean La Tour and Villars, on the night of the 14th or 15th of May, 1794, precisely at a time when they knew all the Waldenses, who were capable of bearing arms, were in the mountains, defending the entrance against the French troops." "The venerable Curé of Luzerne, Don Brianza (to his praise be it spoken) was the first to give notice of this execrable, and cowardly plot; and a Mr. Odetti, captain in the militia, a Catholic, and a man of fortune in the environs of Cavour, on hearing of it, came to the house of old Mr. Jean Vertu, and said to him, 'I am come to defend you to the last drop of my blood.' Towards the evening of the 14th of May, 1794, the house of the Curé of La Tour, the convent of the Recollets, and some Catholic houses were filled with the assassins to the amount of 300. The fatal moment drew nigh, for in vain were seventeen expresses sent off to the Swiss General Godin, who commanded in the Lucerne valley, and whose head-quarters were about three leagues further up than La Tour, to inform him what was going on; the general could not be persuaded to credit such a dreadful, and what he believed so impossible, an account. At last, people of the highest note went to him, and, throwing themselves at his feet, implored him to dispatch some companies of militia, composed of the Waldenses to La Tour, to save their families from being murdered in cold blood. The general, who could no longer doubt the fact, thought it more prudent to march himself to defend them, and he arrived at La Tour with his troops at the beginning of night. Most providentially, the rain, which fell in torrents, obliged those wretches to delay their bloody purpose; and this gave time to the troops to arrive; when the cut-throats fled in the utmost consternation, and escaped by means of the curé's garden, the darkness of the night favouring their escape. A list, however, of the principal conspirators was found in the church, which was delivered to the duke of Aoste, the present king; but not one of them was punished, or even inquired after. The brave General Godin, who saved the lives and property of so many innocent people, was soon after disgraced for this act of humanity, without receiving any recompense for his past services; and he retired to Nyon in Switzerland, where he died soon after. The king was soon reinstated upon his throne, and put in full possession of his ancient dominions, that the Waldenses were stripped of all their places and offices, civil and military.

"The Waldenses owned that they favoured the principles of liberty of conscience, which enabled them to burst the chains which had for so many ages held them down: but they appealed to the whole world to judge of their conduct, and they asked whether it was a crime in the eyes of God, or even in those of men, to favour those who considered them as their fellow-men, and who assisted them to break their chains. Be it remembered also, that while they were of use to their liberators, they also rendered the most eminent services to humanity; the commune of Bobi alone having, at the call of their worthy pastory, furnished volunteers who crossed the Alps with three hundred sick and wounded soldiers on their shoulders. This noble act of humanity, truly Christian-like, emanated not so much from any partiality to the French, as from that pure religion which taught them, that even a cup of cold water given to an enemy was in accordance with that Gospel which they professed; and the very Austrians themselves could not

withhold their tribute of praise; and the thanks of the Italian army, commanded by Suchet, were conveyed to them, and signed by the general's own hand." "The Russians, the Prussians, and the Austrians were equally well received by the Waldenses at all times, whenever humanity or good offices required their assistance, as the testimonies they have received fully prove."

Mr. Lowther continues his statements as follows:—"The mixed communes, produce an average of twenty Protestants to two Catholics; notwithstanding which (according to the laws), the latter, being considered a majority, carry every thing their own way, both in the councils and in the communes. In the hope of making proselytes, the government have re-established the small livings, which were suppressed by the French Government; in effecting which, the widows of two pastors, who had an asylum in the house which formerly belonged to the Curé of Bobi, received orders to quit them, in the middle of the winter of December 1814, and were left destitute; in order to restore and re-establish a living, in a parish where there were at that time only two Catholics, the curé and his maid." But the most striking act of hatred against the Waldenses will appear in the conduct of the government towards the inhabitants of St. Jean, who ordered their church to be closed, for no other reason than because it happened to be a fine building, and stood on an eminence looking down on the Papists' church: in this parish there are two thousand Protestants and only forty Papists.*

"The government has published nothing, as yet, respecting national property, nor in regard to those officers of the families of the Waldenses who are now serving in the French army, and who are liable to be recalled at pleasure. Should such a step be taken, these meritorious persons, having nothing to depend on but their military talents, must be reduced to the utmost extremity of want.

"All the laws of the dark ages are now again revived; and nobody can calculate upon the moment in which they may not be put in force, for already the pastors, and the Protestant functionaries of all denominations, are become the first victims of his majesty's restoration to the throne; the government having seized upon the salaries of the former, and having driven the latter from their employments."

Many of the grievances of which the Waldenses complain, it will have been seen, are of a political character. It is not, however, the intention of Mr. Lowther's pamphlet to interfere in any question of this nature, his proposal being simply confined to the supply of their religious necessities. He explicitly states his object as follows—"Their civil grievances, of course, can only be relieved by the proper authority to which they owe allegiance: and the author would hope that their sovereign has either been misled by prejudiced statements concerning them, or that evil counsellors have urged him to adopt the impolitic line of conduct now pursued, which is so calculated to alienate their minds from their king, towards whom they have ever testified sincere attachment and loyalty. Were indeed a true statement brought before his majesty's notice, detailing their privations and miseries, backed by a recommendation from a quarter of powerful influence with the king, it might be of the happiest consequence to the suffering Waldenses; but such is not the specific object of the present appeal to British sympathy: our present appeal is for the purpose of relieving their religious wants: for so great is their poverty, that it even prevents them, in a considerable degree, from enjoying the consolations of religion; so great is their distress for that book, which has so often proved itself a balm to the wretched—the Bible—that frequently they have been obliged to tear into several portions, as has been before observed, the few copies remaining amongst them, in order to participate, however scantily, in this treasury of the Divine Word. This want, however, the author is happy to say, is in a way of being in some measure remedied by the liberality of the British and Foreign Bible Society. Their remaining want is for the relief of those, who are to explain and preach the blessed truths of the Bible—their young men who are to be educated for the sacred ministry. Here they are entirely destitute, having no funds for the purpose; even at this moment one of their intended ministers is received into the house and supported at Lausanne by the charity of an English lady, without which support he could not have proceeded in his studies; and many others are prevented from going there from a similar deficiency of means of support. To establish, then, a fund for the defraying the expenses of the support and education of these candidates for the ministry, while at Lausanne, is the object of the present appeal; and the author cannot and will not suppose, that this humble appeal to the feeling hearts of Britons can be made in vain."

In this statement nothing is said of

* This church was permitted to be re-opened in 1815, but on condition that a wall should be erected in front of it, to screen it from the eyes of the Papists.

schools for the population at large, of which there are thirteen in the valleys and thirty-four in the mountains; but for want of funds several of them have fallen into disuse. We should hope that in case a collection sufficiently liberal can be raised, some assistance might be given to this important object. How much good may be done by a little pecuniary help, may be formed from the following fact, stated by Mr. Lowther, "I found that a school in the mountains had been shut up for two years, for want of a fund to pay the schoolmaster. Upon inquiring how much his salary might be, I was astonished to find that it amounted only to the miserable pittance of 1*l.* per annum, and yet so poor were they as to be unable to raise this small sum."

Benefactions will be received at Messrs. Thomas Coutts and Co. Strand, and also by Messrs. Drummonds, Charing Cross, in the names of the following gentlemen, who have kindly consented to act as trustees:—The Right Honourable Lord Teignmouth; the Right Honourable J. C. Villiers, M. P.; William Wilberforce, Esq. M. P.; John Hartford, Esq. of Blaise Castle, near Bristol; Rev. W. Trevelyan; Gorges Lowther, Esq.—A Committee will be formed for the application and management of such sums as may be received.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

France.—The last law of elections tended, as we formerly remarked, to place in the hands of a small body of wealthy individuals the power of returning a very large proportion of the chamber of deputies. In consequence of this arrangement, the ultra royalists had been gradually increasing their numbers with every fresh annual election of a fifth of the chamber; and when assembled, after the last election, found themselves so strong as to be encouraged to make a direct attempt to displace the ministry. In this attempt, however, they would hardly have succeeded, but for the temporary aid of their direct opponents the liberal party; for though the ministerial party was inferior in number to both the others, yet it still outnumbered either one of them separately. A point was found at which the two extremes of the chambers could cordially meet, and that was in this attempt to displace the existing government. The liberal party, it is true, could only see in its success the probable advancement of their direct rivals to the possession of power; but they rightly judged that this afforded the best chance of one day getting into power themselves. They could only hope to do this by getting rid of that middle party, the ministerialists, which was formed chiefly by the enjoyment or the expectation of ministerial favour, and which, by its timid, feeble, temporising, and vacillating policy, while it afforded no broad ground of attack, gave satisfaction to neither party. By dissolving this body they might fairly hope to gain a very considerable accession of strength. Their principles and those of the ultra royalists were too obviously distinguished from each other to admit of any who pretended to embrace their general view, siding with their opponents, as many of them thought themselves warranted in doing with respect to the existing government whose sentiments were less strongly marked. In short, they would, by helping even their direct rivals into power, bring to a more speedy issue the grand questions which agitate the minds of men in France. They would oblige the ultra royalists to speak out, and to shew what they really intended to do; whether they meant to abandon the views attributed to them, of restoring the abolished privileges of the clergy and aristocracy, and to set themselves to give stability to all those institutions, the creation of the Revolution, which the nation at large so fondly cherished; or whether they had it at heart to undo the work of that Revolution, and to restore as far as might seem practicable, the ancient order of things. Provided they should be induced by the responsibilities of their situation, and by a just appreciation of the danger to themselves and to the throne, of running counter to the wishes of France in points so nearly affecting the interests and the feelings of the great body of the people; and to declare themselves against any of the apprehended attempts, much good would thus be gained, and much future evil thus averted. On the other hand, if, blindly following their prejudices, they took the part of employing their power in endeavouring to carry into effect the plans of counter-revolution which have been attributed

to them, then France would be seasonably alarmed, the opposition party would come to be regarded as the hope and stay of the nation: it would rally around it the great mass of the population, and the conflict could not fail to issue in the complete triumph of its principles. We have no doubt that it has been by some such considerations as these that the liberals have been influenced in the course they have pursued, and we are disposed to think that they have acted wisely with a view even to their own interests. Their importance as a party will now be greatly increased; and they will now form the regular and constitutional Opposition of France, the regular and constitutional check on the measures of government, and, in case of any future change, will naturally succeed to the power of the state. But it is time we should advert to the circumstances which have led us into these observations.

The draft of a reply to the king's speech prepared by a committee gave rise to a violent debate. A passage had been introduced into it which indirectly, but significantly, condemned the foreign policy of the government. It was as follows: "We congratulate you, sire, upon your continued amicable relations with foreign powers, in the just confidence that a peace so precious has not been purchased by sacrifices incompatible with the honour of the nation and the dignity of your crown." Another passage seemed equally to reflect on its domestic policy. The proposed address was of course vehemently opposed by ministers; but it was carried by a considerable majority of the chamber, composed, as we have already intimated, by an union of the two parties of ultra royalists and liberals on one side, against the ministerial adherents on the other; or, as they are called in France, of the right and left against the centre. This marked defeat of ministers on an occasion so important, seemed necessarily to lead either to their immediate resignation or to the dissolution of the chamber. The indignant reply the king was advised to give to the address, which he refused to receive except in private, was thought to indicate that the latter alternative had been resolved upon. A more deliberate review of the subject must have shewn ministers that they would have gained nothing by a fresh appeal to the nation, and they therefore resigned their places. The new administration is composed exclusively of persons who have ranged themselves with the ultra-royalist party. No president of the council of ministers has been appointed to succeed the Duke de Richelieu. The Viscount de Montmorency, a name distinguished in the early annals of the French Revolution for his enthusiasm in favour of liberty, is secretary of state for foreign affairs; M. de Corbiere is minister of the interior; M. de Villele minister of finance; the Duke de Belluno (better known as Marshal Victor) minister at war; the Marquis de Clermont Tonnerre, minister of the marine and colonies; and M. de Peyronnet, a name only very recently brought into notice by his having taken a lead in the state prosecutions of the last year, is made keeper of the seals. The change, it is said, will be extended to all the inferior offices of state, even down to the sub-prefects of departments.

It would be vain to speculate on the measures which will be pursued by the new administration, or on the tone they will take either with respect to their opponents at home, or with respect to the important scenes which are now acting on the theatre of Europe. They have commenced their career in the chamber with an act of a popular kind. A projét of a law had been introduced by their predecessors for renewing the censorship on periodical publications, and adding to the restrictions on the press generally. This projét has been withdrawn. It remains to be seen what they will substitute in its place. In the mean time, they have not disdained to avail themselves freely of the existing law of censorship, now nearly expired; and several of the newspapers have of late made their appearances with large blank spaces, indicating the interference of the censors. The ultra royalists, however, while they themselves were out of office, were so very strenuous in their opposition to a censorship which affected them equally with all other classes, that they cannot, with any consistency, have recourse to that expedient for curbing the press. It cannot be doubted, however, that they contemplate very rigid measures as necessary to restrain its licentiousness; and, indeed considering the present delicate and unsettled state of the public mind in France, and the facility with which it may be inflamed, it must be conceded that no government,

however well intentioned and upright, in its views, could stand, if the most vigilant superintendence were not exercised over the publications which issue from the press in that country.

We have been led to hope that the present ministers are much more friendly to the cause of Greece than those who preceded them; and yet it is not easy to explain on what principles they are so. There is a kindred question, however, on which we dread their hostility even still more than the lukewarmness and indifference of their predecessors: we mean, that of the slave trade. But in this we may do them wrong. If they are actuated by the high sense of honour for which they take credit, they will doubtless feel it incumbent on them, whatever may be their own private views and wishes, to redeem the solemn pledges given upon this subject to this country and to Europe at large, not only by France, but by the king of France personally. If the religion they profess to venerate has any influence on their principles and conduct; if the stainless faith to which they so loudly advance their claim be any thing more than a pretence; we may then count upon their sincere and strenuous and persevering efforts, in concurrence with us, to repress effectually the traffic in human flesh carried on by Frenchmen, in violation of the word of their sovereign, and of the laws of their country, no less than of the laws of God.

Spain.—The state of Spain appears to be becoming every day more deplorable. Violent tumults have taken place in various parts of the kingdom. Petitions of the most outrageous and insulting description are daily transmitted to the king, not only by the Jacobin Club of Madrid, but from almost all the provinces. Cadiz has gone farther, and may be considered as in a state of open revolt: it is even said to be making warlike preparations to defend itself against attack. Other towns are spoken of as inclined in like manner to throw off their allegiance; and threats have been held out of the march of a revolutionary army to the capital. In the midst of these distractions the ministry have tendered their resignation, which, however, has been refused; and the Cortes themselves seem seriously alarmed in the view of the complicated and increasing difficulties which surround them. Much will now depend on their conduct. If it be firm, prompt and loyal, yet prudent and conciliatory, we may hope to see them triumph over the machinations of faction; and, if opening their eyes to the causes of the evil, the bad and impracticable constitution which they have given to Spain, they would set themselves to remould it on more rational principles, the Revolution might still prove a blessing instead of a curse to the nation. In the mean time, the epidemic, though somewhat abated, continues its ravages; and on the other side of the Atlantic the provinces of Spain seem, one after another, to be asserting and consolidating their independence; so that in a short time we may expect to see her entirely stript of them all, with the single exception of Cuba. The cause of the adherence of this particular colony to the mother country, is to be found not in any superior attachment to her rule, but in a sensibility to its own interests. The only security which the colonists of that island conceive they have against the immense numbers of slaves which their cupidity has led them to import from Africa, during the last twenty or thirty years, is in the protection of the metropolitan state; a protection, however, which, when insurrection shall have actually taken place, will prove very unavailing. On the other hand, the Cortes seem desirous of conciliating this important colony, the only one of any consequence which now acknowledges its sway. Accordingly, when a motion was lately made to inflict severer penalties on slave-traders, with the view of effectually repressing that traffic, the opposition of the deputies of Cuba and Cadiz proved effectual, and the motion was rejected. This argues ill for the principles of the Spanish revolutionists.

Turkey.—The toils seem to be rapidly closing around the Ottoman empire. On the east Abbas Mirza, the hereditary Prince of Persia, is said to have made an unresisted advance, with an army of 100,000 men, as far as Erivan, the capital of Armenia, with a declared purpose of hostility towards Turkey. In the Morea the Greeks have been making some progress in driving the Turks from their fortified positions; and they may be considered as nearly masters of Greece proper. On the north, Russia continues her labours of hostile preparation, and, while she professes a strong desire to maintain peace unbroken, will agree to no relaxation

of her demands on Turkey, and intermits no measures for rendering the blow which she must, sooner or later, feel herself called to strike, decisive of the fate of the Ottoman empire in Europe. We cannot at all agree with those who regard Russia as acting an underhand and unjustifiable part on this occasion. She is constituted, by treaties solemnly made with the Porte itself, the protector of the Greeks. She is bound, by the most imperative ties of justice and humanity, to exercise this right of protection. Whether her views are directed beyond this, is another question. Admitting that they are so, still, in the firm position which she now takes in favour of the Greeks, she is doing no more than her plain and obvious duty requires her to do, and what she would merit the reprobation of Christendom if she neglected doing. This appearing to us to be the fair view of the case, we cannot believe that either Austria or England, or any other power, would feel itself justified in interfering, except in the way of amicable representation, to prevent Russia from exercising her clear and indubitable rights with respect to Greece; rights standing not merely on the faith of the recognized public law of Europe, but agreeing with that paramount law written on the heart, which would lead us to aid the rescue of our fellow men and fellow Christians from degradation, oppression, and tyranny of the most cruel and revolting kind. We will not do our own government the wrong to suppose, that, for a moment, it could be inclined to withstand the liberation of Greece from the Turkish yoke, even by diplomatic remonstrance, much less by force of arms; nor can we conceive by what arguments they could satisfy themselves, but, above all, parliament and the nation, that such an interference was called for. It has been said, indeed, that the interests of this country would be injured by the liberation of Greece, and still more by the occupation of the Dardanelles by Russia. But it might be easy to shew that these apprehensions are vain; at least that the evils to be apprehended are so remote and contingent as to furnish no rational ground for refusing to attend to the plain and obvious calls of humanity and justice even to the minds of those (and we ourselves are certainly not of the number) who conceive that the unambiguous claims of humanity and justice may occasionally be superseded by their own short-sighted views of political expediency. Of what may have been the past policy, or whatever may be the future purposes, of our government with respect to Greece, we know nothing; but we look with some anxiety to the meeting of parliament for a development of both. In the mean time we rejoice to perceive that a strong and generous feeling begins to pervade the country in favour of the Greeks; and a public meeting, which we understand will take place about the time of the meeting of Parliament, will manifest, we trust, that feeling in a manner the most unequivocal and decisive.

DOMESTIC.

The state of Ireland appears to have been gradually improving since the close of the last month. The prompt measures adopted by the executive government for repressing the disorders in the south appear to have had a salutary effect; and the commission, which has been issued for trying the violators of the public peace, will probably complete the restoration of order. The actual violences which have taken place were confined to a small district, where there is reason to believe that the feuds of the gentry and magistracy, concurring with some peculiarly severe local grievances, had contributed to call forth the late burst of lawless and vindictive feeling among the neglected and semi-savage population of the county of Limerick, and a few places immediately adjoining. In the midst of this progress towards tranquillity, a change has suddenly taken place in the government of Ireland. The Marquis of Wellesley has been called from his retirement to succeed Lord Talbot; and Mr. Secretary Grant has been replaced by Mr. Goulbourn. For the first nomination it is easy to account, on the principle of conciliating Ireland. That distinguished nobleman is a native Irishman. He has been a warm and uniform advocate of Catholic emancipation; and there is a splendour in his own political career, especially while he governed India, likely to attract the regard and ensure the confidence of his countrymen. It is not equally obvious why the latter change should have taken place. Mr. Grant we should have thought admirably suited to act as the confidential adviser of the noble marquis, agreeing, as he

does, with his lordship, in all the great principles of Irish policy. Mr. Goulburn, on the other hand, is diametrically opposed to both on the great measure of Catholic emancipation; and the whole tissue of his sentiments on Irish affairs cannot fail to be affected by this circumstance. But ignorant as we as yet are respecting the causes of these movements, it would be premature to say much upon them. We are chiefly anxious that the progress of improvement in Ireland should not be impeded by the change; and of this we shall probably soon have some opportunity of judging.

It is not, however, in Ireland only that changes have taken place. His majesty's household has been reformed. The duke of Montrose has been made Lord Chamberlain, in the room of the marquis of Hertford, and has been succeeded in his office of Master of the Horse by the duke of Dorset; and the marquis of Conyngham has been made Lord High Steward, in the room of the marquis Cholmondeley.

In the administration, Lord Sidmouth is to be succeeded in the office of Secretary of State for the Home Department by Mr. Peel. The Grenville party appears also to have coalesced with the Government. Lord Grenville himself, indeed, has declined to accept of office, probably on account of his health; but Mr. Charles Wynn is understood to be appointed President of the Board of Control, and Dr. Phillimore a lord of the Admiralty. It is reported, with less certainty, that Mr. Canning will be the new Governor-general of India, and that Mr. Plunket, after passing through some preparatory gradations in Ireland, is destined to be the lord-high-chancellor of England. None of these are very violent changes; and the way for them appears to have been paved by the conduct pursued by Lord Grenville and his adherents, mentioned above, in the case of the Queen, and still more on the occasion of the measures adopted two years ago for the suppression of seditious meetings and writings. We cannot but rejoice in any circumstance which may tend to give the lofty and liberal principles of Lord Grenville an influence in our national councils.

ANSWERS TO CORRESPONDENTS.

A. H.; C. D.; G. B.; Hesiq; W. B.; J. W.; T. A.; A Mother; Berrus; and A Lover of Evangelical Preaching; are under consideration.

The volume from A. G. T. (Massachussets) was duly received.

Some of our correspondents tax us with a heavy postage for very trifling communications; others send us queries on their own personal business, postage unpaid; and others unnecessarily inclose half a dozen lines under cover. We should be much obliged if these several parties would in future attend to this hint.

In consequence of the letter of "*A Constant Reader*," we have referred back to our review of the travels of J. L. Burckhardt, but are quite at a loss to ascertain the grounds of the complaint urged against us. We are stated to have "unjustly charged Burckhardt with adopting the *religion*, when he assumed the *dress*, of a Mohammedan;" whereas, we charged him with no such thing: we simply charged him with *pretending* to be what he was *not*; for assuredly no person ever suspected that he was really converted to Mohammedanism. The probability, we fear, is that he was a complete sceptic in religion; but he exhibited himself to the natives of Africa and Asia as a Mohammedan; he underwent *every* Mohammedan rite, however humiliating; he asserted his sincerity again and again when examined by learned Mohammedans, or abused by the vulgar; he submitted to every test proposed to him; he joined in their worship, and on his death-bed consigned his body to their care. And yet we are charged with "injustice" because we have protested against this deliberate course of falsehood and duplicity!

ERRATA.

Page 612, col. 1, line 4 (in note), *for* version, *read* recension.
— 612, — 1, — 7 (in note), *after* Tetraplar, *dele* of
— 613, — 2, — 15 from bottom, *for* were, *read* wore.
— 678, — 2, — 14, *for* unpremeditated, *read* uninterrupted.
— 765, — 2, — 32 (in some copies), *for* proposition—*as*, *read* preposition—*as*.
— 766, — 2, — 35 (in some copies), *for* σώξω, *read* σῴζω.

APPENDIX

TO THE

CHRISTIAN OBSERVER,

VOLUME THE TWENTIETH,

FOR 1821.

PRISON DISCIPLINE SOCIETY.

THE increasing importance of this Society, not only as respects this country, but the whole civilized world, induces us to lay before our readers a somewhat copious analysis of the interesting contents of its last Report.

The Committee remark, that "at the commencement of their labours they felt assured that the subject of prison discipline had not obtained that share of public attention to which it was justly entitled. The enlightened zeal of the philanthropic Howard had indeed laid open the secrets of the prison-house, and the disclosure had exhibited many affecting scenes of human misery; but the researches of that eminent man had been chiefly directed to the removal of disease, and the alleviation of bodily suffering: the moral evils of imprisonment—its unavoidable tendency to corrupt, and the means by which it might be rendered instrumental to reclaim—were views which had not become the subject of direct investigation, and in which public feeling had been but partially interested. The general attention, however, which subjects connected with criminal jurisprudence have of late secured in this country, is very striking. The actual tendency of punishments, the true ends to which they ought alone to be directed, and the most efficacious plans of salutary restraint and moral discipline, have been ably examined. Facts have been collected, and opinions submitted to their test. The claims of humanity, even in her most debased and guilty forms, have been investigated and allowed. Principles, heretofore unthought of, or disputed, have been recognised and incorporated with the public institutions of the country. Erroneous systems, which time had sanctioned, and custom reconciled, have yielded to the force of discussion, and the power of truth; and few are now disposed to deny, that the reformation of criminals is a duty dictated by humanity, enjoined by religion, and urged by every motive which regard for the public welfare can suggest."

In reply to some objections which have been urged against the objects of the institution, the Committee remark, "that the practicability of reclaiming criminals is proved, not by fanciful theories, founded, as is alleged, on mistaken notions of benevolence, but by the evidence of facts. Whether, indeed, the mind of the offender be really impressed with the turpitude of his guilt; whether he avoid the further per-

petration of crime, from hatred of vice, or from dread of punishment, the Committee pretend not to determine; but one thing is perfectly clear, that, in a great number of instances, offenders, even the most hardened, who have for a reasonable time been subjected to a well-regulated system of discipline, do abstain from the further violation of the law, and have, in a variety of cases, been known to abandon their criminal pursuits. To this important truth, the testimony of the most experienced magistrates affords abundant evidence. Numbers who, on entering confinement, were debased by nearly every vice that can degrade human nature, whose repeated offences had formerly occasioned their frequent committal to the same gaol, have not, since the establishment of a strict and improved discipline, been found again within its walls; and, on inquiry, it has been ascertained that they have applied themselves to habits of honest industry."

They add—"A good prison is a school of moral discipline, where incentives to vice are removed; where drunkenness, gambling, and dissipation are superseded by abstinence, order, and restraint; where, by seclusion and classification, the evils resulting from contamination are prevented; where the refractory are subdued by punishment, and the idle compelled to labour until industry becomes a habit." In consequence, few prisoners, after their discharge from a good gaol, return to it, while the number of re-committals to an ill-conducted one is generally considerable; and the number invariably diminishes in proportion to the good management of the prison.

During the last year, the improvement in the construction and management of gaols has been progressive; and the magistrates throughout the kingdom evince an earnest desire to amend those within their jurisdiction. The great advantages of inspection become better understood; and in most of the gaols about to be erected, that important object has obtained consideration; provision has also been made for suitable classification, and for the introduction of various branches of labour.

Great exertions have been made to introduce occupation into prisons; and in the manufacturing counties, where there are fewer difficulties in this respect than in other districts, the employment of the prisoners has been attended with considerable profit. The Committee state, that experience has fully confirmed the hopes entertained of the salutary effect of the Stepping Mill, which affords the means of providing active labour for the prisoners. The mill may be used for grinding corn, turning machinery, or almost any other purpose for which power is required. To shew the benefits of this description of labour on the moral conduct of the prisoners, the Committee quote the following extract of a letter received from an active and intelligent magistrate of the county of Hertford:—

"I feel the greatest satisfaction in being able to assure you, from my own observation, that very considerable improvement has already taken place. Formerly, persons of all descriptions, and of all ages, were indiscriminately mixed together, there being but one yard and one day-room. Not having labour of any kind, the time of the prisoners was, by necessity spent in idleness, no resource being left them but the miserable one of forming plans for future mischief, and instructing the less depraved though unhappily willing learners in the ways of wickedness and vice. Quarrels also among them were very frequent. All is now changed. The prisoners are divided into four classes. Each class works by itself, nor can any communication take place between the classes. The men, instead of being riotous

and noisy, are (generally speaking) well-behaved, orderly, and quiet. That they go to their daily labour with reluctance must be confessed; for they have a horror of the mill, and would sooner undergo, as they all declare, any fatigue, or suffer any deprivation, than return to the house of correction when once released. As a proof of the truth of this, I have known only one instance of a re-commitment since the first of August, 1820, when the mill was set to work. Previously to this, the re-commitment of vagrants, as well as of others, was a common thing. Hard labour has, however, effected the cure; and I shall be grievously mistaken if more than a very few ever return, after one month's trial in our present Bridewell."

This gentleman adds—"It is gratifying to me to be able to report two cases of notorious poachers, as well as bad men, who were committed for three months for not paying the penalty after conviction; but who, in consequence of extreme contrition and good conduct, were, at the intercession of the clergyman of the parish, released before the expiration of their term of punishment; and upon leaving the house of correction they declared that they had been completely brought to their senses, spoke with gratitude of the benefit they had derived from the advice of the chaplain, and promised, upon their return to their parish, that they would go to their minister to express their thanks for his interceding for them; and, moreover, that they would for the future attend their duty regularly at church." It is pleasing to add, that these promises have been faithfully performed.

But classification and employment cannot of themselves be expected to reclaim the guilty. True reformation of character must be grounded on religious principle; and no system of prison discipline, therefore, can be fully efficacious, in which religious instruction does not form a prominent part. At present our gaols are very defective in this particular. In some prisons, particularly those under corporate jurisdictions, no Divine service whatever is performed; in many, the labours of the clergyman are confined to the performance of service once on the Sunday; and even in the best regulated prisons, with few exceptions, prayers are read only occasionally during the week. The Committee justly ask, "Can such limited services be expected to make a deep impression on characters, many of whom are of the most hardened dispositions, and devoid of all previous instruction?"

In France, this subject has excited much attention among the friends to prison discipline. The Report of the Prison Society of Paris observes, that it is contrary to common sense that the chaplain to a gaol should only perform the offices of religion two or three times a week; and that, if the prisoner has no private opportunities of learning and valuing the character of his minister, he can scarcely be expected to regard casual instruction with interest, or to respect the observance of religious duties. The Report mentions, in illustration, the conduct of the excellent Père Joussony, who being sent, by the Consul at Algiers, to minister to the slaves, fixed his residence in their prison; and, during a period of thirty years, never quitted his post. Being compelled to repair to France for a short period, he returned again to the prison, and at length resigned his breath in the midst of those for whose interests he had laboured, and who were dearer to him than life. In our own gaols, under the present system, the remuneration authorised by law is so inadequate to maintain a chaplain, as to render it necessary that he should undertake other professional engagements. The Prison Bill, lately introduced into Parliament, has, however, provided, in some degree, a remedy, by granting such

allowances as will enable a chaplain to devote his whole time and attention to his prison duties.

We are happy to find, that in many prisons, the instruction of the prisoners in reading and writing has been attended with excellent effects. Prison schools have been formed at Bedford, Durham, Chelmsford, Winchester, Hereford, Maidstone, the Leicester House of Correction, Shrewsbury, Warwick, Worcester, &c. Much valuable assistance has been derived in this department from the labours of respectable individuals, especially females, acting under the sanction of the magistrates, and the direction of the chaplain.

The Ladies' Committees visiting Newgate and the Borough Compter, have continued to devote themselves to the improvement of the female prisoners; and the beneficial effects of their exertions have been evinced by the gradual decrease in the number of female prisoners re-committed, amounting to no less than forty per cent. Female convicts embarking for New South Wales, are furnished by the Ladies' Association with the means of employment, and of moral and religious instruction on the voyage; and a system has been established, well calculated to promote good order during the passage. Not a vessel now departs for New South Wales, with female convicts, without carrying to that distant shore abundant marks of the unwearied efforts of these ladies to reform the character, and alleviate the miseries, of the female criminal. Females also who are discharged from Newgate, destitute, but disposed to return to the paths of virtue, are suitably assisted. The admirable example of this Association has been successfully followed, not in this country only, but on the Continent. At Bedford, Plymouth, Lancaster, Chester and York, similar Associations have been formed; and at Paris, St. Petersburg, Geneva, Berne, and Turin, ladies of distinguished rank have engaged with ardour in this truly useful and commendable work.

In Wales, the subject of prison discipline has attracted much attention, and active measures are adopting for the amendment of the prisons. In Scotland, also, there is reason to hope, that a society will be formed for diffusing information on the subject. In Ireland, likewise, the Dublin Association for the improvement of prisons, formed in the year 1818, under the patronage of the Right Hon. Charles Grant, has awakened a very general desire to promote the objects of the institution, and even already accounts have been procured of the condition of nearly every prison in Ireland. This investigation has given publicity to many scenes of suffering. Of one gaol the Committee write—"We found some of the prisoners lying on straw, in one cell, 7½ feet by 7 feet, three men slept every night. In every part the dirt was most disgusting. The want of classification is horrible in its effects. The worst felons are mixed with those guilty, and even accused only, of petty misdemeanours. Great numbers must have passed through this gaol within the last few years; each man forced into temporary contact with vice in its most abandoned form, and then sent home to spread the pollution through his family and neighbourhood."

Adverting to another Irish gaol, it is remarked—"Beyond locking up the prisoners in their sleeping cells, no means of separation are afforded for either males or females, debtors or felons, old or young, tried or untried; and the melancholy consequences are daily visible in corrupting the innocent, and hardening the criminal. Instances are by no means rare, of persons committed for venial misdemeanours, when turned out, becoming confirmed offenders."—To these accounts might be added others equally revolting; we are happy, however, to

state, that many improvements have taken place in the prisons of Ireland, and these principally by means of Visiting Committees. As one result among many, at Kilmainham, not one of the prisoners who were the subjects of the Committee's labours had been re-committed to it.

At the late assizes of the county of Antrim, Mr. Baron M'Clelland remarked—"A great improvement in the education and moral habits of the prisoners has recently taken place, through the exertions of a gentleman in establishing a school in the county gaol; and I am happy to observe, that the most beneficial consequences are likely to result from it; and that even some of the convicts have been so much improved, and such an effect produced thereby on their minds, that I feel disposed to interfere to have their punishment mitigated."

In returning homewards the Committee give an outline of the excellent Bill lately introduced into Parliament for regulating prisons, at the same time suggesting a few points in which it appears defective. They justly complain of the present delay in gaol deliveries, for which the Bill affords no remedy.

"The Committee cannot refrain from adverting to a subject not noticed by the present Bill, and which, in their opinion, is very intimately connected with the interests of justice. The present delay in the gaol deliveries is productive of evils, the extent and importance of which give them a claim to the serious and immediate attention of his Majesty's Government. Between the Summer Assizes in one year, and the Lent Assizes in the next, prisoners are exposed to an imprisonment of three, six, and even eight, months, before they are brought to trial; a severe hardship, in direct opposition to that maxim of English jurisprudence which considers every man innocent till proved to be guilty. By this practice a heavy punishment is inflicted, in many cases, upon persons who are eventually pronounced innocent. Thus at Maidstone Lent Assizes, in 1819, there were 177 prisoners for trial; twenty-nine of whom had been in confinement before the 1st of October, a period of six months. But for many crimes six months' imprisonment is considered a sufficient punishment; and it is a fact, that at the same sessions, twenty-five felons were sentenced for terms not exceeding that period. Thus these twenty-nine individuals were punished with the same severity before trial, as the twenty-five condemned felons; and this, although of the twenty-nine seventeen were declared innocent, or were discharged without prosecution." Nor is the evil confined to a few particular instances; for it appears that the whole number of prisoners tried at the same Lent Assizes in England and Wales, exclusive of Middlesex, was 2700; 405 of whom were in confinement before the preceding 1st of October, which was increased to 1270 by the 1st of January. Thus more than one-seventh of the whole number, innocent or guilty, had suffered from six to eight months' imprisonment before trial; and nearly one half, from three to six months. The grievousness of this evil is indeed so apparent, that it frequently induces a judge to mitigate the sentence of a prisoner when convicted; but no compensation can be made to those who are found innocent, and who are not only deprived of their liberty, but exposed to the utmost risk of contamination from their profligate associates.

The awful extent of juvenile delinquency in the metropolis is next adverted to in the Report. This is in every point of view a subject of the highest interest; and "insensible indeed," remark the Committee, "must be that mind that can regard it with indifference." With a view to ascertain the causes of the increase of youthful criminals,

the Committee investigated the cases of nearly two thousand boys engaged in the commission of crime. These lads were examined as to the names of their parents; the employment and situation of their family and friends; whether they had received any education; the means which they had pursued to obtain a livelihood; the masters by whom they had been employed; the crimes for which they had been imprisoned; and the circumstances which led them into vicious courses. The immediate causes which appear to have produced these habits, were traced to the misconduct of parents; the want of education, and especially of religious instruction; and the difficulty of obtaining suitable employment. The Committee justly remark:—"As a preventive remedy, the education of the poor unquestionably stands pre-eminent; an education not simply elementary, but such as shall communicate moral instruction, and deeply impress the heart with religious feeling. Though much has, within these few years, been done to promote the education of the poor, yet little comparatively has been effected for the improvement of the most indigent classes in the metropolis. To secure the attendance of children of the lowest description, much personal exertion on the part of the public is absolutely necessary. It is not sufficient to build schools, or to provide gratuitous instruction; a system must be established of domiciliary visiting to the abodes of wretchedness and crime, and unremitting exertions used to procure the attendance of the children. In the prosecution of this great work, discouragements must be expected to arise from the ignorance, extreme poverty, and depravity, of parents. The degrading tendencies of the poor laws, the prevalence of improvident marriages, the pernicious use of spirituous liquors, and other causes which serve to deteriorate the moral character of the poor at large, present formidable obstacles to the education of their children: these impediments can be removed only by the persevering and unwearied efforts of benevolent persons. Let the friends to the moral improvement of the poor, however, unceasingly persevere; for they may be assured, that their enlightened labours afford to the rising generation the surest preservative against crime."

There are, however, other causes which powerfully contribute to encourage and perpetuate the vices of youth, and which admit of a specific and more immediate remedy; among the foremost of which may be ranked the want of discipline in the gaols of the metropolis. From the investigations of the Committee, it would appear that there are upwards of eight thousand boys in the metropolis who subsist, in a material degree, by depredations on the public. A great proportion of these boys are passing constantly through the prisons, are ripening into atrocious offenders, and on their release are industriously engaged in spreading the knowledge and practice of crime. It is impossible to trace the histories of many of these wretched children without commiseration. Numbers at an early age are sent daily into the streets, and dare not return to their homes without a certain sum, the fruits of mendicity or theft. Many are orphans, who sleep at night in the streets and market-places, and are from time to time in prison for petty offences. The Committee have met with many cases of boys who were quite friendless, and who, on their discharge from confinement, literally knew not where to lay their heads. In order to afford relief in such cases, the Society was induced, soon after the commencement of its exertions, to establish a Temporary Refuge for such necessitous objects, the beneficial effects of which have been stated in a former Report. During the past year, this

asylum has been further instrumental in affording material assistance to a considerable number of boys, and others, who were discharged destitute from prison. But for this seasonable assistance, the greater part of these lads must have again resorted to criminal practices for their support. On admission into the Temporary Refuge, they are instructed in moral and religious duties, subjected to habits of order and industry, and after a time disposed of with a reasonable prospect of becoming useful members of society. The success of these efforts has exceeded the Committee's most sanguine expectations, and afforded sufficient proof that there are few, even among the most depraved, whom kindness will not soften and judicious discipline subdue. Now, what has been done in this Refuge, amidst many disadvantages, may certainly be effected with greater facility in a prison, where the authority of the law can be exercised to enforce personal detention, and the observance of rules. The Committee have long been persuaded of the urgent expediency of a prison expressly for boys—a measure which has received the recommendation of the Prison Committee of the House of Lords, and will, it is trusted, be carried into execution, at no distant period, by his Majesty's Government.

The Report next adverts to the injurious tendency of the fairs annually held in London and its vicinity; and which form a rendezvous for the worst description of the population, assembled for the avowed purposes of mischief and depredation. Crowds of boys resort to these scenes of profligacy; and the Committee have ascertained that many who have come under their notice have commenced their criminal career at these places. Within the distance of ten miles round London, thirty-one fairs are annually held, which continue eighty days within the space of seven months; the greater part of them are established by express charter, or by immemorial usage. These form a considerable source of property; but the Legislature, if inclined to abolish them, could easily make pecuniary compensation for any loss that might be sustained. Some, however, have no charter, and are but of recent origin; and might, therefore, and ought to be, suppressed by the neighbouring magistracy:

Although the Committee consider the diffusion of information in this country to be their primary object, they have availed themselves of every opportunity of circulating their publications, and other works on prison discipline, in foreign countries.

The patriotic zeal in which the St. Petersburg Society originated continues to animate its supporters. The several prisons in the Russian dominions are in a train of investigation, and important improvements in their management are daily introduced. An Auxiliary Prison Society has been formed at Cronstadt, under the imperial patronage; and from the eminent characters who are personally engaged in its management, much benefit is likely to result from its establishment.

In Sweden and Norway the cause of prison discipline is likely to prosper. A respectable and intelligent physician, Dr. Holst of Christiana, has been for some time past engaged in travelling on the continent, and in this country, under the auspices of the Swedish and Norwegian governments, for the purpose of collecting information relative to the management of prisons and hospitals.

By means of the efforts of the Royal Society of France for the amelioration of prisons, Committees have been formed for the purpose of drawing up instructions to the magistrates of that kingdom; and under the authority of the then minister of the interior, his excellency the Duc de Cazes, a list of questions was circulated throughout

the country to obtain returns of the state of the prisons

In Switzerland, considerable exertions have been made for the improvement of the prisons. Being divided into several cantons, many of them very small, and each having a separate government, that country is not in a situation in which much perfection of prison management is to be expected. The greatest desire, however, is manifested by all classes of society to improve the prisons.

There is also great reason to hope, that efforts will be made to ameliorate the prisons in the dominions of the King of Sardinia. In the prison at Turin, where the prisoners were crowded, exposed to the excesses of heat and cold, without allowance of clothes, or the means of employment, and where one-third of the number were on the sick list, a lady of rank, urged by the example of a distinguished female in this country, was found labouring *alone*, giving work, and providing clothes for the prisoners, allowing them a portion of their earnings till they left the prison, ministering to their bodily wants, and extending to them the consolations of religion.

The Committee have been honoured by a communication from the King of Wurtemberg, which affords reason to hope that the state of the prisons in his dominions has attracted such notice as will speedily lead to the adoption of material improvements.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THE last Report of this Society contains many interesting notices of the extension of education, and particularly under the system of mutual instruction, throughout various parts of the world. A brief outline will, we trust, prove acceptable to our readers.

In India the Society has established in the most populous parts of Calcutta four Bengalee Schools, and one Hindostanee School; and it was in contemplation to direct its efforts to the establishment of adult schools. The desire of the natives of India for an improved system of education is very strong; a remarkable proof of which is afforded by the institution of the Hindoo College in Calcutta, the primary object of which is the tuition of the sons of respectable Hindoos in the English and Indian languages, and in the literature and science of Europe and Asia.

The necessity of female education in India had strongly attracted the attention of the Society; and they in consequence proposed raising a subscription sufficient to send out a suitable person as mistress to a central school, and to assist in defraying the expenses attending its first formation. More than 500*l.* had been collected in aid of the plan.

From various missionary establishments, especially in South Africa, Ceylon, and India, the Committee have received interesting intelligence of the application of the British system in missionary schools, where, amidst the dreary waste of heathen darkness, education is proving a mighty engine for turning the people from the ways of ignorance and superstition to the paths of righteousness and peace.

Considerable progress had been made, in establishing the British system in the island of Malta. Two schools—one for boys, and one for girls, containing 350 children—were in full activity, under the direction of the School Society of La Valette, and a Committee of Ladies; and a commencement has already been made in extending the same benefit to the villages.

In France, the system of mutual instruction has continued to gain additional credit. In the Netherlands, it has surpassed the expectation of its warmest advocates. The central school at Brussels is making

the system known in different parts of the country; and, as is acknowledged by Baron de Falck, the Minister for Public Instruction in the Netherlands, a wider diffusion of education is visibly followed by an improvement in the habits and moral principles of the rising generation.

The convulsions to which Italy has been exposed have somewhat impeded, but they have not wholly prevented, the progress of education. The Report of the School Society at Florence contains satisfactory proofs of the zeal of its members. Tuscany can now number twenty-six schools in which the British system has been adopted; namely, twenty-three for boys, and three for girls; and several others were about to be established in the capital. From Naples, where, previously to the late political commotions, the system of mutual instruction was rapidly spreading itself, under the distinguished patronage of Prince Cardito, the Committee have received no recent information.

The cause of education was advancing in Spain. The plan for erecting a large Normal School for girls had been favourably received by the Cortes. Col. Kearney had organized several schools, and provided masters for others. By order of the Government, a master was preparing for the Havannah. A grand central military school also, for the whole army, was on the point of being established.

The Committee had been informed of the establishment of several new schools in important stations in Russia. Mr. Heard, who was sent by this Society to Homel, the estate of Count Romanzoff, and was the first who introduced the system into Russia, mentions, that the school under his care was removed to a magnificent building erected for that purpose, and that immediate measures were to be adopted to form village schools in every part of the Count's vast domains. The institution at Homel has already produced, in various parts of the Russian empire, and particularly in Poland, a great desire of forming similar establishments.

Great progress has been made in Sweden, both in improving the existing schools and establishing others, in consequence of the introduction of the plan of mutual instruction. The efforts of Mr. Gerelius, who studied the system in the Borough Road School, and published, in his native country, a translation of the Society's Manual, are stated to have been highly successful, being warmly supported by the Archbishop of Stockholm, the municipal authorities, and several other distinguished characters. Two new schools had been opened in that metropolis, and were numerously attended. The establishment of a School Society was also in contemplation.

A school upon the British system had been established at Abo, in Finland.

William Allen, Esq. the treasurer of the Society, in a journey through Greece and the Ionian Islands in the year 1819, diffused the knowledge of the system of mutual instruction very widely in those interesting countries. Attempts had indeed been made to educate a part of the population; but most of the schools for this purpose were conducted upon old and imperfect plans, while the great mass of the people were growing up without any instruction in useful knowledge and the great duties of life. Since Mr. Allen left the islands, Dr. Politi had established a model school at Santa Maura, which was in a flourishing state; and another school was about to be opened. The Committee add—"When the great population of these islands is considered, and the low state of the morals of the people, it is earnestly to be hoped that no exertions will be spared to render the British system of education general. The influence of the British Government could easily effect it; and the system,

being once established, would spread by degrees to the Greek Islands in the Archipelago."

In the United States of America, the promotion of education among the lower classes has long been considered one of the first objects of genuine piety, philanthropy, and patriotism; and a considerable number of schools has been established in various parts of the Union. The details are too numerous for our limits.

Great success has attended the efforts of Mr. Thomson in Buenos Ayres, and Monte Video. The school established in the former place, in the course of last year, had been liberally encouraged by the support of the rich and the attendance of the children of the poor, and especially by the approbation of the clergy. In various other places also, there appeared great readiness to promote the object; and, among others, in Chili, to which country Mr. Thomson had promised to send a well qualified master. At Buenos Ayres a School Society was forming, under the patronage of the first magistrate of the city.

At Port-au-Prince, the system of mutual instruction had taken a firm footing. Mr. Boco, a person of Colour, whom the Committee have sent thither, has been received most favourably by President Boyer of Hayti, who had expressed to the Committee his anxious desire to promote the cause of education; of the sincerity of which assurance he had given proof, by making arrangements for erecting school rooms.

In Antigua, Dominica, St. Eustatius, and the Danish Island of St. Croix, schools established for the children of the Negroes continue to produce a most beneficial effect.

The education of females has of late excited much attention in various parts of the world. At Paris, many ladies have distinguished themselves by the establishment of a great number of schools, and by the circulation of a manual for teaching needlework. Very active committees of ladies have been formed throughout France.

In Spain, a committee of distinguished ladies in Madrid has established a Model School in that capital, under the patronage of her Excellency the Marchioness of Villafranca. The plan is countenanced by Government, and the Cortes have shewn every disposition to extend the benefits of education on the British system. The Marchioness writes in the following terms: "On the 16th inst., being seven months from the opening of the school, we had a public examination; to which were invited the corporation of the city, and the parents of all the children. They were extremely gratified with the interesting sight of 166 girls, of all ages and conditions, united in one room, all working and studying together, without the least noise or confusion. But what surprised them most was the progress the children had made in all the branches of education in so short a time."

BRITISH AND FOREIGN BIBLE SOCIETY.

The Appendix to the last Report of this Society contains a series of extracts from "Letters written by the Rev. Dr. Steinkopff, during a Tour through a Part of France, Switzerland, and Germany, from May to November, 1820." In making our selection from these interesting communications, we shall, as much as possible, pass over such articles of intelligence as have already appeared in substance in our work, or have been superseded by more recent information.

Paris, June 9, 1820.

I attended yesterday the Paris Bible Committee, at which Mr. John Thornton, our treasurer, was also present. One of the most pleasing features of the meeting was the report, from several members, of the visits they had made

in their respective districts, for the purpose of ascertaining the want of the Scriptures, and obtaining subscriptions and donations. They had divided Paris into twelve districts. One of the members—Baron de Stael, son of the late Madam de Stael—had charged himself with a district containing about three hundred Protestant families. He had in the course of his canvass mounted into the garrets, and descended into the cellars, and, though he had completed only about one-third of the circuit, had procured many free contributions. Several instances were mentioned of the cordiality and zeal with which the lower classes had espoused the cause. I returned from the Committee deeply affected, and filled with gratitude to God for having commenced, among our Protestant brethren in France, a work, which, if prosecuted with the same prudent zeal and strict adherence to the simplicity of the object by which it has hitherto been characterized, will prove a blessing to generations to come.

Waldbach in the Steinthal, June 12, 1820.

I cannot describe the veneration I felt, on approaching Mr. Oberlin; that servant of God and benefactor of man, who in his eightieth year is still full of health, vigour, and activity, and gladly spends his remaining strength in doing good. Serenity and cheerfulness are depicted on his countenance; and he delights in communicating to his Christian friends something of that peace of God which possesses his own soul.

Yesterday I attended Divine service in his church. Notwithstanding a pouring rain, it was completely filled. Mr. Oberlin's assistant in the ministerial office (the Rev. Mr. Kraft) assured me, that every house in the five villages under his pastoral care was now provided with a Bible; and that every child who came to receive catechetical instruction brought a New Testament with him. After Divine service, three Catholic peasants applied for de Sacy's Testament. One paid three franks for a copy. He gave Mr. Oberlin the pleasing information, that many of his Catholic neighbours had already procured the New Testament, and were in the constant habit of reading it. I accompanied the venerable patriarch in some of his pastoral visits. Wherever he went, respect and affection met him. The children hailed his appearance. They immediately produced their Bibles or Testaments, read to him, or listened to his truly paternal exhortations and admonitions.

Aarau, June 25, 1820.

Since our last visits to Basle (five and two years ago), true religion, and an active zeal for the glory of God and the best interests of the human race, have been evidently on the increase. I observe more especially a number of young gentlemen, and some ladies of great respectability and influence, coming forward in the most decided manner in aid of the cause of their God and Saviour. The demands for German Bibles both in 8vo. and 12mo. continue such, that the Committee have not yet been able to meet them fully, though no less than ten presses are in almost constant employ for the Society.

Bern, June 28, 1820.

The further I proceed in Switzerland, the more I feel attached to it. The interest which many of its inhabitants have taken, and are now taking, in the cause of the Bible and the God of the Bible, has renewed and strengthened those endearing bonds of affection and friendship which a residence of six years in that favoured land had previously inspired. This morning I met a circle of about thirty ladies of the higher ranks, who have come forward in the Biblical cause; and this afternoon a more general meeting of its friends and promoters of both sexes took place in the hall of the academy, which was both

numerously and respectably attended. Two ladies came to me after my first address, requested an interview, and handed me a purse with fifty-one louis-d'ors. "We have contributed," said they, "most cheerfully to the Basle and Bern Bible and Missionary Societies, and shall continue to do so; but God has lately blessed us with a large inheritance, and we consider it both our duty and privilege to spend part of our property in advancing the cause of our God and Saviour among the heathen. What you said of their deplorable state has deeply affected us. Accept, therefore, this our free gift, and dispense it as may appear most desirable for the benefit of our distant brethren and sisters in the heathen world."

Zurich, July 5, 1820.

I have this moment returned from a most interesting and affecting scene.—I almost feared I should see the face of the venerable Antistes Hess no more. A few months ago he was taken so alarmingly ill, that his life was despaired of; but, in mercy to the Zurich Church, and in answer to the prayers of thousands, his invaluable life has been spared a little longer; and he was enabled to preside at a meeting of the Committee, held this afternoon in his house. When I entered the room, I found him extremely feeble, his cheeks fallen in, his breathing difficult, and his whole frame sinking; but his spirits excellent, his mind perfectly collected, and peace and serenity beaming from his eyes. He stretched forth his trembling hand, and received me in the most affectionate manner. "I rejoice, and thank God," said he, "to behold for the third time a representative of the Parent Society entering our friendly circle, and animating our hearts by the cheering intelligence of the diffusion of the word of life. I bid you welcome in the name of our blessed Lord and Master, and am happy to have it in my power to inform you that our institution, though comparatively small and limited, has yet evidently experienced the blessing of God. So far from suffering any decline, it has rather to rejoice in an accession of members and contributors; and we have found the demand for the Scriptures so increasing, that we have determined to undertake a new edition of 7500 copies of our authorised Bible. My weakness will not allow me to say more; but I shall call upon my friends around me to give you further information."

This information was in substance as follows: The jubilee of the Reformation had produced many happy effects; the public attention was then afresh called to the infinite importance of the Bible, as well as to the beneficial consequences of its dissemination at that interesting æra; the exertions of the Bible Society in our days were honourably mentioned from many pulpits; hundreds of Bibles and Testaments were distributed both in town and country parishes; the Government made a present of 1000 florins (about 100*l.*) to the Zurich Bible Society; its last general meeting was numerously and respectably attended; many donations were afterwards received, and some auxiliaries and associations formed, particularly in the town of Winterthur. After defraying all the expenses of former editions and purchases of Bibles, about 2000 florins (200*l.*) remained in hand.

Zurich, July 9, 1820.

I went to take leave of the Antistes. He seemed to be in an ecstacy of hope, and gratitude, and holy joy; admiring and adoring the wonderful dispensations of God's providence for the advancement of his kingdom on earth; expressing his delight in the many blessed fruits of the dissemination of the Scriptures, already perceptible in the Christian, Mohammedan, and Heathen world; but stating, at the same time, his strong and firm persuasion, that a small part

only of the good was seen or known here below to eternity alone would completely bring it to light. Embracing each other, we parted with tears, almost certain that in this world we should not see each other's faces again, but longing for those mansions of pure and heavenly bliss, in which sin and sorrow, separation and death, shall be known no more.

Kaltbrun, on the Road to Glarus, July 19, 1820.

An interesting meeting took place yesterday at Winterthur. The clergyman of the place invited Mr. Gessner and myself to assist their infant institution, which had just been organized, and was about to make a call on the public. We accordingly went there, expecting to meet only a small circle of friends: but how great was our astonishment to find, on a week-day morning, a congregation of nearly 3000 people assembled in the large church! About twelve clergymen were seated round the altar, and the magistrates of the town sat opposite the pulpit. A most appropriate hymn was sung by a choir of young people; after which the rector of the parish introduced the business of the day in a very able manner, requesting me, at the close of his address, to encourage their exertions by a relation of the rise and progress of the British and Foreign Bible Society. An anxious desire prevailed to hear of the wonderful work of God now carrying on in different parts of the world. I never attended a meeting on the continent of which I had at the very time so strong a conviction that it would do great and permanent good.

Stuttgardt, Aug. 3, 1820.

The Bible Society formed at Tübingen by our friend Pinkerton, has been taken up with much zeal by several of the professors, many of the young men, and also by the ladies. At eight in the morning, I met about fifty ladies in the house of Professor Staudlin, and felt delighted with their eager desire to do the utmost in their power to promote this good work.

Darmstadt, Aug. 16, 1820.

The Würtemberg Society is now strengthened by forty Auxiliaries and Bible Associations: twenty of the latter exist in the capital, and as many of the former in various parts of the kingdom. The parish clergy of Stuttgardt have joined the Committee, and the business is conducted with a zeal and energy, the beneficial influence of which is felt all over the kingdom. When I met the Committee, many deputies from other parts of the country were present, and expressed the most lively satisfaction in the successful labours of the Parent Society.

Hanau, Aug. 18, 1820.

One of my principal wishes was to see the illustrious President of the Society, his Serene Highness Prince Christian. He favoured Mr. Blumhardt and myself with a long interview. He is a most open and condescending prince, a lover of the Bible, and a decided friend to the Bible Society. "I am ready," said he, "to meet the Committee once a week; for I feel the importance of the Bible Society, and its beneficial influence on the temporal and eternal interests of the people. I thank you," he added, "for visits like these: they stimulate our zeal, and call forth fresh energies." He then embraced us, and dismissed us with his good wishes and his blessing. His Royal Highness the Grand Duke, and several members of his illustrious family, have given their names and their subscriptions to the Society.

Many Jews in Darmstadt pay a remarkable attention to the New Testament: I conversed myself with several who are persons of property, and who appear truly concerned for the salvation of their souls.

Frankfort, Aug. 21, 1820.

The further I advance in Germany, the more I am convinced

that the God of the Bible is still blessing his own word, notwithstanding the counteracting efforts of its enemies. Frankfort is a populous and wealthy city. The attendance on their Bible Committee was a treat to me. The very place in which they assemble is interesting: it is the "Roemer," that celebrated hall in which so many German Emperors have been crowned. There is, besides, so much intelligence, benevolence, and piety, in the members of this body, that I could not but bless God for having raised up the very men who are best calculated to promote the Biblical cause. They are zealous, yet prudent; active, yet discreet. Some belong to the senate, some to the clergy, and some to the mercantile body. They do not confine their benevolence to their own city and territory, but are anxious to extend it to other parts of Germany and the world at large.

In the course of the last year they have either sold or given away upwards of 7,000 Bibles and Testaments. The Hebrew Testament is eagerly read by Frankfort Jews. Many are favourable to Christianity. Some have been baptized. I conversed with several gentlemen respecting the New Testament in the Hebrew German; they all agree in the propriety of its circulation, and expect much good from it.

The demands of mechanics and peasants for copies of the Scriptures continue as urgent as ever. More than 3000 Catholic Testaments have lately been dispersed among young men, who carry them to every part of Germany. They are so very earnest in their solicitations, that our Frankfort friends find it extremely difficult to send them away empty.

Wetzlar, Aug. 24, 1820.

The present Landgrave of Hesse Homberg has twice contributed to the funds of the Society. I waited on his Serene Highness, and was very graciously received. He presented me to his royal consort, the Princess Elizabeth. She expressed her unfeigned satisfaction in the benevolent spirit which now animated thousands of her countrymen to relieve the temporal and spiritual necessities of their suffering fellow-creatures.

Giessen, Aug. 26, 1820.

We made the acquaintance of some truly excellent ladies, who, even previously to the establishment of a Bible Society, furnished hundreds of the poor both in town and country with Bibles and Testaments, which the indefatigable Van Ess had procured for them. The clerk of the cathedral, who is a good old man, had likewise distinguished himself by his exertions. His eyes sparkled with joy, while listening to the extensive operations of our Society. Thus every Christian country, province, and district, contains some who have experienced the power of the word of God, and, having themselves tasted and seen that the Lord is gracious, wish to impart the treasures of Divine knowledge to their perishing fellow-creatures.

Cassel, Aug. 30, 1820.

Marburg was our next station. Leander Van Ess had invited us to take up our quarters in his hospitable mansion; and we considered it an honour and privilege to spend a few days in the company of a man who had been, and still is, so distinguished an instrument in the hand of God to make our Catholic fellow-Christians more extensively acquainted with his Holy Word. The number of Bibles and Testaments circulated by him, up to June last, amounted to 388,888 copies; out of which, 377,793 are New Testaments of his own version, and 7,449 Lutheran Bibles. The opposition which the Professor has lately experienced, on the part of his Biblical adversaries, is very severe: there are before me several prohibitions which have issued from Episcopal authorities. Not a few priests and parish ministers, who

formerly lent a helping hand to the circulation of the New Testament, have been intimidated thereby: but the Professor remains firm; and, though unwearied labours, combined with a load of anxious cares, have weakened his bodily constitution, his mind is as determined as ever to prosecute a work which the providence of God has assigned to him. Fresh opportunities for circulation present themselves: no sooner is one channel stopped than another opens. Applications now pour in from different quarters.

Eisenach, Sept. 2, 1820.

We had *not* intention to visit the Bible Society in Arolsen; but Leander Van Ess pleaded its cause so impressively, that we yielded. "The road is bad," said he, "and the land poor; but the people are worthy, and the friends of the Bible Society active;"—and so we found it. We did not arrive till after eight in the evening. I immediately went to the Rev. Mr. Steinmetz, chaplain to the court; and soon forgot all the fatigues of the day in the cordiality of my reception. The Committee met as early as seven next morning. I perceived so much of mind and heart in the members present, and witnessed such regularity, order, and energy in their proceedings, that I felt delighted and edified. They shewed me their printed Reports, and a written statement of the transactions of the past year. The principalities of Waldeck and Pyrmont contain a population of from 45,000 to 50,000 people; some parts are so noted for coldness and sterility as to be called the Siberia of Germany. The gentlemen present assured me, that in some of their poor parishes, hardly three or four families had possessed entire Bibles: allusion was made to a parish in which not a single copy was said to have existed previously to the establishment of the Bible Society. "But," adds the last printed Report, "the desire after the word of life was so general, and from every part of the country applications were made to such an extent, that it was utterly out of the power of the Committee to satisfy the wishes of all: 1,459 Bibles and Testaments have been disposed of by the Society, but thousands are still wanting." Leander Van Ess bore his testimony to the poverty of the people, and also to the Christian simplicity and integrity of their character. The Prince of Waldeck is patron of the Society. The Committee of Arolsen have succeeded in the establishment of eight Branch Societies, all of which have contributed their mites. A free gift from one of the poorest congregations was reported while I attended the Committee.

We left Cassel for this ancient town, and reached it in safety yesterday at noon. Near Eisenach lies the celebrated castle called the "Wartburg." Wartburg was the refuge of Luther; there, after his excommunication by the Diet, at Worms, he found an asylum, prepared by the wisdom and generosity of the Elector of Saxony; where he was safe from his enraged enemies, and found leisure to complete the translation of the New Testament in German, and to commence the version of the old. *There* to see the room which had contained "Knight George" (as he was called) for ten months; *there* to behold the very table which he had used; *there* to reflect on the consequences of his sacred labours, on the numberless copies of his German version which have been circulated these three centuries, was to me something quite novel, and filled my mind with such a variety of thoughts, that for a time I was entirely absorbed in them. Blessed be God that our Bible Societies have followed the footsteps of that truly great man.

Koethen, Sept. 11, 1820.

At Halle we met with the most cordial reception on the part of the Rev. Dr. Knapp, and the chancel-

lor, Dr. Niemeyer, the two directors of the celebrated Orphan House. Nothing interested me more, in this remarkable building, than the Canstein Bible Institution. From May, 1712, till the end of 1815, upwards of two millions of entire Bibles, and nearly one million of New Testaments, have issued from its press, in different languages, chiefly in the German; and in the last five years the demands have been so great, that a supply of one hundred thousand copies could not satisfy them. With emotions of peculiar satisfaction and grateful joy, we entered the apartments consecrated to this benevolent work, and saw twelve presses in full operation.

Berlin, Sept. 13, 1820.

Looking into a newspaper at Dessau, we found the anniversary of the Prussian Bible Society announced for this day, which induced us to travel all Monday night. We arrived at Berlin at ten in the evening, and immediately received a visit from the Secretary, who invited us to attend on the following day. The meeting was held in a large church, filled with persons of every rank, sex, and age. The illustrious President, Baron Von Kircheisin, Minister of Justice, distributed with his own hand 150 Bibles to a number of boys and girls; after which the Report was read, &c.

The Prussian Bible Society has made considerable progress. The King and Royal Family still favour it with their patronage and support: three of the ministers of the crown, several other distinguished officers of state, and some of the principal clergymen, belong to its Committee. The number of Auxiliaries has risen to thirty-eight, (not including smaller Associations): it has distributed in six years 30,823 Bibles and 13,284 New Testaments. All these have been issued from its own depository, and do not comprehend those distributed by its Auxiliaries, which last year alone amounted to 20,419 Bibles and 20,769 New Testaments. The income of the Prussian Parent Society, in 1820, was 5,367 dollars, and that of its Auxiliaries 27,388; making a total of 32,755 rix-dollars.

The languages in which the Scriptures have hitherto been printed by their united exertions, are, the German, Bohemian, Polish, Wendish, and Lithuanian: provision is made for Protestants and Catholics. All prisons throughout the monarchy have received proportionate supplies. The good effects already produced by the operations of the Prussian Bible Society are by no means inconsiderable: a check has been given to infidelity; the friends of revealed truth have rallied round its unerring standard; a spirit of piety and benevolence has been cherished; some of the profane and vicious have been reclaimed, the afflicted comforted, the wavering confirmed, and many thanksgivings to God called forth.

Nurenberg, Sept. 29, 1820.

A merchant told me the following anecdote:—"One of his friends lately passed the night in a Bohemian village. At the inn he was susprised to hear many voices singing the praises of the Most High: on inquiring, the innkeeper told him, that the New Testament had lately come to their village. Since that time, a flame of devotion had been kindled, and little assemblies of pious Christians had been held." —"I have," said Pastor Fabricius, "at present, a store of 3,500 Testaments: about 1,500 I can get bound from our funds; but, for the binding of the remainder, I must apply to your Society." I could not hesitate a moment to comply with his wish.

Stuttgardt, Oct. 22, 1820.

I have just returned from a visit to the King. He received me in his cabinet with the greatest condescension and kindness, and conversed with me, for half an hour, on a variety of interesting points.

After expressing my unfeigned satisfaction at finding monarch and people so cordially united, I immediately introduced the subject of the Bible Society. The King replied, "that he rejoiced to have so many good and religious people in his dominions, who were cordially attached to the religion of the Bible, and zealously exerted themselves for its propagation. It is true," he remarked, "some sects have lately arisen; but I consider it right and proper to exercise every possible indulgence, and to grant toleration to all classes of my subjects: for," added he, "the religion of Christ breathes the spirit of mildness, conciliation, and love: it cannot be forced, nor must it be propagated by the strong arm of power, but by the gentle voice of persuasion, and the prevailing force of truth."

Stuttgardt, Oct. 24, 1820.

"I returned from Kirchheim at half past ten at night. At two in the morning, I was called to attend the daughter of a British nobleman, who was in a most alarming state of health. She was taken ill at Stuttgardt of a cold, which became a pleurisy; and she desired to see me. I cannot describe the impression which the conduct of this amiable and truly pious young lady produced on my mind. In the immediate prospect of death, she was calm, composed, and serene. Her hope was steadily fixed on Christ the Rock of Ages. She literally triumphed in the God of her salvation, and offered up prayers for all her relations, friends, and acquaintances. She seemed like a seraph ready to take her celestial flight. One expression left a very powerful impression on my mind: "Blessed," said she, "are the sincere friends and promoters of the Bible Society. Before the throne of God they will be met by thousands, who owe their salvation, next to the blessing of God, to the Bible, which they have so zealously spread abroad in all the languages of the world. There they will reap what here they have sown; and receive an unfading crown of glory. Let them persevere in their sublime work: it will have its reward. I thank God that my lot has fallen in such a glorious period. What should I now do without the consolations of the word of God?"

Carlsruhe, Nov. 7, 1820.

On the 2d of November, I took a final leave of my dear family, not without many painful feelings in separating from a venerable father, who will soon conclude his 84th year, and whom, in all human probability, I shall see no more on this side of the grave. I had also to part with brothers, sisters, relations, and friends, whose tender affection and never-varying attentions exceedingly endear them to my heart.—I left Vayhingen for Ludwigsburg, the residence of the Dowager Queen of Würtemberg, formerly Princess Royal of Great Britain. At half past five I was introduced to her apartments: her Majesty received me in the most condescending manner, admired the various specimens of the Society's foreign versions, and noticed, with peculiar pleasure, a copy of the English and French Testament, printed for the benefit of King Christophe's subjects in Hayti, which I had taken the liberty to present in the name of the British and Foreign Bible Society. "This," said her Majesty, "I can read, and will read."

Kreutznach, Nov. 12, 1820.

The number of Jewish converts, and inquirers into the merits of Christianity, is increasing. Late in the evening, a number of pious people came in a body to the inn, to express their gratitude for the benevolent attention paid to their poor countrymen by the British and Foreign Bible Society, and pledging themselves to do their utmost for the advancement of this sacred cause.

Calais, Nov. 29, 1820.

"I am just arrived in this town, and my mind is penetrated with

gratitude to God. I have been enabled to keep every appointment. Not one single part of the plan I had previously laid down, in humble dependence on the blessing of God, has been altered. Out of weakness, strength according to my day has been afforded. At Brussels a delightful day of sacred rest refreshed my soul and body, and I am now anticipating my last movement, which, through the good Providence of God, will, I trust, restore me to my home and my regular occupations.

WESLEYAN MISSIONARY SOCIETY.

FROM the last Report of the Wesleyan Missionary Society, we shall select a few interesting notices of the benevolent exertions of that indefatigable body of Christians, among the natives of Ceylon and the Black and Coloured population in the West Indies. The Wesleyan Methodists have missions in various other places; but these are by far the most important and extensive scenes of their labours.

In Ceylon.—The first subject, in connexion with this Mission, is the progress of the Native Schools. The last Report of the state of these institutions, published at Ceylon, thus replies to some arguments urged against educating the children of the natives in India.

"An objection has been raised by many respectable Europeans in this country to such exertions, on the ground that the nominal Christians of India are no better, if they are not worse, than the aboriginal heathens of the same countries. This is not borne out by the general conduct of those Christians who are the fruits of modern missionary labours. It is an objection which has received its origin from the character of mere hereditary Christians, multitudes of whom are found in various parts of the Indian continent and its islands. The great majority of them are in a state of the most deplorable ignorance of Christianity, and generally without any suitable pastoral superintendance to call into action, in daily conduct, any salutary principles which they may have imbibed. These Christians, therefore, are not a proper criterion of the tendency, or otherwise, of a system of Christian instruction under the superintendance of missionaries.

"If it be further objected, that even modern schools have sometimes been unfortunate in the subsequent conduct of their pupils, it may be observed, that it is but comparatively of recent date since native schools were supplied with Christian masters. The generality of the instructors of youth have been heathens, and in many cases heathen priests: and hence, being wholly actuated by a mercenary motive, they never exceeded the mere rules of outward discipline, to which they were bound by their superiors.

"Our wish is to enable our pupils, in the first instance, to read and write their own language; in addition to this, the English language, where it is desired. In the schools they are also trained to habits of decency and propriety. We endeavour to impress their young minds with a sense of the fear of God, and their duty to their Maker. We exert ourselves, also, to teach them their duty to men; that they owe an affectionate esteem and obedience to their parents; that they are to reverence and obey their rulers; that they are commanded to love one another, and to delight in acts of kindness, towards each other,—to love all men, and pray for all men."

The Missionaries add—"Only a few years back, there was hardly any thing to be seen like a church or place for Christian worship in the whole of these districts, except here and there a few old churches in ruins, covered with jungle, and almost hid from the eye of the traveller. But now, a person making

a journey, for instance, from Colombo to Galle, nearly 80 miles, has his attention continually attracted by the appearance of our school-houses, or little native churches, which frequently present themselves in the most unexpected manner. Some of them are situated on little plains; some under majestic shades of the large cocoa-nuts topes; others in valleys, surrounded by the most beautiful scenery; others, still more aspiring, are raised upon the summits of hills, and lift their humble roofs just above the tops of the neighbouring trees, sufficiently high to tell the traveller, Hither, also, do the tribes repair to worship Him who governeth all things, and liveth and reigneth King for ever. And does not God approve of these little sanctuaries which are rising up, and are dedicated to his name?"

The number of the schools amounts to 86, and the children instructed in them to 4908. The following may serve as a specimen of these establishments:—

"The average attendance in our school (the Colpetty) is from 100 to 120; a calculation which we take from the daily return of numbers in the school. Out of this number 46 boys and 13 girls can read very well in the English Testament; 62 boys and 23 girls can read the new version of the Singhalese Testament: most of the boys write their own language on the Ola, or more properly the Talipot, leaf; 52 of the boys and several of the girls write copies, in English, on paper. Their aptness in this respect exceeds any thing we usually see in European children.

"The little girls in the female Colpetty school would be a credit to any school, even in England: a stranger, first going into it, would hardly suppose them the children generally of the poor labouring natives. The few clothes they have on are always remarkably clean and neat. They have imbibed ideas of decency and female modesty which are not common to the native women. Several of them read very fluently both in the English and Singhalese Testaments. Such advancements in the female part of the population of this country promise the most happy results."

In the account of the New Bazar School it is remarked—

"We have the children of six schools at the Mission-house every Sunday forenoon, at 10 o'clock; and it is pleasing to see the great regularity, both of the boys and girls of this school, in their attendance at the public worship of God. Many of their parents, and some of their neighbours, who, previously to the establishment of these schools, knew no more of Divine things than mere irrational animals, regularly attend with the children at the house of God, and begin to give pleasing hopes of their being soon brought to the knowledge of Christ and his salvation. The serious part of the scholars are much afraid of breaking the Sabbath, and are very desirous to keep it holy.

"Out of this school we have baptized about thirty heathen children, the whole of whom had come to an age sufficient to be able to understand, in a considerable degree, the nature of the sacred covenant into which they entered with Jesus Christ the Saviour of the world. Previously to their baptism, the masters had taken great pains to instruct them in its nature, and the obligations it brought upon them; and so successful had they been in this, that in their public examination it must have interested every friend to missions, to have heard how rationally, sensibly, and, in several of them, with what a sense of the fear of God, they replied to the questions proposed to them."

A considerable number of the children of Mohammedan parents are regular scholars in these schools, and are taught the principles of Christianity in the same manner as the other children, without the

slightest objection being made by their parents. For example:

"The present number in the Slave Island School is 45 boys and 19 girls: they are principally the children of Mohammedans; but we treat them as though we scarcely knew the difference between a Mohammedan and Christian; that is, we say nothing about it. We supply them with books, which the little fellows learn with the utmost avidity, and seem delighted with their privileges. These books are exactly what we have in the other schools, all tending to give right views of God, and of Jesus Christ the Saviour of men. The children regularly attend Divine service, which is performed every Sunday morning at nine o'clock. They learn our Christian Hymns, and seem delighted to sing them. They kneel at prayer, both when the school begins and ends, every day. They repeat the Apostles' Creed with the same readiness as any of our other children; and, in fact, every task they have given to them, they go through with quietness and readiness.—The land on which two or three of the schools are built, was given by Mohammedans."

On that important branch of the Mission Schools, the Schools for Female Heathen Children, an interesting novelty in India, the Missionaries remark—

"It will be seen in the general recapitulation of the number of children in our schools, that they include *not less than about* 500 *females*. One of the great impediments in the way of missionaries in former days in India was, the degraded state in which the female part of the population was retained. Heathenism has circulated a strange opinion, that one of the greatest excellencies in the female character is, a total ignorance of almost every thing; and it is no uncommon thing to find, that the most admired females in India are the most childish, and the least capable of taking any part in the concerns of human life. Besides, they have been generally kept in so gloomy a state of secrecy, that it has been impossible for Christian Missionaries to obtain any opportunities of doing them good. But in proportion as the females of heathen lands become enlightened and educated, they will begin to lay claim to the right of being looked upon as human beings, and will feel concerned for their present and eternal welfare."

The annual allowance made from the Mission Fund for the support of these interesting institutions is 1000*l*. The whole expenses of the Ceylon and South India Missions, from June 1819, to Dec. 1820, was 10,989*l*.

West Indies.—This field of the Society's missionary labours has been of late considerably enlarged, and, in the last year, not less than 1935 members, almost exclusively Negroes and People of Colour, were added to the Wesleyan connexion; making the total number in the Colonies 23,090.

The Committee remark—"As the plan on which our missionaries to these islands proceed, in order to convey the knowledge of Christianity to a class of people so generally ignorant of all religion as the slave population in the West Indies, may not be sufficiently understood by many of our subscribers; and as in the present improving state of opinion, as to the advantages of missionary labours, both in the islands themselves, and among many persons connected with them at home, the most explicit information on our part appears to be called for; a brief sketch of the manner in which our West India Missions are conducted may here have a proper place.

"All the missionaries are sent out from this country, after having undergone strict examinations as to their character and qualifications. To each one of them a copy of instructions is given; some of

which are general, and others relate specially to his conduct in the West India Mission; and to obey these instructions every missionary solemnly pledges himself, before he is sent out, and the continued observance of them is the condition on which he is employed. At most of the mission stations two or more missionaries are placed, no solitary station being allowed if it can be avoided. One of the senior missionaries is appointed the superintendant of the rest, and his business is to direct their labours, to see that his colleagues obey their instructions, and to report all proceedings regularly to the Committee. The missionaries from the different islands assemble once every year; and at this meeting the moral and religious conduct, and the diligence of every missionary without exception, are solemnly investigated and recorded.

"The allowances to the missionaries are regulated so as to afford a competent but moderate provision; and no missionary raises any money by collections, or otherwise, for his own benefit. Such of the Negroes as have it in their power, in many places voluntarily contribute a small weekly subscription to the support of the mission, and thus acquire an interest in it which they would not otherwise feel; and collections are statedly made in the large chapels in the towns, to which the Whites and Free People often contribute liberally; but the whole of these sums, (which in the larger societies, as Kingston in Jamaica, St. Kitts in Antigua, and a few others, go far to support the mission, but in the smaller societies are but trifling in comparison of the expense) are paid into the hands of stewards regularly appointed, and are accounted for to the Committee in the minutes of every district meeting. Where nothing is raised on a station, the mission-fund bears the whole expense.

"The specific object of the West Indian Mission," continues the Report, "is the Christian instruction and conversion of the Negroes and People of Colour, among whom vice in all its disgusting forms of uncleanness, polygamy, drunkenness, and barbaric revellings, equally prevailed; and, on a Christian soil and under Christian masters, the Negro remained ignorant of our God and Saviour, of Christian worship, morals, hopes, and consolation. Notwithstanding this, there is a teachableness in the Negro character; a readiness to fall under the influence of a White person who approaches him with affection, concerns himself about his welfare, and offers him instruction. This circumstance, whilst it renders the reproach that we have not done more for their moral recovery less capable of palliation, forms the ground of the most enlarged hopes as to the future. Scarcely is there a place where our missionaries have attempted to establish a mission, in which, notwithstanding all the prejudice and opposition of former times, they have not succeeded. Some of the Negroes first yielded themselves to instruction; and these, being brought under the influence of the grace of God, induced others to attend places of worship specially designed for them, and to converse with men sent out expressly for their benefit, until, in some stations, religious societies, of great magnitude, of orderly, well-instructed, and pious Negroes, have been raised up.

"The order of proceeding is, first, to instruct the adult Negroes, who are entirely ignorant, in the elements of religion, by suitable catechisms. This forms an important, but laborious and anxious, duty of the missionary. When serious and religious impressions are made upon their minds, they are formed into classes, which are either met by the missionary himself, or by some experienced person appointed by him. After suitable instruction and trial, they are baptized, and admitted into the society. There the system of religious instruction

and advice is pursued by their being met in classes weekly, when they can so attend; and their conduct is affectionately watched over. Every improper act is first reproved, and, if persisted in, is followed by suspension, or expulsion from the society, according to the nature of the crime; a discipline which most of them dread much more than personal punishment, and is, on that account, found a very efficient means of moral controul*. Before this discipline, polygamy, with its long train of evils, and other crimes vanish; marriage is introduced; and sobriety, industry, and integrity, have, in numberless instances, taken the place of sensuality, sloth, and dishonesty.

"These are the private labours of our missionaries. The Sunday services, at which the chapels are usually crowded by the Negroes, commence at sun-rise. At that time the Scriptures are read and explained. In the forenoon the Liturgy is read, and a sermon preached. The afternoon is usually employed in visiting or superintending the meeting of classes; in catechetical exercises, or superintending schools. In the evening there is another public service. These are the usual labours of a Sabbath in the West Indies. On several of the mornings in the week, there is an early service in the chapels, for those who can attend, in which the Scriptures are expounded, and the children catechised. The week evenings are employed in visiting plantations, and other country places, to which the brethren have access.

"Such," it is added, "are the general principles, and plan of our West India Mission. To those who may object to it, because it recognizes the Negro to be an immortal man, and extends to him the common benefits of a common religion, no answer needs be given. The number of such persons is now exceedingly few; for sentiments much more accordant with the spirit of our divine and benevolent religion have diffused themselves, in the colonies, as well as at home; but the above exposition of our system, brief as it is, viewed in connexion with the instructions to our West India Missionaries, will be a sufficient answer to objections, which lie not against the principle, but spring from unfounded apprehensions.

"We are perfectly ready to admit, that the proprietors, and other respectable persons in the West Indies, have a right to be well assured of the character and objects of all persons who appear there as the instructors of the Negroes; otherwise the greatest mischiefs might ensue. The state of society in the colonies requires the utmost prudence in those who obtain access to the Slaves, under the sanction of a religious profession. The influence too of every missionary is great; and this is indeed a gratifying circumstance, because it is influence created by kindness and care on one side, and a sense of gratitude on the other. This influence is also the great instrument of his usefulness. It is, however, but just that a sufficient pledge should be given to the White inhabitants, that the influence of missionaries shall be employed only for beneficial purposes. In many instances the Committee have no doubt, that indifference or hostility to missions has arisen from the unfounded opinion that missionaries were under no controul; and being regarded as a kind of religious adventurers, many who had not the means of knowing their characters, or of observing the effects of their labours, became their enemies. To meet and answer the numerous misrepresentations and misconceptions which had gone abroad, both at home and in some of the islands, and that the Wesleyan Mission-

* The testimony of a number of respectable gentlemen in the West Indies, as to the moral efficiency and excellent effects of the labours of missionaries among the Slaves, was given in the last Report.

there might more fairly come before the bar of public opinion in the West Indies, the Committee have of late years given great publicity to their proceedings. The objects of their mission are open, and their instructions known to the world. Every thing is under controul and regulation; and a provision, as ample, perhaps, as human institutions allow, is made to secure the great object that the principles explained and enjoined in their instructions shall be in all cases and at all times acted upon.

"This is sufficiently known where the missions have long existed; and the Committee are happy to state, that by the means which have been adopted at home by themselves, and in the colonies by many respectable friends, very different views are now entertained of the character and objects of missionaries to those which in many places, and among many persons, formerly prevailed. New and unexpected friends to the religious instruction of the Slaves have arisen; and the enlargement of the work has called therefore for the appointment of an additional number of labourers. Several applications have been made to the Committee during the year, from planters and proprietors of the greatest respectability, to appoint missionaries expressly for the Slaves of their estates, with handsome offers towards their support; whilst plantations in the neighbourhood of old mission stations, formerly closed against the labours of the brethren, have in several islands been opened to their visits. Such applications have in every case been promptly attended to, and persons appointed whose labours, we doubt not, under the Divine blessing, will be attended with most evident and durable advantage in these new scenes of exertion."

After the long extracts we have given, we cannot enter far into particulars, but must content ourselves with a few miscellaneous statements. From Jamaica, a clergyman writes—"The island of Jamaica alone offers to your consideration a population of about three hundred thousand Slaves; a large proportion of whom know nothing of the Lord that bought them. There are parishes of vast extent, and of great population, painfully destitute of the means of salvation, and to which your attention has not yet been directed. For instance, St. Elizabeth, whose capital is Black River, contains about 20,000 Negro inhabitants. St. Mary's may be estimated at a population of 23,000 Slaves, and Westmoreland at nearly the same number."

The Committee remark, that by means of the exertions and representations of several excellent and laborious clergymen in the several islands, a sense of the obligation of Christians to extend the benefits of the Gospel to their Pagan Slaves, and the uninstructed population of the colonies, has been greatly extended. "Many of the clergy," it is added, "have laboured greatly in their respective parishes, and, knowing how inadequate the number of the clergy is to the wants of the Negroes, have given their public sanction to the labours of missionaries. They have treated them in several instances with great personal kindness, and in times of difficulty have been their advisers and friends."

The following is an extract of a letter from Tobago.—

"His honour President Robley stated at the opening of the House of Assembly, 'that the principal thing he wished to direct their attention to, was, the decreasing state of the Negro population. It was his opinion that the House should take this subject into their most serious consideration, and endeavour to devise some means of arresting in its progress this great evil. He had thought much on this case; and the result was, that he was fully convinced that nothing would be or could be effectual, but to allow them the means of moral and religious instruction.

This, he said, would make them honest and industrious, and save them from that licentiousness which prevents the regular increase of the population.' The House, in return, signified, 'that their own views were consonant with his, and that they would make it a subject of their first consideration.' The House will commence its sittings in October, when we hope to hear of something which may be favourable to the cause of missions."

Negro Schools are increasing in number in the West Indies, though these institutions do not meet in every island with equal encouragement. The prejudices which exist will, however, the Committee trust, in due time be removed by the evident effects which must, by the blessing of God, result from such institutions, when carefully conducted on the principles and under the influence of religion; without which, they add, their beneficial effect, it is readily granted, would be very problematical.

"Such," remark the Commitee, after stating various interesting circumstances, "are the cheering prospects which this our oldest mission, the mission to the Negro Slaves in the West India Colonies, continues to present. On the toils of those who commenced the work, and carried it on through difficulties, reproaches, and misrepresentations, and, in some instances, through personal sufferings and imprisonment, the Christian public may look back with triumph. The root of the tree of life has struck widely and deeply into those lands of darkness and death; and numerous Christian societies, differing in colour from ourselves, but with feelings beating in unison with our own to the name and glories of our adorable Saviour, 'both their Lord and ours,' sit with grateful joy under its shadow. Their labour is lightened by their inward peace; the sanctities of home and the feelings of kindred have visited the Negro hut; the voice of praise is heard in their dwellings; the Sabbath witnesses them with early steps resorting to the houses of prayer where they have heard, and where they feel, that 'the same Lord over all is rich to all that call upon him;' and in instances, not to be numbered till the great day of revelation, has the dying Negro, once the child of African superstition, breathed his spirit into the bosom of our common Saviour. The Committee need not use great efforts to interest the public in such a work: it requires no letters of recommendation besides the marked and glorious facts which it has registered in its own story."

BAPTIST MISSIONARY SOCIETY.

We shall quote, from the last Report of this Society, a few passages which will afford our readers a general view of the nature of the Society's proceedings and success. It would be impracticable for us to touch upon the affairs of every station; but the following furnishes a general specimen of the communications from each.

Bengal.—At Dinagepour, for some years past, a considerable number of natives have openly renounced idolatry, and, since the last Report, several of them have been baptized. Dr. Carey observes, that more have been baptized here, than at any other place in connexion with the Society.

Mr. William Carey writes—"Since I have been at Cutwa, which is now about ten years, I have had the pleasure of seeing about seventy souls added to the church, of which number, I have great reason to hope that the majority are indeed members of our Lord and Master: some are gone to their rest, and a few have left us. I must say, that I often have a great deal of trouble with them, which has sometimes discouraged and distressed me beyond measure. But when I reflect upon what they have to encounter,

what temptations to overcome; what prejudices to lay aside; that they have not had a religious education, and even now have no books to direct them; I do not much wonder at their giving us pain at times. By degrees, as knowledge increases, I hope all these evils will be much lessened. At Cutwa, and another large place called Dewangunj, I have some large and attentive congregations, who have often given me much pleasure. I attend several large fairs every year, where thousands hear the word and receive tracts. I have several native itinerants who go about from place to place; and I have often had much pleasure in their labours among their countrymen. Mrs. Carey has lately set up a female school for a trial, which contains, at present, about thirteen pupils."

The journals of Mr. Thomas, in Jessore, contain minutes of a great variety of itinerant labours—of sermons preached, and conversations held with Mussulmen and Hindoos of various descriptions. The inhabitants of a whole village in this district have expressed their desire to renounce idolatry, and become Christians.

Mr. Sutton, at Moorshedabad, gives an affecting picture of the spiritual condition of the natives; though he might have applied parts of his description to too many persons in every quarter of the globe, Christendom itself not excepted. "Idolatry," he says, "appears to rust the springs of human intellect, and destroy its energy. Nothing is more common than to hear the Hindoo say that there is no occasion for him to think about salvation; his Gooroo, (or teacher) will do that for him. If we speak to the Gooroo, he will answer, there is no occasion for him to think; the charms he gives his disciples he has received from his fathers, and they from their gods. Thus the blind lead the blind. In Britain you can have but a faint idea of the state into which they are fallen, and the puerile objections they make to the truth. One will not believe, because he cannot see Christ, and cries out, 'Shew us Christ; and we will believe.' Another refuses to embrace the Gospel, because it is not the custom of the country. One thinks all systems alike, and that there are as many heavens as different kinds of people, and consequently they shall go to their heaven, and we to ours. Another believes the Hindoo system to be the true one, and vainly inquires, If the sun and moon are not gods, how would the world go on, and day and night, summer and winter, appear? Some expect salvation from repeating a charm; others from visiting holy places. Some look for help from worshipping rivers, others from stones; some from gifts to Brahmans, and the poor; others from worshipping Seeb, Vishnoo, Ram, Krishnoo, Juggernaut, or the goddesses Doorga, Kalee, Unna, Poornah, and Gunga; but none appear to know that God is a spirit, and that they who worship him must worship him in spirit and in truth."

At Serampore, experience has induced the Missionaries to make some alterations in their plan, and to aim rather at increasing the efficiency of the schools already existing among the natives, than at adding new ones. Considerable progress had been made in the erection of the new college, the premises of which include about eight acres. The Serampore brethren, with whom its management exclusively rests, have liberally determined to take upon themselves, if it should be found necessary, the whole expense of the erection, which will not be less than 10,000*l*. With a view to counteract the spirit of thoughtless improvidence, so general around them, they have established a Savings Bank at Serampore, on a plan which has received general approbation; and more recently, the venerable Dr.

Carey has exerted himself with success, in the establishment of an Agricultural and Horticultural Society, of which the Governor-General has accepted the patronage. Several of the most opulent natives have joined it; and "I hope," says its excellent founder, "it will ultimately be of great benefit to the country, and contribute to prepare its inhabitants for the time when they shall beat their swords into ploughshares, and their spears into pruning hooks."

But while the Serampore brethren have been thus engaged in devising new modes of doing good, they have attended with diligence to those more spiritual labours which constitute the peculiar employment of the Christian Missionary, particulary, to that favourite part of their occupations which has so justly endeared them to Christians of every denomination, the translation of the holy Scriptures. We omit the detail of their proceedings on this head, as we have already inserted a brief review of their labours, from the Report of the Bible Society, in our Number for October, p. 655.

The intimate connexion in which the Baptist Missionaries stand with the Calcutta School Society, and School-Book Society, has afforded them gratifying opportunities of observing the gradual progress of education among the natives. As an illustration of this we quote the following passage from one of their journals. "This morning I asked my pundit, who has lately visited every school connected with the Society, whether he had witnessed any effects of the instruction now afforded to children. He replied, 'Yes, sir; the effects are astonishing, both among the children and the parents. A few months ago, before your books were introduced, if I had asked a boy at school what was the matter during the late eclipse, he would have replied, that the giant Rahoo was eating the moon, and would have joined in the beating of drums, &c. to frighten him, that he might let go his grasp. But now they all know better; they see such an event without alarm, know it to be produced by the shadow of the earth, and despise the foolish ideas and customs they formerly entertained and practised.—A few months ago, had a snake bit a person, he would have done nothing but immediately call for a priest to repeat a muntra (or incantation) over him; and if the snake was poisonous, die in the repetition: but now, as soon as he is bitten, he puts no faith in muntras, but directly ties a bandage above the wound, and gets a hot iron applied to burn out the poison; and if he gets it done quickly, there is great hope of his recovery, even though the snake were poisonous.'

"'The other day,' he continued, 'one of the Hurkarahs (or letter-carriers) while all the servants were sitting together in my house, expressed his intention of swinging at the Chuhuk Poojah; as he had made a vow, when he was ill, that if Shivu would preserve his life, he would perform this act of holiness to his praise. All the assembly, instead of receiving this declaration of his piety with approbation, and encouraging him to put it into execution, as they would have done some little time ago, now, with one accord, blamed him for his folly, and made him desist from his intention.'"

It is with peculiar pleasure that we subjoin an encouraging extract on the progress of female education in India—a subject which, we rejoice to observe, is beginning to attract an increased degree of public attention. "We have just erected," writes Mr. Pearce, "a school-room, for the instruction of Hindoo girls, at the expense of a little society formed in our young ladies' seminary, and have been so happy as to meet with a Bengalee woman who can read and write, and who is willing to act as teacher. She has already eighteen regular scholars,

besides nine or ten more (who attend occasionally at first, till they can overcome the shame which attends being known to go to school), and nearly twenty under the care of schoolmasters; so that we have already nearly fifty under instruction. At last, several Hindoo gentlemen do not scruple to say, that perhaps girls may be able to learn, and that instructing them may be a good thing. We anticipate a considerable extension of our exertions in this department."

Ceylon.—The prospects of the Baptist Missionary, at Colombo, among the natives, appeared to be brightening. The preaching in Cingalese was better attended; new openings presented themselves in the villages near Colombo; and three Cingalese, two of whom had been Budhist priests, were candidates for baptism.

Java.—The Missionary employed by the Society in Java had visited different villages round Batavia, and in some of them met with a favourable reception. Several persons were thought to have received the truths of the Gospel in sincerity, though, from the peculiar temptations which surrounded them, and the experience of many painful disappointments, the Society would only rejoice over them with trembling. Two or three, however, have entered on that state, where temptation is unknown. Speaking of one of these, a Chinese, the Missionary remarks; "It is affecting, and a little encouraging, to hear a poor idolater, while lying on a sick bed, in prospect of death, say, I know that none but Jesus can save me: I will pray to him, and die under his feet."

Another letter adds—"We have now four members who have been baptized in Java; and we have, besides them, five men of hopeful piety. There are also a few women who seem to be pious; and two persons, if not more, appear to have died in the Lord."

The Missionaries in *Sumatra*, by the advice of Sir Thomas Raffles, had determined upon attempting the formation of two stations; the first at Fort Marlborough, the seat of government—and the second in the northern part of the island, among the Batta tribe, whose moral condition is such as forms the strongest argument for endeavouring to communicate to them the word of life. Of that condition, some idea may be formed, when it is stated, on the authority of the Governor, that it is not only their practice to eat prisoners taken in war, but that the capital punishment of the country—a punishment as common as hanging in England—is eating the criminal alive. The population of the Sumatran tribe is estimated at about a million: they have no cast among them, nor is it known that they practise any religious observances whatever; but it is remarkable, that a little before the arrival of the Missionaries, they had sent a deputation to the British Governor, requesting to know of what religion they should be. In a noble spirit of compassion for these degraded beings, Mr. and Mrs. Burton had resolved on occupying this station.

We shall conclude our abstract with a passage from the last Report of the "Calcutta Auxiliary Baptist Missionary Society," which presents a graphic account of the native habits.

"The Committee proceed to notice a new attempt which has been made in making known the Gospel to the natives: they refer to the introduction of evening worship by lamp-light; a mode and time hitherto, it is believed, unattempted, and which your Committee consider as another step of advance in accommodating the means which are employed to the habits, both of those who communicate and those who receive instruction. That portion of the day which in this country may with safety be devoted by Europeans to work out

of doors is very small; and therefore all the work of this kind which can be thrown into the morning and evening, is just so much converted from oppressive toil into comfortable and satisfactory labour. The Missionaries have therefore, for several months past, besides a daily course of afternoon services, had four morning exercises during the week, the attendance at which has been encouraging. Yet it is manifest that these do not so fully coincide with the native habits. In the morning the Baboo indulges himself in those luxuries which prepare the body for subsequent exhaustion; the Brahmun engages in the routine of daily ceremonies, adores the rising sun, and bathes in the sacred stream; the Surcar prepares his papers for the commencement of another day's account; and the mechanic and labourer cook and eat, before they proceed to the houses of their employers;—so that almost all who can be induced to listen to the warning voice of the preacher are detained only by curiosity, and are anxious to proceed to their respective engagements as soon as that is gratified. In the evening you find them, it is true, after they have gone through the work of the day; but, with a consciousness of having deserved some respite from their labour, they are still in possession of the strength that would enable them to continue it. They still have, what indeed they never lose, a love of novelty—an itch for story and disputation, together with leisure and opportunity for gratifying it. Accordingly, nothing is more common than for the servants of a family, or the inhabitants of a neighbourhood, to meet in the evening in small companies, for the purpose of reciting and hearing the popular stories of their gods and goddesses. With a view, therefore, to obtain a full attendance, and attentive hearers, as well as to encourage and suggest proper inquiries at a time when they are most likely to be seriously proposed, evening worship was at first commenced in the Moonshee Bazar Chapel, from which it was afterwards transferred to that situated in the Bow Bazar Road." The attendance has been considerable, and the discussions warm."

LONDON MISSIONARY SOCIETY.

THE number of missionary stations, in connexion with this Society, forbids our entering upon the details of any one of them; but we shall transcribe, from the last Report of the Society, a few detached passages which we think will interest our readers.

South Seas.—The following syllabus of the proceedings in the South Sea Islands furnishes a condensed view of what has actually been accomplished. "The intelligence brought by Mr. Gyles from Eimeo was of a very interesting nature, and highly encouraging in relation to the future progress of the Mission.' The Directors allude particularly to the opening of the Royal Mission Chapel at Otaheite, when at least 5000 of the natives, together with the King and chiefs, assembled—the services and proceedings on that occasion—the meetings of the Taheitean Auxiliary Missionary Society—the adoption of new civil regulations—the baptism of the King—the baptism of a number of the natives; and their formation into Christian Churches—the proceedings at the formation of the Huaheine and Raiatea Auxiliary Missionary Societies—the zeal in the cause of missions—the good sense, and even eloquence, displayed by some of the native chiefs on those occasions—the liberality of the natives, and their unanimous resolution to prosecute the object, with a view to the benefit of other nations—the earnest desire displayed by the inhabitants to receive instruction—the crowded congregations—the large atten-

dance at the schools—the improvements in the native houses, and in boat building, &c.—the residence of the natives in separate houses, as distinct families, who were previously herded together in one—the re-union of many married persons, who had separated from each other—the regulations adopted for the better securing of the obligations of the marriage bond—the patronage extended to the Missionaries by the Chiefs, and their entire approbation of the brethren's plans for the evangelizing and civilizing of the people—the personal piety manifested by many of the chiefs—the progress in the Taheitean translation of the Scriptures, &c. *—are among the very interesting particulars contained in the communications brought over by Mr. Gyles."

"Intelligence has also reached this country from America, relative to the abolition of idolatry in several of the Sandwich Islands, and which may be regarded as one of the providential results of the success which has attended the Society's Mission in the South Seas."

Malacca.—On a general review of the Mission at this station during the last year, Dr. Milne observes, that while there is much to discourage, "there is a great deal more which is calculated to inspire cheerful hopes. Knowledge is spreading; the number of youth connected with the Mission is increasing; opportunities for the circulation of tracts are more numerous than ever, and the heathen are more frequently visited in their own habitations."

There are three Chinese schools at this station; the same number of Malay; a Malay and English evening school, and a Malabar, or Tamul school. About 34,000 copies of different portions of the Scriptures in Chinese, and tracts in that language, including the Chinese Magazine, together with numerous tracts in the Malay, had been dispersed among the islands of the Malayan Archipelago, &c. and in the countries of Siam, Cochin China, and Malacca. From the mission printing-office, had issued during the year 1819, of books, in Chinese, including copies of portions of the Scriptures, magazines, tracts, &c. about 65,000; besides 20,000 tracts in the Malay, and about 3000 books and tracts in English. Several elementary works, &c. have been compiled by the brethren at this station during the last year. Among those in progress is one in Chinese, by Dr. Milne, "On the Nature, Immortality, and Salvation of the Soul." Two Mohammedans, a young man of about 19, and his sister of about 16, have formally renounced the Mohammedan religion, and embraced Christianity. Several other Malays are candidates for Christian baptism.

Attached to the Mission are twelve young persons, who have been rescued from slavery by the benevolent interposition of Mr. Thomsen, and to whose maintenance he has generously devoted the money he receives for his services at the Dutch church. They are now under regular instruction, and are trained to habits of useful and profitable industry.

The buildings of the Anglo-Chinese College were in a state of forwardness, and three Chinese youths had begun to attend lessons in the college, with a view to act as native teachers or school-masters.

Pulo Penang, or Prince of Wales's Island.—The progress of this infant mission affords much encouragement. There are three Malay schools, and one Chinese school. Into all the former, the Scriptures and religious tracts have been introduced: one of them is under the management of a Mohammedan, who formerly taught the Koran. One of the female missionaries superintends a female Malay school. Religious services

* The four Gospels, the Acts of the Apostles, and the Book of Psalms, were completed, and revising for the press.

have been established in the Malay and Chinese languages; and the brethren were about to print elementary books in English and Malay, and in English and Chinese.

Amboyna.—Mr. Kam has performed another journey among the Molucca islands during which he distributed about 3000 copies of the Malay New Testament, with which he had been supplied by the British and Foreign Bible Society; since which, the inhabitants of one of the islands (Nasalout), in consequence of reading the Scriptures, have destroyed a great number of their idols. Mr. Kam's congregation had lately been joined by two Javans, baptized as converts from Paganism, and by two Ambbynese, who will attend the adult school. Mr. Kam's printing-office was finished, and he had printed 3000 copies of a Malay Catechism, which his people were very anxious to receive. Four of the native Christians were capable of managing the press.

Russia.—The Missionaries in Siberia have devoted a considerable portion of their time to the study of the native languages, and have occasionally visited the neighbouring tribes; and on these occasions have distributed numerous copies of the Gospels and tracts in Mongolian, some of them even in the temples. Buriats come from a distance of 4 or 500 versts, in order to obtain medical advice and medicine, which opportunities are improved by the brethren for conversation with the visitors, and the distribution of tracts. The Governor-General of Siberia had visited the Mission, and assured the brethren that he would do all that lies in his power to forward their designs. Messrs. Stallybrass and Swan had taken a journey to Kiachta, the frontier town between the Russian and Chinese empires, in order to obtain an interview with the Archimandrite Komenskoe, who was at that place, on his way to Pekin; in which city he is authorized to establish a mission, under the patronage of the Greek Church.

Russian Tartary.—Mr. Rahmn, during the last summer, laboured among the Calmucs, and had opportunities of distributing among them the Gospels and tracts in the Calmuc, and at the same time of improving himself in the language—of collecting materials for further studies—and of becoming better acquainted with the character and habits of the people.

Mauritius.—Alluding to the general effects of Mr. Jones's instructions, Mr. Telfair observes; "The example has extended from the children to their parents and older relations, so that a general spirit of religious feeling pervades all classes of the numerous population employed on my plantations; and the improvement of their conduct and industry has been in proportion. Some of my Slaves who had absconded during my absence in England, and had been away for three years, have returned to their duty and become quiet and well behaved. I trust these palpable good consequences will have their effect in inducing others to follow the example of educating their Slaves."

The Report contains many other pleasing communications from various parts of the world.

MORAVIAN MISSIONS.

THE last two or three Numbers of the "Periodical Accounts" of the Moravian Missions will enable us to lay before our readers a few incidents respecting the Society's proceedings up to a recent date. At the beginning of the year 1821, the Moravian Brethren had thirty-two missionary settlements; in the service of which 162 persons were employed. We shall confine our extracts at present to the settlements in Surinam and South Africa, and among the slave population in Jamaica.

Surinam.—"On the 21st of January, 1821, we held our first

prayer-day in this year. The public service in the forenoon was attended by a crowded and very devout auditory. Six adults and a child were baptized. Between one and two o'clock in the afternoon, we were alarmed by the cry of fire, and saw a huge volume of smoke, ascending from the east end of the city. The wind blowing violently from the north-east, with a clear sky, the fire spread with great rapidity. No resistance could be made, all the fire-engines being out of order, and the houses all built of wood. About midnight, the most beautiful part of the city was laid in ashes, and both the Lutheran and Roman Catholic churches had become a prey of the flames. Amidst these terrific scenes, we assembled in our church, and cried unto the Lord in fervent prayer, and with many tears, to have mercy, and to save us and our neighbours from destruction. We then worked hard all night, to remove as many of our goods as possible, being zealously assisted by many Negroes belonging to our congregation. Meanwhile, the raging flames approached nearer and nearer to the Mission-house, and on the 22d, in the morning, at eight o'clock, had seized the houses opposite to us, the wind driving them with violence towards our premises. A flake of fire falling on the shingle-roof of an out-house at this moment, it began already to kindle. But just then the wind ceased; and the fire soon subsided, and thus our dwellings were preserved. We returned thanks to God, who alone could and did save us in the hour of trouble and danger.

"In less than twenty-four hours, above 400 buildings, each containing three or four dwellings, with out-houses, have been consumed. Many of our Negro brethren and sisters, have lost both their houses and all their goods. We have, however, not heard that any of them have lost their lives."

The progress of religion among the Negroes, at Paramaribo, continued to be blessed with marked success. During the year 1820, there had been an increase of forty-eight persons, and the whole number of the congregation is now 969.

South Africa.—"Aug. 9th. We spoke with the baptized, not yet communicants. Some who had been excluded from this class, came and confessed their deviations, begging for re-admission."

"Aug. 10th. The communicants were spoken to in companies, in reference to the holy communion. As this regulation had not been adhered to for several years, the impression which the renewal of it made on the minds of all present was very great. The subject of brotherly love being the main topic of conversation, gave occasion to many edifying remarks. With much feeling and many tears, the Hottentots acknowledged, that in regard to this essential point, they were yet very defective; each took blame to himself, and many, with much emotion, entreated forgiveness of all present, if they had given offence."

"Sept.—In the beginning of this month, the Brethren Halbeak and Clemens, and their wives, were engaged in speaking with the married people, of whom there are 220 pairs residing in the settlement. Most of them are truly desirous to live in the experience of the grace of God, and to bring up their children in the nurture and admonition of the Lord. On the latter most important subject, the Missionaries had much circumstantial conversation with each married pair having a family; and they observed with pleasure, that although some were constrained to acknowledge, with shame, their great deficiency in the discharge of their parental duties, more attention appeared to have been paid to them than had been the case formerly. All of them promised, that, through the grace of our Saviour, they would attend more diligently in future, to the

performance of the sacred obligations imposed upon them.

"On the 8th, a married woman, Jacoba Vlerk, departed happily to the Lord. She was baptized in October, 1810, and admitted to the holy communion, in February 1813. Her walk among us was such, as to afford us real pleasure; and she was esteemed and honoured by every one, as a true follower of Jesus. In her last illness, her declarations were so humble, and yet so full of child-like confidence in our Saviour, that each visit to her proved a means of edification to our own hearts, and we could leave her sick-bed with fervent prayer, that our end might be like her's."

"Sept. 7.—A large company of Hottentots, placing themselves on the adjoining hill, sung hymns, expressive of the joy and gratitude of their souls for the mercies vouchsafed unto them by the Lord, praising Him for His holy incarnation, sufferings, and death; by which He has brought *them* also nigh, and given them the hopes of eternal life and bliss. We were deeply affected by this spontaneous effusion of their love and thankfulness towards their Redeemer, and are sure that He accepted their prayers and praises. Their powerful and harmonious voices produced a delightful echo in the vale, and among the woods and glens of the opposite hills. In the evening we partook of the holy communion."

"Oct. 15.--Our congregation had lately increased so much in number, that the hall would not contain the auditory at the forenoon's service. The same company attended in the afternoon at the baptism of two women of the Gonaqua nation and a Hottentot girl. The transaction was peculiarly solemn. A church becomes more and more needful."

Jamaica.—"Sunday, Jan. 30th. Our service, at eight o'clock in the morning, was attended by above two hundred Negroes. We afterwards spoke with the second division of new people and candidates. We regret that we have no opportunity to perform this duty except on Sunday morning, for the Negroes must all return home by dusk. We are therefore kept so busily engaged on Sundays, that we have scarcely time to get any refreshment; whereas during the course of the week, when we have time enough to see them, they have none to spare. We are obliged to accommodate ourselves to their circumstances.

"Feb. 5th.—I was called to visit the communicant Negro, Robert, on Elim estate, who was sick. On arriving at his hut, I found him sitting upon his mat and smoking his pipe. Upon asking him how he did, he answered, 'Master, I feel very weak; my hands and feet begin to swell, and I think I shall soon go home to the Lord Jesus; I wish you, therefore, to pray with me before my departure. I am the oldest Negro on Elim estate, and have lived to see a great deal, but little that is good; I feel very desirous to reach my eternal home. I believe that my Saviour will, in mercy, open to me the gates of heaven.'—A considerable number of baptized Negroes, having assembled in his room, I held a short discourse to them; and at the close, after singing some verses treating of our departure to the Lord, I pronounced the blessing over this old Negro, whose age is said to be one hundred years. All present were deeply affected. This old brother has an upright heart, and, when conscious of a fault, readily confesses it. His course has been edifying and satisfactory to us."

Feb. 17.--"I proceeded to Devon estate, where I arrived at one o'clock; and when the Negroes came in from the field, delivered a discourse to them. The pleasure which my visit seemed to afford them, I cannot describe; and the affection which they testified towards me moved me even to

years. I believe this was the first time that a missionary had ever made his appearance in this wilderness."

"March 9th. We had the pleasure to meet a large company of those who had been admitted to church privileges since Easter, 1819. The whole number amounted to 102; namely fifty-five men, and forty-seven women, most of whom attended. All present, upon being questioned after the meeting whether they would devote themselves anew to the Lord, answered readily in the affirmative, and likewise pledged themselves to continue, through Divine grace, faithful to their promise."

"June 2d. Every Sunday we have the pleasure to see strange Negroes come to our church, many of whom request their names to be entered in the books as new people. We spoke on the following week with the baptized, and the candidates for the holy communion. Many of them testify a great desire after this privilege, especially those who come from the Coffee Mountains; but as we are not so well acquainted with their conduct, owing to their distance from us, we must proceed with caution. Twelve of these Negroes being appointed to be confirmed, we made it known to them, to their great joy."

"Sept. 16th — was the funeral of the communicant Sister Patience of Bogue estate. She was baptized in 1799, by Brother Howell, and became a communicant in 1801. As long as we have known her, she has afforded us pleasure. It was her delight to assist her poorer brethren and sisters, as far as was in her power; and as she was unable latterly to work in the fields, she made a practice to visit the sick and aged on the estate. She was highly respected by the whole congregation."

"29th. We finished speaking with the new people, of whom we have this time seen and conversed with one hundred and fifty-five. Of the Negroes from the mountains we have to observe, that though they are, when they first come to church, excessively ignorant, yet such of them as receive the word of truth in sincerity, and are truly converted to God, evince a change of character and capacity to understand Divine things, which often surprise us, and prove an encouragement to us to have patience with them at the beginning."

In the course of the year 1820, one hundred and nineteen Negroes have been admitted candidates for baptism; eighty-one adults, and eleven children baptized; nineteen received into the congregation; twenty admitted to the holy communion. The congregation, including communicants, catechists, &c. amounted to 639 persons. In St. Christopher's, where the brethren have a station, the number of their congregation consists of 2774 persons, of whom 612 are communicants.

CHURCH MISSIONARY SOCIETY.

THE Report of the Proceedings of this Society during its twenty-first year, with the annual Sermon by the Rev. W. Jowett, and a copious Appendix, have just left the press; and we are desirous of laying before our readers as much of the contents of this highly important volume as our limits will allow. As, however, we cannot condense such a mass of intelligence in a single Number, and are unwilling to divide it between the close of our present volume and the commencement of the next, we shall content ourselves, for the present, with a few passages from Mr. Jowett's Sermon, leaving the Report itself, and its Appendix, for the opening Numbers of our next year's volume.

The following passages from Mr. Jowett's Sermon will give our readers an insight into the past and present condition of the Christian

churches in the neighbourhood of the Mediterranean, and of the measures requisite, under the blessing of God, for their revival. These extracts are deeply interesting, not only on account of the wise and liberal and Christian spirit which they breathe, but as being the result of much thought and observation, combined with a personal knowledge of the memorable scenes to which they refer — scenes more than usually interesting at the present moment, in consequence of the events of which they are now the theatre. Mr. Jowett's text is from the inspired message to the Apocalyptic Churches.

"With no unfriendly voice we say it — yea, rather with hearts mourning as for an elder brother — Humble yourselves, ye churches of Greece, of Armenia, of Syria, of Egypt, and of Abyssinia! — humble yourselves with godly sorrow, a repentance not to be repented of. There was a time when ye endured a great fight of afflictions, but surmounted all by the triumphant powers of Divine grace. That time is long gone by. Your unblest sufferings of a thousand years bespeak now your sinful condition; and the judgments of God are made manifest. Review, we affectionately entreat you, the melancholy progress of your decline and of your chastisements. Behold, from how many of your cities hath the Sovereign Head of the church removed the candlestick! Where are the hundred bishoprics of Egypt? Reduced to fewer than twenty! — Where are the churches of Arabia, of Nubia, of Lybia, and the four hundred and sixty-six bishoprics of North Africa? Extinct! — And whence have sprung those bitter religious feuds among you, wasting the numbers, no less than destroying the graces, of professed Christians? If ye bite and devour one another, said St. Paul, take heed that ye be not consumed one of another. Such warning ye took not, and therefore ye are diminished and brought very low. Or why groan Syria and Greece beneath the yoke of a Turkish lord? Is there not here a righteous requital for that persecuting spirit which the church displayed, so long as the Greek empire stood; when Christian princes, instigated sometimes by heretics, at other times by the orthodox, put thousands of their subjects to the sword? What worse could the false prophet achieve? If nature had not taught him intolerance, might he not have copied that sanguinary vice from the Christians whom he was conquering? Unhappy churches! for more than a thousand years have ye been dying a kind of lingering death, and learning, by bitter experience, that they who take the sword shall perish by the sword. Having left your first love, ye are without honour and without power — overwhelmed with the fear of man, and your life continually hanging in doubt before your eyes. Oh! that these afflictions might be the means of leading you back to Him from whom ye have deeply revolted!

"Of Rome and her adherents the judgments are not yet so manifest: yet not less truly does the Spirit of God cry to her, Repent! To the present day, with very few exceptions indeed, she hath glorified herself, and lived deliciously, and seen no sorrow. But already some of her communion begin to hear that voice from Heaven, saying, Come out of her, my people! They behold a portentous sign of the times; and, as they reflect whence Rome has fallen, and whither her votaries are tending, they tremble in the apprehension of overwhelming judgments. They have seen how infidelity marks papal countries for her prey; and anarchy they discern following fast behind. These two awful facts — their origin, their connection, and their tendencies — cannot, indeed, be canvassed by men who are yet in the bondage of superstition: with so much the greater emphasis does

the warning voice address the more intelligent and spiritual members of that church; bidding them to review the purity of the first Christians, and, at the same time, deeply to bewail and conscientiously to renounce the corruptions by which they see themselves surrounded, and in which they are, in part, involved.

Mr. Jowett proceeds to point out, as follows, the measures proper to be pursued for resuscitating these degenerate churches.

"It is obviously the first duty of such as labour in countries connected with the ancient churches of which I have spoken, to seek out native Christians of humble piety and competent ability, whom they may associate with themselves in the diffusion and revival of pure religion.

"But there is need in this path to walk circumspectly; not as fools but as wise, because the days are evil. In the present convulsed state of opinion, when multitudes of men, whose fathers tamely bore the yoke of superstition, have rushed to the opposite extreme of Free-thinking, simple-minded persons may find themselves entangled, before they are aware, with very doubtful characters. Where, indeed, infidelity has opened a door for the distribution of the Scriptures, or for calm and sober discussion, we may lawfully enter, and proceed to better work than the infidel intended. But if they, who, under the mysterious providence of God, do thus prepare our way, should afterward claim our friendship and confidence, we must know what is in man, and not suffer either dubious connections or dubious measures to mar the godly simplicity of the missionary character.

"In every part of the Levant which I have visited, I have found the necessity for this circumspection. There are not wanting those who would befriend our religious plans up to a certain point, because so far they consider them as liberal: but, while their utmost aim is to break the fetters of superstition, they in fact regard our higher evangelical purpose as but another form of blind credulity. In order to burst the chains of oppression, they would set loose all the malignant passions of our nature. Evil they would thus correct by an opposite extreme of evil. Their principles, in brief, are corrupt—their measures base. Such allies let a missionary disclaim!"

"But wherever the Society discovers an humble inquirer after truth, sufficiently enlightened to mourn over his own sins and the abounding iniquity of his countrymen...let it be our aim to cherish the piety of such persons, and thus enlarge their spirit to do good.

"This will not be effected by harshly irritating their religious prejudices, or by goading them beyond the measure of their knowledge and convictions. Even their errors should be noticed in a spirit of compassion: for they were born and educated in them; and of better views they have, for a long time, being ignorant. There is, indeed, as I have learned by experience, great need of tenderness in pressing duty on their consciences as they are able to bear it; for there rests on the mind of the Oriental Christians, either an habitual misconception, or an habitual timidity, with regard to any great religious movement.

"I have conversed with ecclesiastics of those churches, and with many private individuals, who sigh for a better state of things, but who sigh almost in secret, and are withheld by various motives from exertion: they dread the odium of singularity, or are paralysed, perhaps, by the apprehension that one man can effect nothing. When they witness the vigour and freedom with which Englishmen act, they impute our character to the wealth of the nation, and to the great power which we possess—blessings which may well enable us, they

think, to do any thing if they are but feebly conscious that prayer is the strength of all our Christian efforts. Should THEY meet together, of their own accord, in small numbers, for domestic or social worship, thus supplying to themselves what in their public services they enjoy not, their minds would be stumbled by the apprehension of schism and the dread of excommunication. Others among them, of larger converse with the world, yet tremble at the thought, that change might lead to confusion—that a genuine reformation might endanger peace and order—and, above all, that attempts to make proselytes would bring vengeance on their own heads, and ruin on their church. Generally speaking, they are wanting in a clear perception of fundamental truths, in a resolute performance of plain duties, and in a firm faith in the Divine promises. Surely such persons need the friendly countenance, guidance, and support of Christians who have enjoyed greater advantages. To fix their view on grand and simple truths, without wandering into vain disputings; to minister grace to them, by holy example and conversation; to cheer them, by sharing their labours and sufferings;—this is to do the work of Christian fellowship. Let us then, from their own sacred writings, declare to them the guilt and corruption of fallen man—guide them, for acceptance with God and renewal of heart, to the Cross and Spirit of Christ—preach the distinction between a living and a dead faith—shew them the foundation, the nature, and the proper place of good works—enforce the practical doctrine of the sanctifying influences of the Spirit, and gently lead them on in the path of Christian experience.

"In the choice of particular measures, it will, moreover, be expedient to follow, as far as possible, where native helps point out our path, or furnish us with the means. Much of our work, especially in what relates to languages, will thus be better executed; and the natives will be animated, by feeling that they are possessed of valuable resources for reforming themselves, and rising in the scale of usefulness.

"With regard to the Italian States, therefore, it may be deemed a circumstance most providential, that, half a century ago, a bishop of their own translated the entire Scriptures into the pure vernacular language; which version received the approbation of the Roman Pontiff of that day. This clearly pointed out the duty of the Malta Bible Society to adopt that version exclusively for general circulation, on the same principle as limits the operations of the British and Foreign Bible Society at home to the Authorised English Version.

"In the Greek Church, we cannot estimate the vast amount of good which will be effected, through the blessing of God, by a similar work, now executing under the high sanction of the Patriarch of Constantinople,—a work which will be rapidly circulated through all the schools of Greece, and will lay a foundation for her own spiritual revival, and for the ultimate conversion of her Mohammedan rulers.

"In a work which has continued these four years under my own more immediate superintendance in Malta, the translation of the Scriptures into the Maltese dialect of modern Arabic, an important step is taking toward ascertaining the best method of benefiting the forlorn and degraded shores of North Africa.

"And who, that contemplates the labours of Abu Rumi, a native Abyssinian, now no more—who, that watches his patient reed, toiling through ten thousand pages, and finally giving the entire Bible in the Amharic dialect (the first of modern African dialects which has received so complete an honour)—who, I would ask, can now doubt

whether a church almost expiring, may revive; or whether a continent, most deeply sunk in guilt and barbarism, may be explored, civilized, educated, and evangelized?

"On some subjects it will, however, be requisite to introduce among the native Christians of the East matter to them almost entirely new.

"It will be a point of the greatest moment, to exhibit to them, as their knowledge increases, the valid evidences for the truth of Christianity. External and internal evidence combined, is a subject in which they greatly need to be instructed, before they can effect any extensive benefit, either among themselves or for others. They believe in Christianity; but the grounds of their belief are not such as would persuade unbelieving nations. In the countries in question, Christianity is upheld chiefly by custom and by authority; and, not unfrequently, by belief in idle legends and lying wonders. In the place of these insufficient or erroneous supports of religion, we must furnish them with such views of history as illustrate the prophecies and the facts contained in the Scriptures; nor must we shrink from the gigantic labour of giving them, in their own languages, a simple and judicious commentary on the Bible. This, among other objects, will be a very important employment, during the next ten or twenty years, for the servants of the Church Missionary Society in the Mediterranean.

"The measures which have thus far been specified are, however, to be considered only as preparatory and instrumental to the great work which lies before our Protestant Missionaries—the conversion of the numerous Mohammedan provinces which encompass full two-thirds of the Mediterranean; the recovery of the Jews to their true Messiah; and, eventually, the evangelizing of all the dark and unknown regions of interior Africa. These are the proper objects, the ultimate work, of a Missionary Society. But upon this great subject I must forbear, at present, to enlarge.

"Should any, however, object, that we have proposed a labour so vast that it is impracticable; we would reply, We go forth in the service of Christ, and in His strength: and is any thing too hard for the Lord?

"Others may object, that the experiment has been already tried, for these three centuries, by the College de Propaganda Fide of Rome, on a scale far greater than we can ever hope to rival, and yet with but little success. We reply: In our humble efforts to advance the kingdom of Christ, we tread on more sure ground. With regard to the Mohammedan world, in particular, it may truly be asserted, that the Romish Missions have left it to us unbroken and entire; but we will point out two circumstances which mainly contributed to prevent their success in Mohammedan countries, and which will at the same time explain the ground of our fairer hopes. The first error was, that they never gave the Scriptures freely to the people: they did, indeed, translate the Scriptures into the universal language of Mohammedanism, Arabic: in this they have hewn wood, and drawn water for those who may follow them; but this work was intended for the use of their missionary clergy, not for general distribution. The copies of this book are now somewhat rare in the East: they are not in the hands of Mohammedans, but in the libraries of Christian monasteries; and, in these monasteries, I have found Romish Missionaries, who have spent several years in Syria and Egypt, and yet cannot read the Arabic Bible. This folly of casting away the sword—or rather of fastening in its scabbard the sword of the Spirit, which is the word of God—will not be ours. As Protestant Missionaries of the Church

of England, we find ourselves necessarily and most beneficially connected with that institution which all nations will one day call blessed: we willingly labour for the Bible Society; and, in return, that Society liberally supplies us with the Scriptures.—Another impediment to the Romish Missions in Mohammedan countries, arose from their unceasing spirit of contention with the Native Christian Churches. They entered the East, professing amity, but claiming subjection to the papal supremacy; and those, whom they should have secured as allies, they converted into enemies; forfeiting thus all rational title to success; and too often, in fact, presenting to Mohammedans a spectacle of derision, and to genuine Christians an object of grief, indignation, and shame. We shall not thus address our brethren of the Eastern Churches: WE were not the first to embrace and pay honour to the Christian Revelation; to THEM, we owe the rudiments of our Christian education; we caught the living coal from their altars. When, therefore, the missionary soul shall have been poured out in large measure, by the Holy Spirit of God, on our National Church, THEIR prelates, and clergy will be hailed by ours; their friendship will be cultivated, that we may all unite in eclipsing the crescent by the Cross—in building up a spiritual Jerusalem, and in elevating the wretched posterity of Ham to a participation in the evangelical blessings of the descendants of Shem and Japheth. Such are our plans; and, labouring in faith and prayer, we cannot doubt of full success in the appointed season."

Appended to Mr. Jowett's sermon is a note dated Aug. 1, 1821, in which the writer adverts with much feeling to the recent events in some of the scenes alluded to in his discourse. "Little was it thought," remarks Mr. Jowett, "at the time of the delivery of this sermon, what dreadful calamities were about to burst on that church in whose cause the Society feels so warm an interest. Scarcely had the next Sabbath dawned upon us, when the venerable Patriarch of the Greek Church was dragged from the solemn celebration of Christian worship to a cruel and ignominious death. Similar outrages, committed on the persons of other Greek ecclesiastics in Constantinople and various parts of the Turkish dominions, have excited the deepest horror and commiseration.

"To the zeal with which the Patriarch Gregory had embraced the proposals made to him on our part for the diffusion of scriptural knowledge, the Rev. Dr. Pinkerton bears ample testimony. In a letter, dated Constantinople, Oct. 27, 1819, after relating the circumstances of his last interview with the Patriarch, he concludes with these remarkable words:—'I consider this interview as the finishing stroke to all my arrangements at Constantinople, and indeed to all my previous labours in Greece. May we not now say that the Greek Church has made the glorious cause of the Bible Society HER OWN cause? What blessed consequences may we not expect to flow from this source!'

"The zeal of the Patriarch in the dissemination of scriptural knowledge was a permanent and growing principle. Hilarion, the Archimandrite of his Church, engaged in the noble work of giving the Scriptures to his countrymen in an acceptable version; and my friend and fellow-labourer Mr. Connor, who gladly lengthened his stay at Constantinople for the sake of rendering assistance to Hilarion;—these, with all others who were occupied in accomplishing the benevolent plans of the British and Foreign Bible Society, were patronized and cherished by the venerable Gregory." "The whole Christian Church must applaud the measures which he adopted for

making known the holy Scriptures to the Greeks, the Albanians, and the Turks; while from the dignitaries, the clergy, and the other members of the Church of England, his memory on this account claims peculiar veneration.

PRAYER-BOOK AND HOMILY SOCIETY.

In our last Number we gave an outline of the Proceedings of the Prayer-book and Homily Society, up to the period of its last anniversary; but we had not room for a passage from the Sermon preached before the Society by the Rev. E. G. Marsh, A. M. Prebendary of Southwell, &c. which we had marked for extracting, and which we shall now lay before our readers, as exhibiting the advantages which our public formularies derive from the circumstance of having survived through many ages and passed through many hands.

"Our Book of Common Prayer," observes Mr. Marsh, "is not the produce of one person, of one people, or of one age, but a collection, drawn from the labours of many saints, in many periods, from the primitive church downward; nay, from the Jewish Church as well as the Christian. To pass by, however, the Psalms of David, which form a part of our daily worship, the Liturgy of our Church, properly so called, was the gradual growth of centuries, being partly dictated by our Lord himself, as in the Prayer which he taught his disciples; partly used by the earliest Christians, as in those responses which precede and follow it; and partly compiled from the writings of successive saints, each of whom contributes his single light, like that of a star, to the general radiance.

"Why is it, that no book of devotion can be compared in point of general effect to the Prayer-book? It is, because other formularies are the work of individuals; this the slow produce of many generations, saints or churches in distant periods adding each a portion, and the purest specimen remaining in the final selection. Being a work of several ages, it is well calculated to shew to ages yet to come the praises of the Lord, and to declare his power.

"I need not, in this place or before this audience, dilate upon the advantage of pre-conceived forms for the regulation of public worship. The subject has been long ago canvassed, and is well understood. In any mode of conducting it, the intrusion of worldliness or of formality will always remain to be contended against. But it is surely more easy to resist that intrusion, when we have an opportunity to study the expressions, and catch the spirit, of the prayers we use, by previous preparation, than when the attention must be employed in listening for the words of the minister at the very moment when we are called upon to apply them.—To private devotion this remark is inapplicable. We are then pouring out our own wants before the Throne of Grace, not leading the thoughts of others. But, if the wants to be expressed, and the sentiments to be uttered, are those which are common to the faithful in all times and places, there seems to be a manifest propriety in collecting the purest and best expressions from the worshippers of other days, and thus transfusing, if possible, into our own hearts the spirit which glowed in theirs.

"The same remark, which has been now made upon the scriptural Liturgy of our Church, may in some sense be repeated in regard to its Articles. They also, like our Liturgy, combine in them so many excellencies as perhaps no one man ever united. They are the result of the deliberation and collective

wisdom of many minds, earnestly engaged in pursuit of the same truth, but providing against different errors; and hence arises that measured cautiousness of expression, which, in steering between opposite heresies, often obviates perversion by a passing word, and affirms all that is plainly taught in Scripture upon each subject, without being betrayed on any beyond the exact boundary of a sober discretion; without refining upon truths which are simply revealed, or attempting to explain what the Scripture has not explained. The same motive, which would stimulate us to save the fervid effusions of departed piety, prompts us likewise to prize the conclusions which were reached by the judgment of former champions of the faith. More especially does it impel us to value the conclusions, which have been drawn by those champions of the ever-blessed and glorious Reformation, whose judgment was long and closely exercised on all the most important and contested truths of Christianity; that so, while we embalm the memory of those able fathers of our church, and cherish the record of their piety and of their virtues; while we venerate their names and honour the testimony of their blood to the truths which they believed; we may transmit the truths also, in which they believed, to our own posterity, and preserve their witness from being given in vain."

"The Articles, I said, contain the results of their deliberations on Divine truth. The Homilies exhibit their practical application of them: for these follow out the elements of Christian faith into all the particulars of the Christian life. They not only explain most luminously the lost condition of mankind, the method of our justification, the process of sanctification, and the hope of glory, but also lay the foundation of repentance from dead works, inculcate every distinct principle of holy conduct, exemplify them all in the duties of governors and subjects, and in the several relations of private life, and, in short, teach us how to go on unto perfection; and this with a simplicity of language and manner, not indeed exactly suited to modern refinement, but for that very reason better adapted to common apprehension: for as the illiterate follow, but cannot keep pace with, the advancement of their superiors in taste and knowledge, so the standard of their attainments and capacities is more level with the language, and better adapted to the simplicity, of a preceding age.

"These considerations are sufficient to recommend the public documents of our first reformers to our best affections and regard."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The last Report states the receipts and disbursements of the Society to have been as follow: Voluntary contributions (omitting fractions), 1458*l.*; dividends of stock, &c. 4264*l*; and grant from Parliament in aid of the expenses in the North American colonies, 11,512*l.*; making a total of 17,234*l.* The payments amount to 17,527*l.*

From a separate statement in reference to the East India College, it appears, that collections and dividends, appropriated to that express object, have amounted to 3123*l.* 15*s.* 4*d.*; and that the payments, for half-a-year's salaries to the two professors, with books, passage money, and incidentals, have been 1498*l.* 13*s.* 6*d.*

The list of contributing and associated members has been increased within the year from 345 to 587, and the number of corporate members reduced from 314 to 310.

The following is an epitome of the Society's proceedings and success in British America.

Newfoundland.—At 14 stations, there are 6 missionaries, at salaries

of 200*l.* each; and eleven schoolmasters, whose stipends together amount to 175*l.* There have been 52 marriages, 196 baptisms, 168 communicants, and 83 burials.

Nova Scotia.—At 34 stations, there are 20 missionaries, of whom one at Halifax has 400*l.* per ann.; 16 have 200*l.* each; one has 100*l.*; one 30*l.*, and one 20*l.*; beside whom, a visiting missionary has 300*l.* per annum: of 27 schoolmasters and 5 schoolmistresses, a master at Halifax on the National system has 150*l.* per annum, and a mistress 50*l.*; of all the rest, the stipends amount together to 400*l.* Marriages, 276; baptisms, 947; communicants, 669: of these, 300 are at Halifax, where the population is 5,582 males and 5,523 females: burials, 198.

New Brunswick.—At 18 stations, there are 12 missionaries at 200*l.* per annum each, and 2 at 100*l.* each: of 14 schoolmasters, one at St. John's on the National system has a salary of 50*l.*, and the other 13 have salaries amounting to 185*l.*; of two schoolmistresses, one on the National system, at St. John's, has 20*l.* and the other 10*l.*—Marriages, 256; births, 561; communicants, 606; burials 146.

Cape Breton.—At two stations, there are, one missionary at 200*l.* per annum, two schoolmasters at 15*l.* each, and one schoolmistress at 10*l.*—Marriages, 16; baptisms, 136; communicants, 87; burials, 6.

Prince Edward's Island.—One missionary at 200*l.* and another at 100*l.*

Upper Canada.—At 17 stations, there are 17 missionaries; of whom, one at York has 275*l.* per annum, 15 have 200*l.* each, and one has 50*l.* The missionary at Ancaster has 20*l.* in addition, as visitor of the Indians; and there is a schoolmaster for the Mohawks at 20*l.*, and a catechist at 10*l.* per annum.—Marriages, 118; baptisms, 348; communicants, 367; burials, 115.

Lower Canada.—At 15 stations, there are 15 missionaries; of whom, one has 215*l.* per annum, 13 have 200*l.* each, and one 100*l.*: a visiting missionary has 300*l.* per ann.—Marriages, 87; baptisms, 266; communicants, 210; burials, 57.

The measure adopted in the year 1819—of appointing visiting missionaries for such places as were not yet prepared for the reception of a resident minister, and carried into effect last year by the appointment of the Hon. and Rev. Dr. Stewart, and the Rev. J. Burnyeat, in the respective dioceses of Quebec and Nova Scotia, to fill those stations—is stated to have been productive of all the beneficial consequences which were expected by those whose local and circumstantial knowledge pointed out to them the expediency of the measure. "The reports of these valuable missionaries," it is added, "amply justify the wisdom of the proceeding; and prove the lamentable want of religious instruction in the wide districts traversed by these gentlemen. It however affords some consolation to mark the anxious desire for religious knowledge which prevails through the most distant settlements, and the cordial welcome with which the messenger of the Gospel was every where received. It must also be a peculiar satisfaction to the members of the Society, to feel that they and their predecessors have been, during a long course of years, the instruments, in the hands of Providence, of conveying to their fellow-subjects those Divine truths which they acknowledge to be the source of all future hope, and the absence of which is lamented by the desolate exile as the bitterest misfortune of his lot." "It is difficult," continues the Report, "to describe the feelings of joy and gratitude with which some of the elder people listened to those prayers, and joined in that form of worship, to which they had been accustomed in their early days, before they left their native land to seek a relief from the evils of poverty."

From *Shediack*, Mr. Burnyeat writes—

"During my stay here, I have been an inmate under the roof of Mr. Hanington, who has treated me with the greatest kindness. On each Sunday throughout the year, in strict conformity to the directions of the rubric, he reads the prayers of our church, and also a sermon from some approved author, of which he has a numerous collection. His house being open to all on these sacred occasions, and there being no minister of any persuasion in the settlement, he has the satisfaction of seeing his house resorted to, as opportunity offers, by the whole of the Protestant part of the neighbourhood."

Elsewhere the same clergyman remarks—

"*Richibucto* is very destitute of religious instruction; no Protestant minister of the Gospel has ever been stationed here: very few of any persuasion have even occasionally visited this place. Baptist ministers have a few times made an excursion there, but without receiving that attention which is generally experienced by those who devote themselves to the service of God: the unfavourable reception which they met with, is not to be attributed to an indifference about Divine things, at Richibucto, but to the dissent on the part of the inhabitants from the leading religious tenets of the teachers of that body. The settlers are, for the most part, members by profession of one or other of the Established Churches of Great Britain: the numbers belonging to each are not far from being equal: there are rather more Presbyterians than Episcopalians.

"A minister's lack of duty is attempted to be supplied, in some measure, by the charitable labours of a highly respectable layman of the Kirk of Scotland. Mr. M'Keat assembles the people on Sundays, and conducts their devotions. On these occasions he is aided by a form of prayer, and some instructive sermons, with which Dr. Burns of the city of St. John, furnished him. Though in these weekly exercises he makes no use of our Liturgy, it is but due to the liberality of his sentiments, in matters of religion, to state, that, according to his own honest declaration, his affection for our church is not much less ardent than for that with which he is in communion."

Mr. Burnyeat makes similar statements respecting other places.

"Though the church at *Chester* has been long without a clergyman, the performance of public worship has not been neglected. Mr. Mitchell, whose disinterested zeal for the service of God is deserving of the highest commendation, and another warm friend to the interests of religion, Mr. Walker, to whose hospitality and obliging attention, during the time of my stay here, I have been indebted for a great share of my personal comfort, jointly on each Lord's-day read prayers, and a sermon from some author left for that purpose by the minister. The congregation that assembles on these occasions, including children, amounts to upwards of one hundred persons. May God bestow his blessing upon their attendance!

"The same attention is paid at *Sherbrooke* to public worship on Sundays, as at Chester. Captain Ross, Mr. Wells, and Mr. Hunt, by turns, perform the office of a clergyman in reading prayers: they also read a printed discourse. They conduct the service of the day with the greatest regularity and devotion.

"A young gentleman, who is practising law, at the distance of seven miles, with unvarying punctuality on Sundays reads the Church Service, at *Le Have*, with suitable instruction, when the Missionary of Lunenburgh is not there. Never so few as one hundred persons attend."

From North America we turn to INDIA, where the plans of the Society promise to be of great utility.

Respecting these detailed information is given in the Report and in the Annual Sermon preached before the Society by the Lord Bishop of Peterborough; to which may be added, some very interesting particulars contained in a recent Sermon by the lord Bishop of Calcutta, received since the last Report was published. At present we shall confine ourselves to the statements given in the Report, as they occur in two letters addressed by the Bishop of Calcutta to the Society. His lordship writes, respecting the site of the intended college—

"Through the favour and distinguished liberality of his excellency the Marquis of Hastings, I have obtained, from the supreme government, a piece of land as a site, which, in reference to the purpose contemplated, is not surpassed by any other whatever: in truth, it is the spot to which my attention was strongly directed, before I had ventured to indulge the hope of obtaining it. It has not yet been accurately surveyed; but it will be found, I believe, to contain about twenty English acres: its distance from Calcutta is hardly three miles; and yet, by being on the opposite side of the river, which is much wider than the Thames at Westminster, but without any bridge, the college will afford to the students all the privacy and retirement which can be desired: at the same time, it will be a conspicuous object, presenting itself to the notice of our countrymen on their first approach to this capital. I have every reason to hope that the situation will be found healthy: that side of the river is generally preferred; and the college grounds will be open to the south, the river in that reach lying nearly east and west. The benefit of this position will be evident, when it is recollected, that, during the hot season, from March to September or October, the wind blows constantly from the southward. Close adjoining, to the westward, is the honourable Company's Botanic Garden; and to its beautiful and shady walks on the banks of the river, the Professors will, no doubt, have free access; with the further advantage, in case of sudden illness, of medical aid close at hand in the Superintendant of the Garden. Nor is it, perhaps, to be altogether disregarded in an establishment of this sort, that the scenery is such as to gratify and soothe the mind: directly in front of the college will be a fine expanse of water, on which vessels are continually passing to or from Calcutta; and, on the opposite bank, is the line of villas which adorn the Garden Reach. It may also be expected, that the college chapel will afford an opportunity of attending the service of the church, to several of the residents on that side of the water, who are at present precluded from it by the difficulty of crossing the river."

His lordship adds—

"I do not conceive it to be advisable, that the buildings should be on the narrow scale which might answer, perhaps, for a mere beginning, when we consider how extensive is the field of operation contemplated; nor would any thing which disappointed the public expectation, or seemed unworthy of the national effort, to which, in a great measure, the institution will owe its origin, be found to prefer a powerful claim to future support. I do not, indeed, consider the first expense of the buildings to be so much an object of calculation and solicitude, as the perpetual maintenance of the establishment in vigour and activity: and when the college shall have been completed on a liberal scale, and its objects shall be generally known and justly appreciated, donations and legacies will, we may trust, come in to the aid of any funds already possessed for its support, and enable it

to become a seminary for missions to every part of India.

"My views of the usefulness of the establishment have not at all contracted since I had the honour of proposing it. In order to its realizing these views, it must be capable of educating pupils, not only from the provinces within this archdeaconary, where Hindoostanee and Bengalee are the languages principally used; but also, in due time, from districts where the Tamul, the Teloogoo, the Mahratta, the Cingalese, and perhaps the Malay, and one or two others, are respectively vernacular; that is to say, from almost every part of the continent and islands of Asia subject to British authority, as contemplated in the King's Letter. But this will require resident moonshees, from the several districts; who shall be competent to teach their respective languages to English missionaries, during their residence in college, before they proceed to their stations; and also to assist the professors in conveying instruction to pupils brought from the same countries, as well as in making translations for the use of the inhabitants. But this supposes buildings co-extensive with the objects of the institution: the moonshees must, in time, be numerous; and the students must be as many as may be required to keep up a supply of native missionaries, catechists, and schoolmasters, for all the stations which we may be enabled to support.

"Our printing establishment must also, after a time, be considerable; and it will form a very important department of our labours. A difficulty, indeed, is sometimes found in the want of proper channels for the distribution of what is printed; but, in this respect, we shall possess pre-eminent advantages. Independently of our missionaries &c. we may look to the co-operation of the District Committees of the Society for promoting Christian Knowledge, established at the three presidencies, and at Colombo; and, more recently, at Prince of Wales Island, in the Straits of Malacca; so that every part of India and the Islands is within the sphere of their agency; and, in co-operating with the College in the distribution of works issuing from its press, they would materially increase their own efficiency.

"Upon the selection of the professors, I have nothing to add to the remarks offered in my former letter: it is only to repeat in substance, what I then submitted to the Society, to observe, that upon the ability, the zeal, and the piety of these persons, every thing, under Providence, will depend."

In a subsequent letter, his lordship writes — "The buildings will contain accommodation for three professors, married; one (newly arrived) missionary, married; one missionary, unmarried; and twenty students; and proportionally more students, if any of the professors and all the missionaries be single men. One or two rooms may also be appointed for lectures. A range of offices will be detached. The printing-house is not included; but it will not be immediately required: there will be room in college, to carry on the printing, for a year or two probably after the college is opened. The appearance of the whole from the river will be very striking; and such as the first collegiate institution founded in this country ought to exhibit."

Influenced by his lordship's appeal for support to the College, the Committee of the Church Missionary Society have followed up their former vote of 5000*l.* toward the erection of the college, by a donation of 1000*l.* from the Society, for the year 1822; and they express a hope of being enabled to appropriate the same sum annually in aid of its objects.

NATIONAL EDUCATION SOCIETY.

In adverting to the Central School, the Committee, in their Tenth Report, repeat their unabated satisfaction at the manner in which the boys' school is conducted, under the superintendence of the Rev. W. Johnson. The girls' school has undergone material improvement under the management of Mrs. Morgan: the practice of the details of the system has become more perfect, the behaviour of the girls more orderly, and their advancement in elementary learning more satisfactory; and the benefits of this improvement appear to be felt by their parents. The numbers have increased within the year. The Committee have always been anxious to enforce a due attention to the working department in this school, under the conviction, that, with a view to the future comfort and usefulness of the female poor, this must ever form an essential branch of their education. The girls of the upper class spend the whole of their time in working, with the exception of one hour devoted to reading, writing, and religious exercises.

The average number of boys at present in the school is 486; and of girls, 285. More than one-third of the average number of children in the school are annually sent forth into the world, furnished with elementary instruction, and trained to good habits; and, if the same proportion may be taken for the whole of the National schools in the kingdom, a very high idea will be conveyed of the benefits which the public are deriving from these institutions.

The Central School has continued to lend its assistance freely to schools in different parts of the kingdom, whenever applications have been made. In the course of the year, 164 schools have been assisted with temporary or permanent teachers, or by the instruction of persons sent up from them. Teachers of both sexes, of a superior class, have requested to be admitted into the Central School, for the purpose of applying the system to the higher branches of education. Some of the training masters of the school have been appointed to conduct grammar-schools; and many boys instructed in the school, and trained as teachers, have succeeded to the appointment of National schoolmasters.

Nor has the assistance afforded by the Central School been confined to the limits of this kingdom. On an application received from the Committee at Calcutta, a master was provided to conduct the National School at that presidency. A schoolmaster destined for Van Dieman's Land, two native Negroes for Sierra Leone, and several Missionaries intended to proceed to foreign settlements, have been admitted for instruction in the course of the year.

The number of schools united during the year, is 107: the total number of schools in union is 1721. The increase of scholars in the tenth year, is calculated at 15,000; making a total of 235,000 under education, or of nearly 300,000, if the children be added who are educated according to the National system, though not in schools in union with the Society.

The grants made during the year have been 35 in number, and have amounted to 2028*l.*

The Committee remark, in reference to a legacy of 5000*l.* three per cents. by the late James Hayes, Esq., that had it not been for this accession to their funds, they would, before this, have found themselves insolvent; and must either have suspended their operations, or have renewed their demands on the generosity of the British public. They at present have between four and five thousand pounds remaining at their disposal; and they intend to continue to dispense this sum in the manner which they shall deem most con-

ducive to the great ends for the promotion of which it is committed to their charge.

The net income of the year, independently of Mr. Hayes's legacy, was 2424*l.* 5s. 9d.; while the expenditure amounted to 4082*l.* 17s. 9d.

The Committee, in closing their Report, briefly recapitulate some facts connected with the institution and progress of the Society.

"A period of ten years," they remark, "has now elapsed since the Society was first established; at the time of its commencement, the mechanism of the powerful and admirable system which the world owes to the Rev. Dr. Bell, was not only spreading itself in different parts of the kingdom, but was applied to rear the population of the country in indifference to the Established Church, or in alienation from its communion. To direct that mechanism to a better and sounder purpose—the education of the poor in the principles of the Church of England—was the direct object for which the National Society was formed. And what has been the consequence? In the short space of ten years, between 1700 and 1800 schools have been established, in direct union with it: others have been formed essentially on its principles: from 250,000 to 300,000 poor children are, at this time, imbibing the sound instruction there afforded; and they verily believe that they cannot err on the side of exaggeration, when they state, that little less than one million of individuals must have risen into life and been mingled in the mass of society, carrying with them those sound principles, and right feelings, and excellent habits, which these institutions are so well calculated to impart.

"Nor let it be forgotten, that the Society, which has been the central spring of these great movements and has given such impulse to the public feelings on this subject, has derived no part of its resources from the public purse, but entirely from the private contributions of individuals.

"Much has already been effected, but much also remains to be done. The Society would be most happy to be enabled to carry on their operations in future from some permanent sources of income, and to be spared the necessity of renewing their appeals to that public which has already so liberally supplied them: but, under all circumstances, they trust that it will be generally felt, that the great cause of national education cannot be entrusted to better hands, or promoted by means more calculated, than those which have hitherto been adopted, to give it vigour, permanence, and stability."

CLERGY ORPHAN SCHOOL.

We collect from the last Report of this institution, the following account of its object and present state.

The clergy of England and Wales amount to more than 10,000. The income of a large proportion of this number, probably of one half, is such, that, though managed with the greatest prudence, it cannot afford the means of making a provision for an orphan family. It happens also, not unfrequently, that the father, after having been placed in a situation which might have enabled him to accomplish this most desirable object, is snatched away from his children by a premature death. Distress must therefore often unavoidably result from these causes; and the object of this useful and laudable charity is to provide for the maintenance and education of orphans thus circumstanced.

The schools instituted for this purpose were conducted for several years at Acton and Lisson-Green

upon a smaller scale; but in the year 1812 a spacious building, calculated for the reception of more than 160 children, was erected by subscription, in a healthy situation in St. John's Wood Road, near the Regent's Park, Mary-le-bone.

The schools for the male and female orphans are brought together for the purpose of being more effectually superintended by the Committees; but they are still, as they were originally, in all respects distinct and separate. The education in these schools is conducted upon the National system.

The number of children which the schools are capable of receiving is much greater than the present funds of the charity are able to maintain; and at every election the painful necessity recurs of passing over cases of urgent distress. But, in determining the extent of the building, the Committee were guided not by the actual, but by the probable, future revenue of the institution; for they felt assured that, when schools were erected to contain an increased number of orphans, an increased influx of contributions would enable them to carry their design into full effect.

At the completion of the present building the number of children on the establishment scarcely exceeded eighty, whereas the number at present is about one hundred; and the whole number educated by the Society, since its first establishment, amounts to more than nine hundred.

The institution is not of a local but of a general nature: it does not select its objects from the metropolis, or its vicinity; but, as far as its means extend, it takes under its protection the orphans of the clergy wherever they may be found. It appears from the list of ninety-eight orphans upon the establishment in 1820, that three only were taken from London and Middlesex; eleven from the adjoining counties, Berks, Bucks, Essex, Herts, Kent, and Surry; fourteen from Somerset, Devon, Cornwall, Jersey, and Guernsey; thirteen from the province of York, seventeen from the principality of Wales, and forty from other parts of England.

The Committee trust, that at no distant period the extended beneficence both of the clergy and the laity will enable them, under the blessing of Divine Providence, to give full operation to the design of the institution.

The pecuniary receipts for the year have been 5513*l.*; the cost of the maintenance of the children has been, boys 1725*l.*, and girls 1118*l.*

In glancing our eye over the list of children at present in the schools, all whose names and parents are mentioned, we observe fourteen out of families of six children; six out of families of seven; four out of families of eight; twelve out of families of nine; ten out of families of ten; six out of families of eleven; six out of families of twelve; and one out of a family of fifteen.

ECCLESIASTICAL PREFERMENTS.

Rev. R. T. Whalley, M.A. (Prebendary of Wells) Ilchester and Yeovilton RR. Somersetshire.

Rev. John Turner, Corston V. Somersetshire.

Rev. T. Beckwith, East Retford, V. Nottinghamshire.

Rev. R. H. Barham (Rector of Snargate) to be a Minor Canon of St. Paul's Cathedral.

Rev. R. M. Mant, Mountsea V. and Killodiernan R. in the diocese of Killaloe, Ireland.

Rev. Mr. Dent, Cockerham V. Lancashire.

Hon. and Rev. Henry Townshend, M.A. to the consolidated RR. of Brome and Oakely, Suffolk.

Rev. J. H. Bromby (Vicar of Hull), Cheswardine V. Salop.

Rev. Richard Rice Venables, D.D. Newchurch R. Radnorshire.

Rev. Thomas Garbett, to a Minor Canonry in Peterborough Cathedral.

Rev. J. C. White, M.A. Rawreth R. in Essex.

Rev. Arthur H. Kenny, D.D. (Dean of Achonry) St. Olave's R. Southwark, vice Greene, resigned.

Rev. E. G. Marsh, M.A. to a Prebend in the Collegiate Church of Southwell.

Rev. Walter Gee, B.D. Week St. Mary R. Cornwall.

Rev. Edw. John Howman, B.A. Heckering R. with Mattishall Burgh annexed.

Rev. J. B. Sharpe, Martin R. near Horncastle.

Rev. Liscombe Clarke, to be the new Prebend of Hereford Cathedral.

Rev. D. Lloyd, to be Chaplain of Haslar Hospital.

Rev. J. Warneford, to the Living of Llenellin, Monmouthshire.

Rev. J. Jefferson, Archdeacon of Colchester, Witham V. Essex, vice Downes deceased.

Rev. Edw. Jones, M.A. of Milton otherwise Middleton Keynes R. Bucks.

Rev. J. Scobell, B.A. All Saints R. Lewes.

Rev. H. B. Greene, Long Parish R. Hants, vice Lawrence.

Rev. E. Bankes, to a Prebendal Stall in Gloucester Cathedral, vice Griffith.

Rev. C. Sumner, St. Helen's V. Abingdon.

Rev. W. Horne, M.A. Otham R. Kent.

Rev. W. Smyth, South Elkington V. Lincolnshire.

Rev. James Edwards, Llanmadock R. Glamorgan, on the presentation of the Lord Chancellor.

Rev. James Robson, Ainderby Steeple V. Yorkshire.

Rev. G. P. Lowther, Barton Blount R. Derbyshire.

Rev. J. Royle, Islington V. Suffolk.

Rev. W. J. Farington, to the New Church of St. James, Rochdale.

Rev. Geo. Andrews, Sixth Preacher of Canterbury Cathedral.

Rev. J. H. Barber, B.A. Aston Sandford R. Buckingham.

Rev. C. J. Burton, Lydd V. Kent.

Rev. H. Wiles, M.A. Hitchin V. Herts.

Rev. J. Hodgson, M. A. Kennington V. Kent.

Rev. H. Law, Childwall V. Lancashire.

Rev. R. Cruttwell, LL. B. Spexhall R. Suffolk.

Rev. Edward Paske, M. A. Battisford V. Suffolk.

Rev. L. R. Brown, B.A. Thorington R. Suffolk.

Rev. J. Homfray, B.A. one of the Ministers of St. George's Chapel, Great Yarmouth.

Rev. J. Surtees, to a Prebend at Bristol.

Rev. Henry W. Whinfield, Battlesdon R. Northamptonshire.

Rev. Charles Mackie, M.A. Quarley R. Hants.

Rev. Joseph Bardgett, Melmerby R. Cumberland.

Rev. Hugh Morgan, B. D. Pælector in Divinity in Hereford Cathedral, to be Canon Residentiary in that Church.

Rev. Charles Taylor, M.A. (head master of Hereford Cathedral School) Madley V. with Tiberton annexed.

Rev. Denis Browne, to be Rector and Vicar of the Union of Loughrea, Ireland.

Rev. James Jenkins, of Blaenafon, Capel Newydd Perpetual Curacy.

Rev. H. Fardell, prebendary of Ely, Tydd St. Giles's R. Cambridgeshire.

Rev. T. Pickthall, Broxbourn V. Herts.

Rev. John Bull, Sowton R. Devon.

Rev. Thomas Paddon, M. A. Great Mattishall V. with the Rectory or free chapel of Pasley, Norfolk.

Rev. Isaac Mossop, Vicar of Cranbrook, to the Perpetual Curacy of Nonington, with Womenswould Kent.

Rev. H. J. Rose, M.A. Horsham V. Sussex.

Rev. John Williams, Powerstock V. Dorset.

Rev. T. Mortimer to be Lecturer of St. Leonard's, Shoreditch.

Rev. V. Ellice, Walton R. Bucks.

Rev. R. Smith, (chaplain to the Duke of Devonshire) Stavely R. Derbyshire.

Rev. G. R. Gleig, Ashby Perpetual Curacy, vice C. J. Burton, resigned.

Rev. J. Fayrer, St. Teath V. Cornwall.

Rev. T. Jones, Llandian V. Glamorganshire.

Rev. H. Pooley, Newlyn V. Cornwall.

Rev. J. Billington, Kenardington V. Kent.

Rev. Mr. Champney, Badsworth R. near Pontefract.

Rev. F. S. Bevan, Carleton Rode R. Norfolk.

Rev. Henry Harrison, M.A. Shimpling R. Norfolk.

DISPENSATIONS.

Rev. Joseph Baylis, M.A. Rector of St. Mary-de-Crypt, in Gloucester, to hold the Vicarage of Mickleton with Ebrington annexed.

Rev. H. J. Ridley, M.A. to hold the Rectory of Abinger, Surrey, with Newdigate in the same county.

Rev. James Blackburn, M.A. Vicar of Gainford, Durham, to hold the adjoining Rectory of Romaldkirk.

ERRATA.

Page 765, col. 2, line 39, for *past*, read *part*.

Page 796, col. 2, line 9 from bottom, dele *and*.

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